



Engaged  
Humanities

# Revitalizing Wymysiöeryś

Tiöma fum Döcker (Tymoteusz Król)

Jüśja fum Biöetuł (Justyna Majerska-Sznajder)

Śtoter Biöetuł (Bartłomiej Chromik)

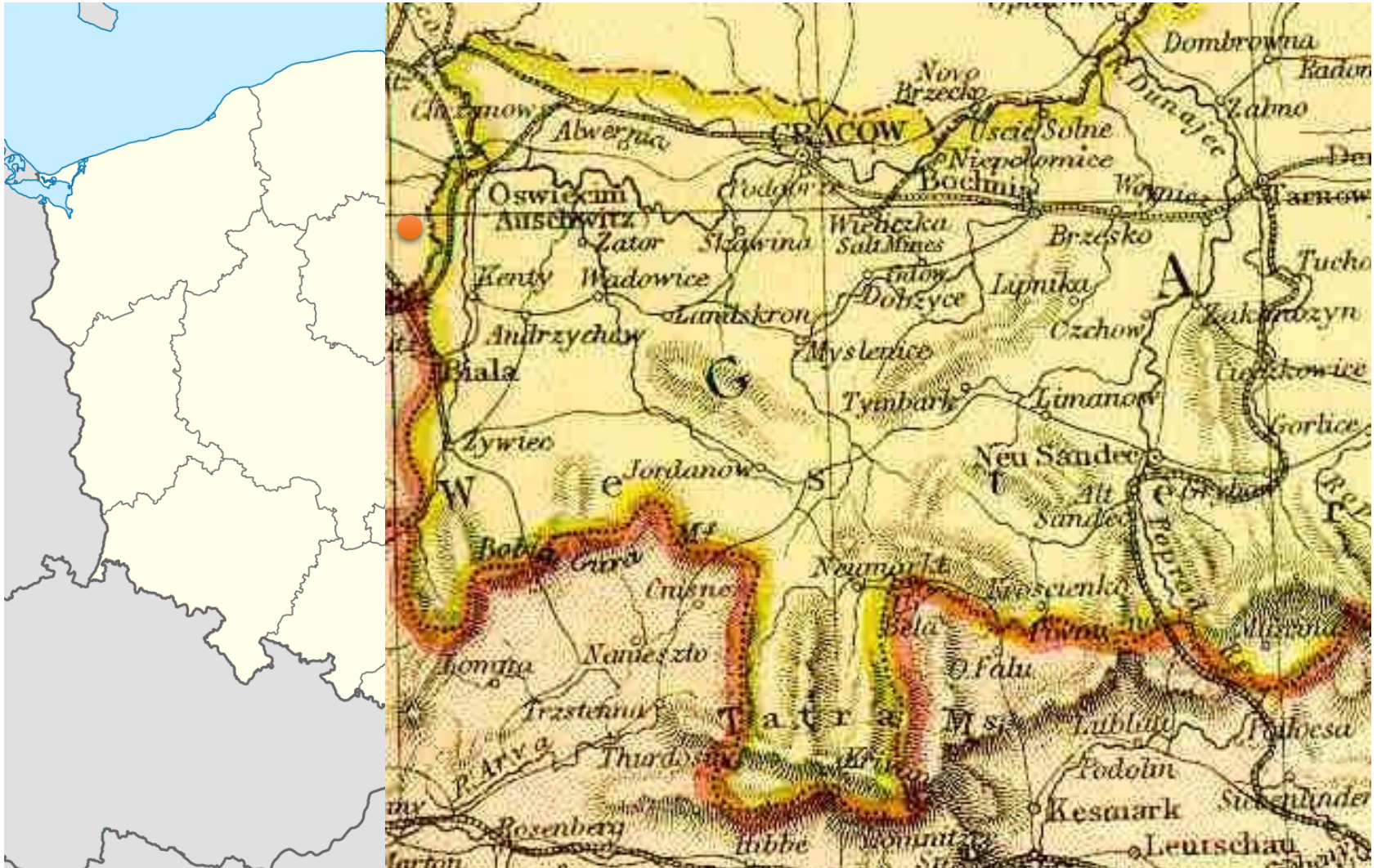
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Tlaxcala, 2017-08-28



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# Loka(liza)cja Wilamowic





# Chronografia albo Dziejopis Żywiecki (1677)



# Weaving industry and trade



Gruß aus Wilamowic - Pozdrowienie z Wilamowic  
Landes-Webschule und Fabrik - Krajowa Szkoła i Fabryka Tkacka



# Buying out from serfdom- 1808

Schemberg wymyślał na swoich poddanych z Wilamowic i zaoferował ich kupno Biebersteinowi, mówiąc: „Daj mi 20000 zł reńskich jako 5/10 kapitału, ponieważ ja mam 1500 zł reńskich ze wsi. Bieberstein powiedział: „Jeśli dopłacisz mi 30000 zł reńskich, bym miał jednak z nich jakąś prowizję, to tak, ale ja nie chcę mieć tych gamoni nawet za darmo”.

(Franz Augustin, Kroniki żywieckie, 1842)

Bieberstein sagte, wenn du mir noch 20000 Floren dazu zählst dass ich doch was hätte auf Provision mit ihnen ja aber so mag ich diese **Haldybaldi** nicht umsonst.

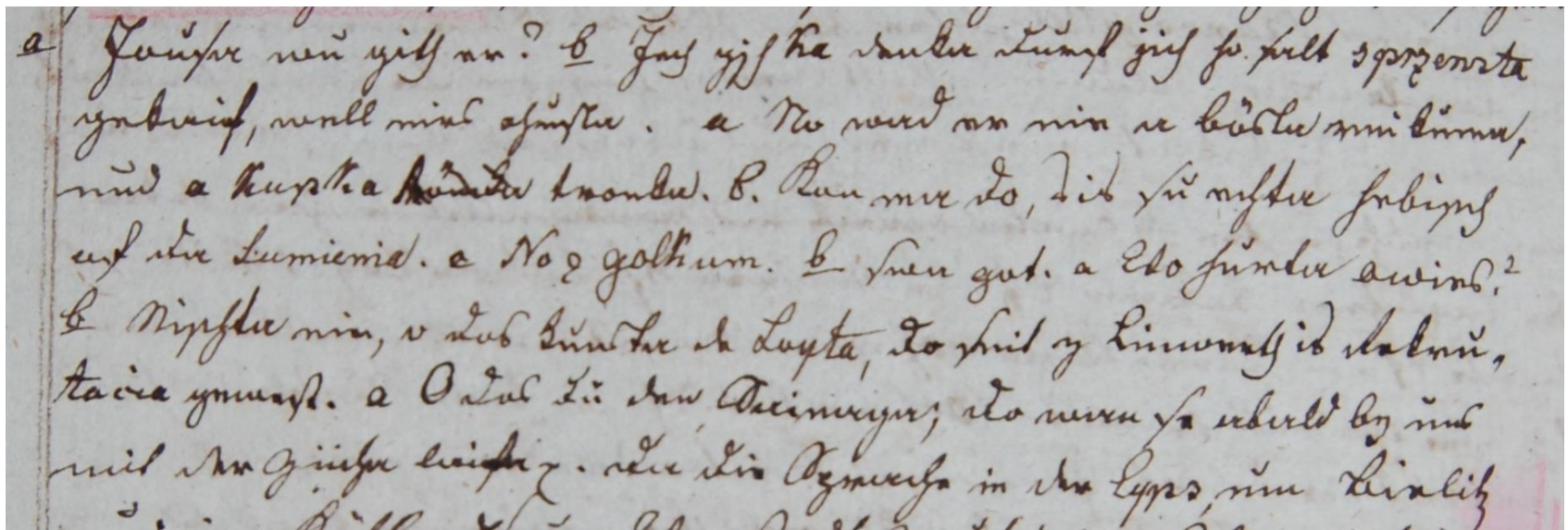


*Kom of Berlin a froumer Welmeßajer,  
Un wou a stond, an wou a ging,  
Om Reng, ai olla Gossa, olla Stroßa,  
Do rief a met sem tiefa Baß:  
'Kajf Drellich! faina Welmeßajer Drellich!'  
Sou tree har's fort de ganze Woch'  
De fremda Loit, se hon an wing verstanda,  
Ma docht' har wär vo England har.  
-Dos ei kaj Wuinder; denn de Welmeßajer,  
Die stomma jou vo derta har. –*





# The oldest text in Wymysiöeryś



a Język ten jest on? E. Język jest ten daniel iumyl jief je. Jiel spoznosta  
ygnawic, wnell mial ajnyta. a No wuel on nina se biele mni linna,  
nind a kuzta kuzta krouba. E. Kuz mne to, Jiel ju nyta jebiny  
uf ste lumienid. e No goltum. E. Jnen got. a Eto jinde awind.<sup>2</sup>  
E. Nipfte mni, v. Lub linna se luyta, to jiel y linnowy id stalni,  
tacia ymwas. a Ocal Lin daw Acimwyr, to muna ja uheld by nind  
nind m. Jnyta luyta. e. e. Lin Acimwyr in dw Lypa, nind linaliz

*Jahrbuch oder Zusammenstellung geschichtlicher Tatsachen,  
welche die Gegend von Oswięczyn und Seypusch angehen,  
Bearbeiten durch Franz Augustin Pfarrer der Stadt Seypusch A.  
1842*

What Dante has in common  
with Wilamowice?





# Markers of identity



- *Wymysiöeryś*
- *Austrianness* – ('post)-Habsburg' political nation
- endogamy, matriarchat
- better **economic** situation: weaving, market-gardening, trade contacts in Vienna, entire Austria-Hungary, even in Istanbul -> **different outfit**
- social structure and family ties > **nicknames**
- **isolation** from the surrounding Polish villages and – later – from villages of the *Bielitz-Bialer Sprachinsel* through Polonisation of villages located in between



"Óf jer welt"

a gycylykjé tragedijj.

wymysojrysz, fy s flora flora.

Łaza guty Łazs "of jer welt"  
wájts nist szlächtyś hann agystellt,  
fjéttá zych goo nist myj fjém tót,  
Łertroon besser s Ława yr nót.

Łazas szlächty, cyttyns wja esp  
itlykjéś woot stychts, wjes a wes,  
Krizia an szrek fy jém Ława,  
wada besser, wann gut starwa.

"Óf jer welt"

Auf jener Welt

In the other world

a gycylykjé tragedyj

eine gottselige / götzliche Tragödie

a tragedy of blessed memory / an idol treagedy

wymysojrysz, fy s flora flora

wilmesauerisch, von (des) Florians Florian

Wilamowicean, by Florian-son-of-Florian

Łaza guty das "Óf jer welt"

Lesen Gute das "Auf jener Welt"

Should the good read the "In the Other World"

wájts nist szlächtyś hann agystellt,  
weil-sie nichts Schlechtes haben angestellt,  
since they have done nothing mean,

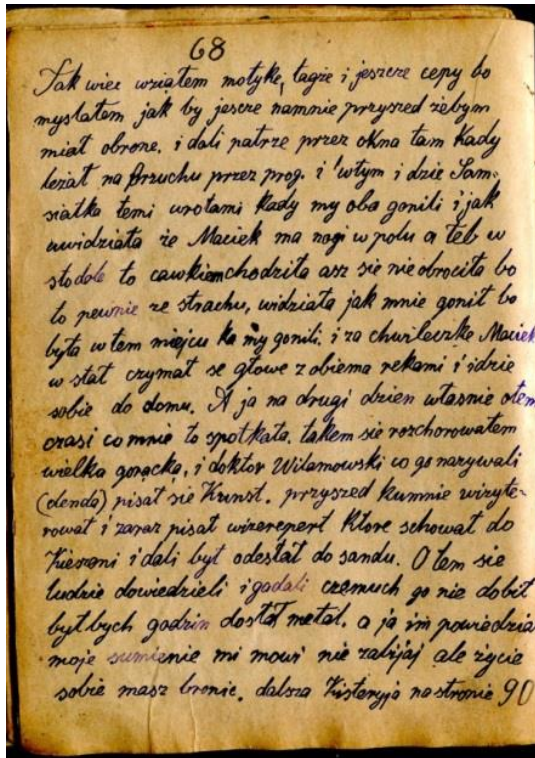
fjéttá zych goo nist myj fjém tót,  
fürchten sich gar nichts mehr vor-dem Tod,  
do not fear at all death anymore,

Łertroon besser s Ława yr nót.  
ertragen besser das Leben in-der Not.  
support better their lives in need.

Łazas szlächty, cyttyns wja esp,  
Lesen-das Schlechte, zittern-sie wie-eine Espe,  
Should this read the bad, they tremble like an aspen-tree,



# Decline of language and culture



- prior to WW2 **common di- or triglossia** (Wilamowicean, Polish, German) school and church – in Polish, Austrian(-Hungarian) **administration – bilingual** (German~Polish)
- the Nazi administration granted Wilamowiceans the *Volkliste* ~ Germanisation of public life, school, church, local dialect and *Heimatkultur* supported
- after WW2 - **ban on the usage of the language and costumes**

# Decline of language and culture

**(...) z dniem dzisiejszym zakazuje się używania tak w rodzinach jak i prywatnych rozmowach gwary wilamowickiej oraz używania odrębnych strojów wilamowskich.**

*Niestosujący się do tego zakazu pociągnięci będą do surowej odpowiedzialności.*

*Czas bowiem najwyższy by kres położyć wszelkim odrębnościom tak w skutkach opłakanym.*

**(...) from now on, we ban any use of the local dialect – also in family and private situations, the forgoing concerns also wearing the distinct folk costumes.**

*Those who do not comply with the ban will be brought to severe punishment; since it is the high time to put stop to any distinctness and its lamentable results*











# Wicherkiewicz (2000)

„...The Wilamowiceans are only now starting to be proud of their tradition and distinctiveness. Unfortunately, they can no longer be proud of their ethnolect, since, after 750 years of existence, this smallest (or the second smallest – after Karaimic) minority language in Poland faces imminent extinction which will inevitably accompany the death of its last speakers (probably within some 10 years)...”

# The situation of Vilamovian language in 2003

- about 100 living Vilamovian-speakers, using it very rare
- no possibility to learn Vilamovian at school
- no local interest in saving Vilamovian culture



# My activities

- Texts in school newspaper
- Circle of Vilamovian Culture
- Recording the speech and information about Vilamovian culture

# Circle of Vilamovian Culture

- School organization (supported by local priest)
- Existed since November 2003 to June 2004
- About 10 members
- Age: 10-11
- Children were taught about local traditions, folk costume, folk music and elements of the language as well
- Former members of the Circle have some knowledge about Vilamovian culture and they are members of Regional Dance Group „Wilamowice” or Association „Wilamowianie”. They take part in activities, which aim at saving Vilamovian culture.

# Recording Vilamovian people...

- About 80 native speakers (born between 1913 and 1956)





About 800 hours of recorded speech in  
Vilamovian (April 2004-June 2016)



# Very different topics:



- Songs
- Nicknames
- Anecdotes
- Grammar rules
- Recordings for dictionary
- Customs, mythology, folk-tales
- Memories and histories
- Biograms and genealogies
- Descriptions of costume



# Instigating speaking in Vilamovian...



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# Sociolinguistic profile of Vilamovian native-speakers

- 25 speakers in 2016
- 5 passed away in 7 in 2015, ...
- **average age of 89**
- two speakers in their 50s, one – 30s, two 20s



# International organisations recognition of Vilamovian

- SIL (2007)
- Ethnologue (2008)
- UNESCO (2009)



# Józef Gara 1929-2013



„[*the Vilamovian language...*] doesn't play a decisive part, it is absolutely **deprived of sense**. It had served to describe times, which are gone and it is disappearing in a natural way.”

Aleksander Nowak, director of Local Center of Culture in Wilamowice

Source: „Szept z tylnej ławy”. Paweł Gawlik, Adam Robiński. Rzeczpospolita, 9 august 2010.

# The Catholic Parish in Wilamowice

The Way of the Cross in Vilamovian

Some prayers in Vilamovian

People wear Vilamovian folk dress

People speak Vilamovian during meetings in the church





# Community movement

## Regional Dance Group „Wilamowice”

- Established in 1929 (1948)
- Age of members: 6-86
- Vilamovian dances, songs, melodies and folk dress
- Some songs in Vilamovian language





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# Activities in the group for saving language

## Regional Dance Group „Wilamowice”

- Established in 1929 (1948)
- Age of members: 6-86
- Vilamovian dances, songs, melodies and folk dress
- Some songs in Vilamovian language
- Ban of activity in 1995





# Activities in the group for saving language

- Greetings, votes of thanks
- More Vilamovian texts
- Knowledge about the names of Vilamovian dress elements
- Members are (become) speakers
- Ban of activity in 1995



# Activities in the group for saving language

Reconstruction of Vilamovian traditions (the scripts in Vilamovian, the actors are as well native-speakers as young members of the group)









# Association for the Preservation of Cultural Heritage of the Town Wilamowice „Wilamowianie”

- Established in 2000
- Publication of poetry and Vilamovian dictionary written by Józef Gara
- Support of the Regional Dance Group „Wilamowice”
- Guiding journalists in Wilamowice



# Presentations in institutions of culture in all over Poland



# Changing local language ideologies...







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# Association „Wilamowianie”



- Vilamovian folk dress – a book with vilamovian scripts of texts
- S’ława fum Wilhelm- first book published only in Vilamovian
- Exhibitions with bilingual descriptions and audio-guide







# Association „Wilamowianie”

- Speeches in Vilamovian on meetings of members



# Other „language” activities:



- Bilingual boards
- Film „The Mill and the Cross”
- Cooperation with Alexander Andrason on preparing Vilamovian grammar
- Vilamovian dictionary

# Dictionary & orthography

**adbjerstroühla** s. n. <<å stroühla, uf wyłum wahsa dy adbjer>> =krzaczek poziomki  
„Dy adbjerstroühlaty ej å güty årcynaj s’błüt cy rånikja, ån dy ławer cy štåkja” Mojmir

**adbödum** s. m <<ad (åzu wi celin)>> =ziemia  
„A gåler adbödum brengt idum wjyt grusy åjkynfta, ån ber gełda ad bist ider wjyt zåj otög,  
at, ån zöt” Mojmir

**adera** adj. <<fu ad, celin gymaht>> =gliniany  
„Adera tep zåjn ejer ådstanda wi dy åjzera plaścoka” Mojmir  
„S’adera ten ufer stuw ej fjyr idys hytła å wiöemy åna fojerfesty dek” Mojmir

**ådgłöćja** <<oüsröćja uf jynt åm głota ån diöh dos ymfłigja>> =poślizgnąć się  
cf. **oüsröćja**



# Language 'landscaping'



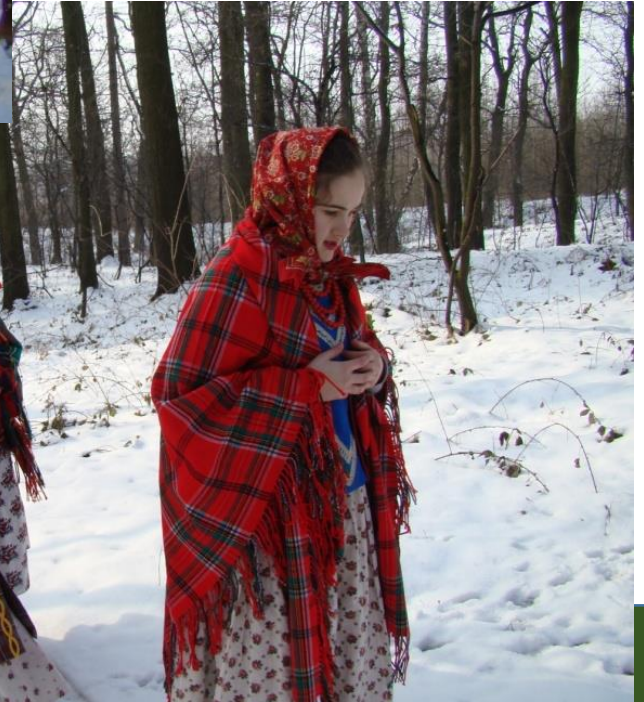
# Other activities



- Documentation of Vilamovian folk dress











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# Other activities

- Documenting of material culture (buildings, chapells, tombs)
- Genealogical tree



# Endangered languages. Comprehensive models for research and Revitalization



Revitalizing  
Endangered  
Languages

[www.revitalization.al.uw.edu.pl](http://www.revitalization.al.uw.edu.pl)



NARODOWY PROGRAM  
ROZWOJU HUMANISTYKI

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# Revitalizing Endangered Languages

FÜŠNAN

KULTÜR

EDUKACYI

mah cü



WYMYSIÖERYŚ

# Ynzer boümmüter

Ynzer spröh

Ynzer kyndyn



## Ynzer boümmüter

Carlo Ritchie

Warsawyßer Uniwersytet  
Täl „Artes Liberales”

Carlo Ritchie



# Wymysiöejer fibl

Justyna Majjerska



## Fürryd

Wymysiöerys wyt feršwynda, bo ze ej ä špröh, wu kon mä ny šräjwa, ä zyta zoc hüt yh hefa möt wi'h wiöe klin. Derwäjät ej oder ny dy wymysiöerys špröh feršwunda, ok dar zoc. Yta, yn cäjta, wen's wjyd hefa wymysiöerys gyšrejwa än gydrökt, hefa ioüt mahta dy oüga uf än zy derwiöerta, do ynzer wymysiöejer ryd ej zunymlik wat än wih-tik wi oly andry špröha. Cy dam ołum wje's oder ny kuma, wen ny der rewitalizacyjprojekt fum Täl Artes Liberales fum Warszawyša Uniwersytet. By dam hon ym mästa cy tün dy dökteryn Justyna Olko, der Chromik-Biöetuł fu dar instytucyj än der habilitjyter dökter Tomasz Wicherkiewicz fum Uniwersytet fum Adam Mickiewicz y Poznań.

„Wymysiöejer fibl” ej šun s'ander bihła fu seryj „Ynzer kyndyn”, wu ej ogyfanga fum bihła fum Carlo Ritchie, fu Oüsträljen „Ynzer boümmüter”. Zy derfyht ä grusy lyk y wymysiöerysum gyšrejwan – yr kyndliterätür. Fjy dy kyndyn ys's oder füt wihtik, do zy nojyša käjta ny nok diöh dy böštowa ufnama, ok oü diöh obrozła. Dos maha liwer ny nok dy kyndyn – s'bihła „Wymysiöejer fibl” zo ida, wu's wyt laza, y dy wymysiöerys wełt näjcin. Wen ny dy obrozła, wu wäjza taglik lawa fu Wymysiöejyn, jyr fläk, häłtaga än oüszihła, wje's ä zu läjht ny kuma. Dy teksta än dy obrozła wiöda fu är Wymysiöejeryn fjetikgymaht – Fryckja-Jüšja. S'ej bájšpil kām gykuz, do dy Wymysiöejer zoüwer kymyn zih yms wymysiöerys ny. Göt zäj dank di, wu zih ym jyr špröh kymyn, kynä yta zih wäjza.

S'bihła „Wymysiöejer fibl” wyt oü hylfa y dan, wu zih lžyn wymysiöerys Wymysoü än ufer ganca wełt, s'wyt trafa oü cyn kyndyn, wu zih lžyn wymysiöerys ufa lekca, gyfüt fur Gyzełsoft „Wymysiöejyn”

Tiöma fum Dökter (Tymoteusz Król)







WILAMOWICE



11-13 JUNE  
2014



INTERNATIONAL  
CONFERENCE



ENDANGERED LANGUAGES  
COMPREHENSIVE MODELS FOR RESEARCH AND REVITALIZATION



# Mother tongue's day 2014



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# Conference in Parliament



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# Conference in Parliament



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ЛОВ'Ь ДНЯ 1. (14) СЪЧНЯ 1911 Р.

Wymysiöeryś > [füśnan](#)

**füśnan**

Etnogenez

Ideologyj à dy wymysiöeryśy  
špröh

Špröhdokumentacyj

Rewitalizacyjtün

kultür

edukacyj



**Wymysiöeryś**

2013-08-12 | Etnogenez

Wymysoü ej à kliny štat cwyšar Byłc-Bejt àn Oü. ozidlyn fum öwyt fu Yłtrop. Fu wu zy roüsstoma zäjñ kuma fur granc fu hoütnikja Doüčłand àn M kultür.

Like Tweet

Tymoteusz Król



**Pochodzenie języka wilamowskiego**

2013-08-12 | Etnogenez

W ostatnich latach rośnie zainteresowanie wyja języka wilamowskiego. Pojawiają się też nowe nowe światło. Dotychczasowe opracowan językoznawczego punktu widzenia (nieza

lingwistycznej) pojawiały się w kilku okresach.

Like Tweet









# *Little Prince in Wymysiöeryś*



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# *The Hobbit* in Wymysiöerys



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## Wymysorys / Wilamowicean

[History](#)

[Identity](#)

[Typology](#)

[Standards](#)

[Speakers](#)

[Endangerment](#)

[Status](#)

[Others](#)

### Linguistic overview of *Wymysöierys*

The grammar of Wymysöierys has been described in numerous publications (Andrason 2010, 2011; Kleczkowski 1920, 1921; Lasatowicz 1992; Latosiński 1909; Mlynek 1907; Mojmir 1930-1936; Morciniec 1995; Ritchie 2012; Wicherkiewicz 2003). It was Tomasz Wicherkiewicz and Jadwiga Zieniukowa who have written the most comprehensive summary of all available sources (2001)

## Gedichte

in der Mundart der deutschen schlesisch-galizischen

Gränzbewohner, resp. von Bielitz-Biala.

von

Jac. Dukowski,

Doctor der Medicin, Besitzer des goldenen Verdienstkreuzes mit der Krone, Mitglied der natur-histor. Section der k. k. mähr.-schles. Gesellschaft für Ackerbau, Natur- und Landeskunde, Ortsschulen-Aufsicht in Biala sc. sc.

ISO Code

ISO 639-3 **wym**

#### Source texts

- Rozalia Hanusz - opowieść o Wilamowicach
- biogram Heleny Biba - część 1
- biogram Heleny Biba - część 2
- AKowalczyk i TKról
- H. Biba w ogrodzie 1
- H. Biba w ogrodzie 2
- J. Gara - powitanie
- J. Gara o okolicy w Wilamowicach
- J. Gara i jego twórczość (A)
- J. Gara i jego twórczość (B)
- J. Gara o swoim życiu
- J. Gara o innych gwarach
- J. Gara o Żydach wilamowskich
- Pierzowiec 1
- Pierzowiec 2
- A.Foks i H. Biba - strój wilamowski 2
- J. Gara o Hałcnowie
- Florian Biesik - poemat "Óf jer weł"
- A.Foks i H. Biba - strój wilamowski 1
- artykuł o języku wilamowskim "Rzeczpospolita" cz.1



# Documenting linguistic and cultural heritage of Wilamowice

■  
à Dokumentacja językowego  
i kulturowego dziedzictwa  
Wilamowic



# First exam in Wymysiöeryś

## DYPLOM

fjyr Jyśta Prifnan yr Wymysiöeryśa Śpröh

Mà łyt kena, do

s'Dorka Leńska fum Pökner  
gybün à 29-ta mąja 1999 jür

höt dy Prifnan byśtanda diöh s'śrąjwa àn kuza.

dr Justyna Olko

dr Tomasz Wicherkiewicz

Tiöma fum Dökter

Bartłomiej Chromik



NARODOWY PROGRAM  
ROZWOJU HUMANISTYKI

# Contextual dictionary

The screenshot shows a web browser window titled "wilam - Lexique Pro". The browser's address bar contains "wilam" and "Search English". The main content area displays the entry for "ajlát".

**ajlát**

- [wywód połoźnicy](#)

*s. f.*

- [à fasper cwü woħa nör gybürt, wen dy müter fu noügybünam kynd gejt s'jyſty möl y dy kjuh](#)

„Cwü woħa nör gybürt, gejt dy bow mytum kynd cyr ajlát”

On the left side, a list of related terms is visible, with "ajlát - s. f." highlighted at the bottom. On the right side, a vertical navigation bar lists letters from a to š.

# Documentation of costume



# Tourism in Wilamowice



*Foundation for Polish Science*

# Media coverage



DZIENNIK ZACHODNI > hobbit wilamowice wymysiöeryś

SŁOWO KLUCZOWE: **HOBBIT WILAMOWICE WYMYSIÖERYŚ**



DATA: 22 listopada 2015, 15:04

**Wilamowice: Język wilamowski zainteresowałby Tolkiena [ZDJĘCIA + WIDEO]**

Fragmety "Hobbita" w języku wilamowskim wystawili w sobotni wieczór członkowie Stowarzyszenia Wilamowianie. Zakazany w 1945...

PolskieRadio.pl

▶ SŁUCHAJ | RAMÓWKA

PolskieRadio.pl > Czwórka > Pasjonanci

## Hobbit z Wilamowic. Czy na pewno go zrozumiesz?

CZWÓRKA 21.02.2016 11:00

"Hobbit: hejn an cyryk" to tytuł spektaklu opartego na książkach Tolkiena. - U nas Golum, Bilbo, krasnoludy mówią językiem, który ma osiemset lat i pochodzi z Wilamowic - opowiada doktorant Bartek Chromik.

Wiadomości

powiat bielski



## Język wilamowski staje się modny?!

data: 23:06, 22.11.2015  
autor: Magda Fritz  
ilość wyświetleń: 614

Na pewno jest to szansa na przetrwanie języka, którym posługują się tylko mieszkańcy Wilamowic w powiecie bielskim. Jest on pozostałością po osadnikach z Europy Zachodniej, którzy założyli tę miejscowość w XIII w.

W miejscowej strażnicy pokazano na scenie "Hobbita" po wilamowsku, premierę miał pierwszy obrazkowy słownik

wilamowskiego, a na ulicach miasta wkrótce pojawiają się tablice informacyjne w trzech językach: po polsku, angielsku i wilamowsku! *Tym ostatnim językiem sprawnie posługuje się zaledwie około trzydziestu, głównie starszych osób. Takich, jak mama Małgorzaty Norymberczyk. Postuchajcie.*

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# Gadgets





# Boards +

## Achievements:

- implementation of new forms of **academic and non-academic partnership**, including an efficient way of collaboration between two leading Polish universities, a local non-profit organization and activists, municipal authorities, school authorities and international group of supporting scholars
- **language instruction** in a local school
- language transmission partly reestablished, several young **neo-speakers**, literary and teaching materials published
- vivid **artistic and dissemination activities** related to the language and with a broad community participation
- a notable **change of attitudes** toward the language in the community and more broadly in the Polish society
- **commercialization** path related to local linguistic-cultural heritage opened in order to make it part of the local economy by creating a touristic cluster and offering a broad range of activities promoting the local language and culture

# Challenges and objectives of the *Wymysiöeryś* language planning

- to make it officially recognised by the national *Law on national and ethnic minorities and the regional language* and by the *European Charter for Regional or Minority Languages*
- to make Wilamowicean a firm marker of strong local identity



- to identify the language education planning needs and objectives through/in medium- and long-term strategies, including financing perspectives, development of teaching aids, teachers' training programme etc.
- to settle the objectives of language learning, teaching and revitalisation at rational and measurable, but ambitious scale;
- to complement the teaching of Wilamowicean with teaching in the language of at least few school subjects, possibly on an interchangeable basis;



- to make Wilamowicean a visible and stable element of the local, municipal and county language landscape and language repertoire
- to extensively saturate the language landscape in the town with *Wymysiöeryś*

- to make Wilamowicean commonly understood (passively) in the town, through bilingualism promoted in official documents and semi-official use by local institutions (including the Municipal Office and the Church)
- to launch a local language planning programme - possibly modelled after regulations adopted for e.g. Aranés in Val d'Aran (Catalunya/Spain) or Mòcheno and Cimbrian in Trentino-Alto Adige/Südtirol (Italy)
- to promote multilingualism in the municipality, particularly in the school community: pupils, teachers and parents
- to stabilise and normalise its corpus, i.e. vocabulary, grammar, spelling rules, etc., when possible through the *Wymysiöeryśy Akademyj–Accademia Wilamowicziana*;



- to create and maintain spaces of language and cultural immersion for new speakers, if still possible through direct personal contact with the native speakers – such spaces should/could operate in the local school and in the to-be local museum
- to deal with the issue of historical trauma of the Wilamowiceans, its long-term consequences in language use, language attitudes and community's health
- to involve the local businesses and administration in revitalisation programmes, e.g. through a local cultural-economic-tourist cluster

- to promote and teach Wilamowicean at courses offered by Polish universities
- to make the endangered languages visible in Polish mass-media (dissemination campaign, through making the broader society aware of Poland's linguistic diversity)