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Збірка матеріалів:

Readings in Linguistics

для самостійної роботи студентів з курсу «Мовознавство»

освітньої програми: «Бізнес-комунікації та переклад»

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Збірка матеріалів: Readings in Linguistics для самостійної роботи студентів з курсу «Мовознавство» освітньо-професійної програми «Бізнес-комунікації та переклад»: Тернопіль: ФО-П Шпак В. Б. 2022. 64с.

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Позааудиторна самостійна робота студента є однією із форм, за якими здійснюється організація освітнього процесу у закладах вищої освіти. Такий вид діяльності спрямований на досягнення студентом запланованих освітньою програмою результатів навчання, а також на формування компетентностей індивідуальної роботи у навчальній, науковій, професійній галузях, на оволодіння навиками проведення та написання конспекту, тез, наукового реферату чи дослідження. Під час самостійної роботи студент набуває навичок самоорганізації, самоконтролю, самоврядування та стає активним, незалежним суб'єктом навчальної процесу.

LANGUAGE AND LINGUISTICS

Linguistics is the scientific study of human language while language is a body of knowledge about speaking, reading or writing, in other words language is a way of communication between group of people.

Linguistics is the systematic study of human language. Superficially, there's huge variation among the world's languages, and linguists not only describe the diverse characteristics of individual languages but also explore properties which all languages share and which offer insight into the human mind.

What is difference between language and linguistics?

In simple terms, linguistics is the scientific study of the form, functionality, development and evolution of language as used by humans. Studying a language on the other hand, involves the learning of grammatical constructs and vocabulary that allow you to express yourself in that language to native speakers.

The study of linguistics draws on methods and knowledge from a wide range of disciplines. For instance, the study of meaning draws on philosophy, the analysis of the speech signal uses methods from physics and engineering, and the study of language acquisition draws on psychology. This variety is one of the things that makes linguistics fascinating: one day you might be poring over a medieval text for evidence of how the grammar of a language has changed, and the next, learning about how the larynx creates sound energy for speech, or how we can record brain responses in a categorisation task.

https://www.youtube.com/watch?v=HxshIAoiGU4

https://www.thoughtco.com/what-is-a-language-1691218

Linguistics is a science

The simplest definition of Linguistics is that it's the science of language. This is a simple definition but it contains some very important words. First, when we say that linguistics is a science, that doesn't mean you need a lab coat and safety goggles to do linguistics. Instead, what it means is that the way we ask questions to learn about language uses a scientific approach. The scientific way of thinking about language involves making systematic, empirical observations. There's another

important word: empirical means that we observe data to find the evidence for our theories. All scientists make empirical observations: botanists observe how plants grow and reproduce. Chemists observe how substances interact with other. Linguists observe how people use their language. A crucial thing to keep in mind is that the observations we make about language use are NOT value judgments. Lots of people in the world — like your high school English teacher, various newspaper columnists, maybe your grandparents, and maybe even some of your friends — make judgments about how people use language. But linguists don't. A short-hand way of saying this is that linguists have a descriptive approach to language, not a prescriptive approach. We describe what people do with their language, but we don't prescribe how they should or shouldn't do it. This descriptive approach is consistent with a scientific way of thinking. Think about an entomologist who studies beetles. Imagine that scientist observes that a species of beetle eats leaves. She's not going to judge that the beetles are eating wrong, and tell them that they'd be more successful in life if only they eat the same thing as ants. No — she observes what the beetle eats and tries to figure out why: she develops a theory of why the beetle eats this plant and not that one. In the same way, linguists observe what people say and how they say it, and come up with theories of why people say certain things or make certain sounds but not others. In our simple definition of linguistics, there's another important word we need to focus on: linguistics is the science of human language. There are plenty of species that communicate with each other in an impressive variety of ways, but in linguistics, our job is to focus on the unique system that humans use. It turns out that humans have some important differences to all other species that make our language unique.

First, what we call the articulatory system: our lungs, larynx & vocal folds, and the shape of our tongue, teeth, lips, nose, all enable us to produce speech. No other species can do this in the way we can, not even our closest genetic relatives the chimpanzees, bonobos, and orangutans.

Second, our auditory system is special: our ears are sensitive to exactly the frequencies that are most common in human speech. There are other species that have similar patterns of auditory sensitivity, but human new-borns pay special

attention to human speech, even more so than synthetic speech that is matched for acoustic characteristics.

And most important of all, our neural system is special: no other 12 species have a brain as complex and densely connected as ours with so many connections dedicated to producing and understanding language. Humans' language ability is different from all other species' communication systems, and linguistics is the science that studies this unique ability

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LINGUISTIC HYPOTHESIS ON THE ORIGIN OF LANGUAGE

Thanks to the field of linguistics we know much about the development of the 5,000 plus languages in existence today. We can describe their grammar and pronunciation and see how their spoken and written forms have changed over time. For example, we understand the origins of the Indo-European group of languages, which includes Norwegian, Hindi and English, and can trace them back to tribes in eastern Europe in about 3000 BC. So, we have mapped out a great deal of the history of language, but there are still areas we know little about. Experts are beginning to look to the field of evolutionary biology to find out how the human species developed to be able to use language. So far, there are far more questions and half-theories than answers.

We know that human language is far more complex than that of even our nearest and most intelligent relatives like chimpanzees. We can express complex thoughts, convey subtle emotions and communicate about abstract concepts such as past and future. And we do this following a set of structural rules, known as grammar. Do only humans use an innate system of rules to govern the order of words? Perhaps not, as some research may suggest dolphins share this capability because they are able to recognise when these rules are broken.

If we want to know where our capability for complex language came from, we need to look at how our brains are different from other animals. This relates to more than just brain size; it is important what other things our brains can do and when and why they evolved that way. And for this there are very few physical clues; artefacts left by our ancestors don't tell us what speech they were capable of making. One thing we can see in the remains of early humans, however, is the development of the mouth, throat and tongue. By about 100,000 years ago, humans had evolved the ability to create complex sounds. Before that, evolutionary biologists can only guess whether or not early humans communicated using more basic sounds.

Another question is, what is it about human brains that allowed language to evolve in a way that it did not in other primates? At some point, our brains became able to make our mouths produce vowel and consonant sounds, and we developed the capacity to invent words to name things around us. These were the basic ingredients for complex language. The next change would have been to put those words into sentences, similar to the 'protolanguage' children use when they first learn to speak. No one knows if the next step – adding grammar to signal past, present and future, for example, or plurals and relative clauses – required a further development in the human brain or was simply a response to our increasingly civilised way of living together.

Between 100,000 and 50,000 years ago, though, we start to see the evidence of early human civilisation, through cave paintings for example; no one knows the connection between this and language. Brains didn't suddenly get bigger, yet humans did become more complex and more intelligent. Was it using language that caused their brains to develop? Or did their more complex brains start producing language?

More questions lie in looking at the influence of genetics on brain and language development. Are there genes that mutated and gave us language ability? Researchers have found a gene mutation that occurred between 200,000 and 100,000 years ago, which seems to have a connection with speaking and how our brains control our mouths and face. Monkeys have a similar gene, but it did not undergo this mutation. It's too early to say how much influence genes have on language, but one day the answers might be found in our DNA.

The origin of language (spoken and signed, as well as language-related technological systems such as writing), its relationship with human evolution, and its consequences have been subjects of study for centuries. Scholars wishing to study the origins of language must draw inferences from evidence such as the fossil record, archaeological evidence, contemporary language diversity, studies of language acquisition, and comparisons between human language and systems of communication existing among animals (particularly other primates). Many argue

that the origins of language probably relate closely to the origins of modern human behavior, but there is little agreement about the facts and implications of this connection.

Various hypotheses have been developed about how, why, when, and where language might have emerged. Since the early 1990s, however, a number of linguists, archaeologists, psychologists, anthropologists, and others have attempted to address this issue with new, modern methods.

In the 19th century, philosophers and linguists proposed a number of hypotheses to explain the origin of language, which are noteworthy.

While some theorists believe **language originated** as an evolution of our culture, others believe that there is also a certain innate understanding of language in us.

Language is innately coded into human genes. There is not a single group of humans, at least discovered thus far, not even the remotest of tribes, that do not communicate. Instinctively, babies babble, almost as if they are trying to speak, and eventually learn to talk. In contrast, even though some animals can understand human emotions, and some can even mimic a few words or sentences, they do not have a sense of language.

Chomsky's Hypothesis about the **origin of language** says that language is genetically imbibed in us by birth, that we innately know how to communicate.

Noam Chomsky is among the world's leading linguists and his theory is that a possible genetic mutation in one of our human ancestors gave them the ability to speak and understand language, which was passed on to their offspring (нащадок).

A UCLA/Emory study published in the journal Nature in 2009 seems to back up the theory. It revealed FOXP2, the gene essential to the development of language and speech, differs significantly depending on whether it is human or chimpanzee. This explains why we can talk and animals can't. Dr Daniel Geschwind of the David Geffen School of Medicine at UCLA said: "Earlier research suggests that the amino-acid composition of human FOXP2 changed rapidly around the same time that language emerged in modern humans." The scientists discovered that the gene

functioned and looked different in humans and chimps, and this difference meant a human brain was wired for language and a chimp's was not. Could it be that an early mutation of this single gene is what ultimately separates us from all other life on Earth?

How human language arose is a mystery in the evolution of *Homo sapiens*. Miyagawa (2013) put forward a proposal, which is called the **Integration Hypothesis** of human language evolution, that holds that human language is composed of two components, E for *expressive*, and L for *lexical*. Each component has an antecedent in nature: E as found, for example, in birdsong, and L in, for example, the alarm calls of monkeys. E and L integrated uniquely in humans to give rise to language. It seems the three things a creature needs to possess to speak like a human is a human's brain, a human's vocal cords and a human's intelligence.

The question where language came from and how it was created is opened, unsolvable.

In the beginning was the Word

"In the beginning was the Word," reads the Gospel of John 1:1.

But what was this word? And where was it spoken? And how did humans come to speak it? Indeed, the origin of language is one of the greatest mysteries in human science, if not *the* greatest.

Scholars and scientists have been arguing for centuries about the origins of language and all the questions that tie into this.

The earliest theory of language evolution is that it is a God-given ability. The Bible states that Adam and Eve, the first man and woman, were immediately able to understand what God said to them and could communicate with each other in this same language. According to Christianity, all of mankind spoke this one same language for generations more until the rebellion of Babel.

According to the Book of Genesis, as the waters of the Great Flood receded, humankind came together in Shinar. Here, they took advantage of the fact they all spoke one language by banding together to build a huge tower that would let them reach God in heaven. Seeing this, He confounded their speech by giving them

different languages and then scattered them across the Earth. As a result, they were unable to work together to complete the tower.

HOW LEARNING A LANGUAGE CHANGES YOUR BEHAVIOR

Thoughts are powerful and, it turns out, so is the language you speak them in. Learning a language goes beyond vocabulary, grammar and syntax. It also requires adopting a new way of thinking, and as your thought patterns change, so do your behaviors. Through this process of learning and practicing a language, you become more sensitive to culture, time and even your personality. You discover that this language you once thought to be foreign is now shaping your entire life. In addition to *improving your brain functions* and *boosting your intelligence,* language changes your behavior in more ways than you think. Here's how:

1. Affects Perception of Time

Different languages reveal cultural nuances in the use of their tenses. For example, tensed varieties, like Greek and English, distinguish between the past, present and future, whereas languages like Chinese and Thai don't differentiate. These tenseless languages use the same phrasing to describe all times. Some languages, like Greek, have multiple tenses to explain both an event's position in time and the nature of an action regarding its beginning, middle, end or repetition. This way, they can more precisely describe something in not so many words.

2. Influences Specific Behaviors

Furthermore, these different tenses can *influence specific behaviors* like smoking habits, money management and health maintenance. Where tenseless languages are the mother tongue, personal savings tend to be higher, people are less likely smoke and the population is less inclined towards obesity. The lack of linguistic differentiation between the past, present and future tends to build a longer-term mindset because future eventualities seem more immediate in conversation.

As your behavior changes, so do your skills. In fact, learning a new language could even *impact your professional behavior* and career aptitude — which could, in turn, change your life.

3. Shapes Cultural Views

Language cannot be separated from cultural views. It acts as a filter, shedding new light on the way you view the world. For example, Chinese children learn to count earlier than English-speaking kids because their language labels numbers more transparently — 11 is literally translated as 10-one. Australian dialects orient themselves better in space compared to English-speakers. Instead of saying, "that cat over there," they say "that cat to the north" because they rely on directions to correctly assemble sentences.

Thus, Chinese children understand numbers at a younger age and Australians pay more attention to the cardinal directions. Different *languages focus attention on various aspects of the environment*, whether they be physical or cultural. In this way, you see what is valued by the speaker. Language doesn't limit your ability to see the world but allows you to focus your perception on different aspects of it.

4. Changes Personality

Likewise, cultural views also affect the language you speak, thereby affecting your personality. The feel of your new tongue can change how you feel about yourself. For instance, some people feel sophisticated or intelligent when speaking French, while those who speak German may feel strong or straightforward. You may take on a more confident persona when speaking German and a more elegant one when speaking French. These language-associated feelings can be *influenced by a person's experience with a certain culture,* even from a very young age. For instance, someone who fled Nazi Germany to come to America might refrain from speaking German because they associate it with captivity. Instead, they might prefer speaking English and associate that language with freedom and safety.

New Language, New You

Regularly speaking in a second language allows you to *view the world in a completely different way* and can even influence your personality and the way you see yourself. Bilinguals, in particular, change attitudes and personalities depending on the

environment, culture and language setting. The same is true for those who learn a new language but on a more gradual scale.

As you learn and practice, language influences the way you behave and respond to situations. Over time, it begins to shape the way you view the world. How will learning a second language change you? There's only one way to find out. Start *making time for your new language every day* — and make room for a new version of yourself.

HUMAN LANGUAGE AND ANIMAL 'LANGUAGE'

When human beings come together, and when they play, fight, make love, or do something else, at the same time, they talk; they use a language. They talk to their friends, their associates, their husbands or wives, their parents, and parents-in-law; and they also speak to total strangers. They may speak face to face and over the telephone (Fromkin and Roadman, p. 1). A language is used as a means of communication. With language, human beings can express their ideas and wishes to other people such as when they need the others' help. With language, they can establish and maintain social relationships; also, with language, they can cooperate between one and another (Ramelan, 1984: 36). However, we may be still confused about whether a language is the only means of communication or whether all means of communication are known as languages. Different people may differently perceive a language. Some regard everything used for communication as a language. This statement is based on the fact that when we discuss a topic about the definition of language, they give different statements. For example, they state that gestures and bodily movement are referred to as languages; and, that there is what is known as animal language. As a consequence, there have been, at least, two kinds of languages: a human speech and an animal language. The human language may be perceived as having some types such as oral, written and body languages. Concerning the animal language, someone may give a question: "Does an animal have and use a language or is a means of communication used by an animal regarded as a real language?". The following discussion may guide us to understand what is actually called a language. Human beings are not only species that can communicate among themselves, as animals are often said to possess some communication system too. As has been

known, animals communicate with one another using their own means of communication. For instance, dogs bark when they want to send their message to another. They will bark in a certain way when they want to show the others that there is something to eat; they will produce a different kind of barking when they are in danger. The difference in the barking sounds produced the dog can be 'understood' by the others, and so communication takes place among them. Another example is a hen cackling to her chickens. She will cackle in a certain way when she wants to call her chickens to them food; she will produce a different kind of cackling 6 An Introduction to Linguistics sounds if she wants to warn them of coming danger. Other animals such as cats, monkeys, and elephants are also said to have a means of communication, which is understood by the animals concerned (Ramelan, 1984: 38). To some extent, these sounds serve the same purposes as human language. How does human language differ from animal language? Is animal language called as a real language? Whether animal language is a real language or not, the fact shows that both human language and animal 'language' has a similarity between the two means of communication. The similarity that can be identified is that the sounds produced by both human beings and animals are intended to convey a message. Both human being and animal produce sounds by using their mouth. However, there are great differences between the two in their varieties and their possible combination. That is to say that the human system of communication enables human beings to be able to produce various kinds of sounds, by using speech organs. The sounds produced by the speech organs are often called speech sounds. The types of sounds produced by human beings are rich in variation; they can produce such vowels and consonants. Speech sounds can also be combined in many ways to form many utterances. The combinations of vowels and consonants are referred to as morphemes or words. They can convey unlimited messages and produce a new combination of linguistic units to meet the needs of new situations. Ramelan (1984: 38) states that with language, human beings can communicate not only about things connected with their biological needs, or preventing themselves from dangers but almost about anything at all. They may not only inform about objects which are in their surroundings, but they can

speak about things which are remote in space and time; they can talk about things which are may miles away from them, and also about events which took place in the past time, which take place at present, and which will take place many years ahead. On the other hand, animals can only communicate about things surrounding them; their communication is only intended for the sake of biological needs or preventing themselves from dangers, and the sounds produced are minimal and the sounds are further developed. A dog, for instance, can only provide two or three kinds of barking sounds to suit the purpose throughout its whole life. In addition to the sounds produced and the content of the message sent by both human being and animals, human language differs from animals' means of communication in how the two are transmitted to their young generation. Ability to speak for human beings is not genetically transmitted but culturally learned from their elders. For instance, someone may inherit brown eyes and dark hair from his/her parents, but he/she does not inherit their language. He/she acquires a language in a culture with other speakers and not from parental genes. An infant born from Chinese parents (who live in China and speak Cantonese), which is brought up from birth by English speakers in the United States, may have physical characteristics inherited from its natural parents, but he/she will speak English (George Yule (1987: 20). This process whereby language is passed on from one generation to the next, is described as cultural transmission. It has been believed that human beings are born with an innate predisposition to acquire language. All human languages are acquired, and humans have to exposed to a particular language over some length of time before they can acquire that language, by contrast, animal communication is mostly instinctive (Taylor, p. 7). If the ability to speak for human beings is 7 An Introduction to Linguistics culturally learned from their elders, the ability to communicate for a dog using its barking sound is genetically transmitted. Both human beings and animals use for their medium of communication sounds that are produced in their mouth, but the sounds produced by human beings are more varied than those provided by animals. The sounds produced by animals are always the same and remain unchanged. A young animal will create the same kind of sounds as their elders for their communication. The ability to

produce sounds in animals for communication is, therefore, said to be genetically transmitted; their elders never teach them. A young dog, for instance, can bark without being guided by its elders. Conclusion Based on some definitions of a language, we can say a language is not only regarded as a means of communication but it is a means of communication that has some characteristics. In this relation, a language must be systematic; it is socially created, acquired, and used; it is basically spoken; it is productive or creative, and it is complete for its speakers. Not all characteristics of a language do not belong to an animal's means of communication.

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HOW BABIES LEARN THE PHONEME CATEGORIES OF THEIR LANGUAGE

It's important to remember that the phonology of each language is specific to that language: the patterns of which features and segments contrast with each other and which are simply allophones is different in each language of the world. So, for example, we know that in English, aspirated [ph] and unaspirated [p] are both allophones of a single phoneme. But in Thai, these two segments contrast with each other and are two different phonemes. The phonetic difference is the same, but how that difference is organized in the mental grammar is different in the two languages. This has effects when adults are trying to learn a second language.

Now, it's a stereotype that people who are native speakers of Japanese often have difficulty when they're learning some sounds of English, particularly in learning the difference between English /ɹ/ and /l/. These two sounds are contrastive in English, and we have lots of minimal pairs that provide evidence for that contrast, like rake and lake, fall and far, cram and clam. But neither of these segments is part of the Japanese phoneme inventory. Japanese has one phoneme, the retroflex flap [ɽ], that is phonetically a little bit similar to English /l/ and a little bit similar to English /ɹ/. So given that English /ɹ/ and /l/ are both phonetically different to the Japanese /ɽ/, and are

phonetically different from each other, why is this phonemic contrast hard for Japanese learners to master? To answer this question, we have to look at babies. Babies learn the phonology of their native language very early. When they are just

born, we know that babies can recognize all kinds of phonetic differences. You might be wondering how we can tell what sounds a baby can recognize — we can't just ask them, "Are these two sounds the same or different?" But we can use a habituation technique to observe whether they notice a difference or not. Babies can't do much, but one thing they're very good at is sucking. Using an instrument called a pressure transducer, which is connected to a pacifier, we can measure how powerfully they suck. When a baby is interested in something, like a sound that she's hearing, she starts to suck harder. If you keep playing that same sound, eventually she'll get bored and her sucking strength will decrease. When her sucking strength drops off, we say that the baby has habituated to the sound. But if you play a new sound, she gets interested again and starts sucking powerfully again. So we can observe if a baby notices the difference between two sounds by observing whether her sucking strength increases when you switch from one sound to the other. For new-born infants, we observe habituation with sucking strength, and for babies who are a little older, we can observe habituation just by where they look: they'll look toward a source of sound when they're interested in it, then look away when they get habituated.

If they notice a change in the sound, they'll look back toward the sound. Using this technique, linguists and psychologists have learned that babies are very good at noticing phonetic differences, and they can tell the difference between all kinds of different sounds from many different languages. But this ability changes within the first year of life. A researcher named Janet Werker at the University of British Columbia looked at children and adults' ability to notice the phonetic difference between three different pairs of syllables: the English contrast /ba/ and /da/, the Hindi contrast between a retroflex stop /ʈa/ and a dental stop /t̪a/, and a Salish contrast between glottalized velar /k'i/ and uvular /q'i/ stops. Each of these pairs differs in place of articulation, and within each language, each pair is contrastive. Werker played a series of syllables and asked English speaking adults to press a button when the syllables switched from one segment to the other. As you might expect, the English-speaking adults were perfect at the English contrast but did extremely poorly on the Hindi and Salish contrasts.

Then Werker tested babies' ability to notice these three phonetic differences, using the head-turn paradigm. These babies were growing up in monolingual English-speaking homes. At age six months, the English-learning babies were about 80-90% successful at noticing the differences in English, in Hindi and in Salish. But by age ten months, their success rate had dropped to about 50-60%, and by the time they were one year old, they were only about 10-20% successful at hearing the phonetic differences in Hindi and Salish. So these kids are only one year old, they've been hearing English spoken for only one year, and they're not even really speaking it themselves yet, but already their performance on this task is matching that of English-speaking adults. The difference between retroflex [ʈa] and dental [t̪a] is not contrastive in English, so the mental grammar of the English-learning baby has already categorized both those sounds as just unusual-sounding allophones of English alveolar /ta/. Likewise, the difference between a velar and a uvular stop, which is contrastive in Salish, is not meaningful in English, so the baby's mind has already learned to treat a uvular stop as an allophone of the velar stop, not as a separate phoneme. So if we go back to our question of why it's so hard for adults to learn the phonemic contrast in a new language, like the Japanese learners who have difficulty with English /l/ and /r/, the answer is because, by the time they're one year old, the mental grammar of Japanese-learning babies has already formed a single phoneme category that contains English /l/ and /r/ as allophones of that one phoneme. To recognize the contrast in English, a Japanese learner has to develop two separate phoneme categories.

https://ecampusontario.pressbooks.pub/ essentialsoflinguistics/?p=104

HOW ADULTS LEARN THE PHONEME CATEGORIES IN A NEW LANGUAGE

Just because babies have learned the phoneme categories of their L1 (Language 1) by the time they're one year old doesn't mean that it's impossible to learn phoneme categories in a new language when you're older. Some phoneme contrasts in an L2 (Language 2) will be easy to learn and other will be harder, depending on your L1. This unit explains why.

We learned that babies have set up the phoneme categories of their native language by the time they're only twelve months old. This is part of the reason that it can be challenging to learn a new language as an adult. A psycholinguist by the name of Catherine Best has proposed a theory to predict which phoneme contrasts will be hard for second-language learners to learn, and which will be easy. For simplicity, let's use the term L1 for your native language, the language you learn from infancy. And an L2 is any language you learn later than that, as an older child, a teenager, or an adult. Best's theory of L2 learning centres around the concepts of phonemes and allophones.

Best predicts that there are two kinds of phoneme contrasts that are easy to learn in an L2. If the L2 has a phoneme contrast that maps onto a phoneme contrast in the learner's L1, then that contrast should be easy to learn in the L2. She also predicts that if the L2 has a phoneme contrast that's completely new, with two segments that don't exist at all in the learner's L1, then this contrast should be easy as well because

the learner can set up two new phoneme categories from scratch. The kind of phoneme contrast that's hard to learn is when two contrasting phonemes in the L2 map onto a single phoneme category in the learner's L1. In this case, the learner will have spent a lifetime treating the phonetic difference as allophonic variation, and not a meaningful contrast, so it's a challenge to learn to pay attention to the difference as meaningful. Catherine Best and her colleagues have tested this theory by investigating how English-speaking adults learn phonemic contrasts in Zulu. Zulu is a language that has about 27 million speakers, most of them in South Africa. First, researchers asked the English-speakers to tell the difference between voiced and voiceless lateral fricatives in Zulu. English doesn't have lateral fricatives, but English does have lots of pairs of fricatives that contrast in their voicing, so the theory predicts that it should be easy for English listeners to map the voicing difference between the Zulu fricatives onto those English voicing contrasts and recognize this phonetic difference. And that prediction was upheld: The English listeners were about 95% correct. Then they asked the English speakers to tell the difference between three Zulu clicks: a dental, an alveolar, and a palato-alveolar click. English doesn't have any clicks at all, so the English listeners should be able to simply pay attention to the phonetic differences between these segments, without any interference from their English phonology. The English listeners were about 80% correct at these sounds. Last, they asked the English listeners to tell the difference between two different kinds of bilabial stops in Zulu: the plosive stop is similar to the English /b/ sound. The other is an implosive /ɓ/, which is made by obstructing airflow at the lips, but when the stop is released, air flows into the mouth instead of out of the mouth. The English adults were only about 65% correct at hearing this difference, not a whole lot better than chance. This is consistent with Best's proposal that because the English listeners have only one phoneme category for voiced bilabial stops, their mental grammar simply treats the implosive as an allophone of that phoneme. So it's very hard to hear the phonetic difference between the two sounds in the L2 because the mental grammar of the L1 considers them both members of the same phoneme category.

HOW LANGUAGE SHAPES THE WAY WE THINK

Language ... This is one of the magical abilities that we – humans – have. We can transmit really complicated thoughts to one another. So what I'm doing right now is, I'm making sounds with my mouth as I'm exhaling. I'm making tones and hisses and puffs, and those are creating air vibrations in the air. Those air vibrations are traveling to you, they're hitting your eardrums, and then your brain takes those vibrations from your eardrums and transforms them into thoughts. I hope. I hope that's happening. So because of this ability, we humans are able to transmit our ideas across vast reaches of space and time. We're able to transmit knowledge across minds. I can put a bizarre new idea in your mind right now. I could say, "Imagine a jellyfish waltzing in a library while thinking about quantum mechanics."

But now I've just made you think it, through language.

Now of course, there isn't just one language in the world, there are about 7,000 languages spoken around the world. And all the languages differ from one another in all kinds of ways. Some languages have different sounds, they have different vocabularies, and they also have different structures -- very importantly, different structures. That begs the question: Does the language we speak shape the way we think? Now, this is an ancient question. People have been speculating about this question forever. Charlemagne, Holy Roman emperor, said, "To have a second language is to have a second soul" -- strong

statement that language crafts reality. But on the other hand, Shakespeare has Juliet say, "What's in a name? A rose by any other name would smell as sweet." Well, that suggests that maybe language doesn't craft reality.

These arguments have gone back and forth for thousands of years. But until recently, there hasn't been any data to help us decide either way. Recently, in my lab and other labs around the world, we've started doing research, and now we have actual scientific data to weigh in on this question.

So let me tell you about some of my favorite examples. I'll start with an example from an Aboriginal community in Australia that I had the chance to work with. These are the Kuuk Thaayorre people. They live in Pormpuraaw at the very west edge of Cape York. What's cool about Kuuk Thaayorre is, in Kuuk Thaayorre, they don't use words like "left" and "right," and instead, everything is in cardinal directions: north, south, east and west. And when I say everything, I really mean everything. You would say something like, "Oh, there's an ant on your southwest leg." Or, "Move your cup to the north-northeast a little bit." In fact, the way that you say "hello" in Kuuk Thaayorre is you say, "Which way are you going?" And the answer should be, "North-northeast in the far distance. How about you?"

So imagine as you're walking around your day, every person you greet, you have to report your heading direction.

But that would actually get you oriented pretty fast, right? Because you literally couldn't get past "hello," if you didn't know which way you were going. In fact, people who speak languages like this stay oriented really well. They stay oriented better than we used to think humans could. We used to think that humans were worse than other creatures because of some biological excuse: "Oh, we don't have magnets in our beaks or in our scales." No; if your language and your culture trains you to do it, actually, you can do it. There are humans around the world who stay oriented really well.

And just to get us in agreement about how different this is from the way we do it, I want you all to close your eyes for a second and point southeast.

Keep your eyes closed. Point. OK, so you can open your eyes. I see you guys pointing there, there, there, there, there ... I don't know which way it is myself --

You have not been a lot of help.

So let's just say the accuracy in this room was not very high. This is a big difference in cognitive ability across languages, right? Where one group -- very distinguished group like you guys -- doesn't know which way is which, but in another group, I could ask a five-year-old and they would know.

There are also really big differences in how people think about time. So here I have pictures of my grandfather at different ages. And if I ask an English speaker to organize time, they might lay it out this way, from left to right. This has to do with writing direction. If you were a speaker of Hebrew or Arabic, you might do it going in the opposite direction, from right to left.

But how would the Kuuk Thaayorre, this Aboriginal group I just told you about, do it? They don't use words like "left" and "right." Let me give you hint. When we sat people facing south, they organized time from left to right. When we sat them facing north, they organized time from right to left. When we sat them facing east, time came towards the body. What's the pattern? East to west, right? So for them, time doesn't actually get locked on the body at all, it gets locked on the landscape. So for me, if I'm facing this way, then time goes this way, and if I'm facing this way, then time goes this way. I'm facing this way, time goes this way -- very egocentric of me to have the direction of time chase me around every time I turn my body. For the Kuuk Thaayorre, time is locked on the landscape. It's a dramatically different way of thinking about time.

Here's another really smart human trick. Suppose I ask you how many penguins are there. Well, I bet I know how you'd solve that problem if you solved it. You went, "One, two, three, four, five, six, seven, eight." You counted them. You named each one with a number, and the last number you said was the number of penguins. This is a little trick that you're taught to use as kids. You learn the number list and you learn how to apply it. A little linguistic trick. Well, some languages don't do this, because some languages don't have exact number words. They're languages that don't have a word like "seven" or a word like "eight." In fact, people who speak these languages don't count, and they have trouble keeping track of exact quantities. So, for example, if I ask you to match this number of penguins to

the same number of ducks, you would be able to do that by counting. But folks who don't have that linguistic trick can't do that.

Languages also differ in how they divide up the color spectrum -- the visual world. Some languages have lots of words for colors, some have only a couple words, "light" and "dark." And languages differ in where they put boundaries between colors. So, for example, in English, there's a word for blue that covers all of the colors that you can see on the screen, but in Russian, there isn't a single word. Instead, Ukrainian speakers have to differentiate between light blue, "golubyi," and dark blue, "synii." So Ukrainians have this lifetime of experience of, in language, distinguishing these two colors. When we test people's ability to perceptually discriminate these colors, what we find is that Ukrainian speakers are faster across this linguistic boundary. They're faster to be able to tell the difference between a light and dark blue. And when you look at people's brains as they're looking at colors -- say you have colors shifting slowly from light to dark blue -- the brains of people who use different words for light and dark blue will give a surprised reaction as the colors shift from light to dark, as if, "Ooh, something has categorically changed," whereas the brains of English speakers, for example, that don't make this categorical distinction, don't give that surprise, because nothing is categorically changing.

Languages have all kinds of structural quirks. This is one of my favorites. Lots of languages have grammatical gender; every noun gets assigned a gender, often masculine or feminine. And these genders differ across languages. So, for example, the sun is feminine in German but masculine in Spanish, and the moon, the reverse. Could this actually have any consequence for how people think? Do German speakers think of the sun as somehow more female-like, and the moon somehow more male-like? Actually, it turns out that's the case. So if you ask German and Spanish speakers to, say, describe a bridge, like the one here -- "bridge" happens to be grammatically feminine in German, grammatically masculine in Spanish -- German speakers are more likely to say bridges are "beautiful," "elegant" and stereotypically feminine words. Whereas Spanish speakers will be more likely to say they're "strong" or "long," these masculine words.

Languages also differ in how they describe events, right? You take an event like this, an accident. In English, it's fine to say, "He broke the vase." In a language like Spanish, you

might be more likely to say, "The vase broke," or, "The vase broke itself." If it's an accident, you wouldn't say that someone did it. In English, quite weirdly, we can even say things like, "I broke my arm." Now, in lots of languages, you couldn't use that construction unless you are a lunatic and you went out looking to break your arm -- and you succeeded. If it was an accident, you would use a different construction.

Now, this has consequences. So, people who speak different languages will pay attention to different things, depending on what their language usually requires them to do. So we show the same accident to English speakers and Spanish speakers, English speakers will remember who did it, because English requires you to say, "He did it; he broke the vase." Whereas Spanish speakers might be less likely to remember who did it if it's an accident, but they're more likely to remember that it was an accident. They're more likely to remember the intention. So, two people watch the same event, witness the same crime, but end up remembering different things about that event. This has implications, of course, for eyewitness testimony. It also has implications for blame and punishment. So if you take English speakers and I just show you someone breaking a vase, and I say, "He broke the vase," as opposed to "The vase broke," even though you can witness it yourself, you can watch the video, you can watch the crime against the vase, you will punish someone more, you will blame someone more if I just said, "He broke it," as opposed to, "It broke." The language guides our reasoning about events.

Now, I've given you a few examples of how language can profoundly shape the way we think, and it does so in a variety of ways. So language can have big effects, like we saw with space and time, where people can lay out space and time in completely different coordinate frames from each other. Language can also have really deep effects -- that's what we saw with the case of number. Having count words in your language, having number words, opens up the whole world of mathematics. Of course, if you don't count, you can't do algebra, you can't do any of the things that would be required to build a room like this or make this broadcast, right? This little trick of number words gives you a stepping stone into a whole cognitive realm.

Language can also have really early effects, what we saw in the case of color. These are really simple, basic, perceptual decisions. We make thousands of them all the time, and

yet, language is getting in there and fussing even with these tiny little perceptual decisions that we make. Language can have really broad effects. So the case of grammatical gender may be a little silly, but at the same time, grammatical gender applies to all nouns. That means language can shape how you're thinking about anything that can be named by a noun. That's a lot of stuff.

And finally, I gave you an example of how language can shape things that have personal weight to us -- ideas like blame and punishment or eyewitness memory. These are important things in our daily lives.

Now, the beauty of linguistic diversity is that it reveals to us just how ingenious and how flexible the human mind is. Human minds have invented not one cognitive universe, but 7,000 -- there are 7,000 languages spoken around the world. And we can create many more -- languages, of course, are living things, things that we can hone and change to suit our needs. The tragic thing is that we're losing so much of this linguistic diversity all the time. We're losing about one language a week, and by some estimates, half of the world's languages will be gone in the next hundred years. And the even worse news is that right now, almost everything we know about the human mind and human brain is based on studies of usually American English-speaking undergraduates at universities. That excludes almost all humans. Right? So what we know about the human mind is actually incredibly narrow and biased, and our science has to do better.

I want to leave you with this final thought. I've told you about how speakers of different languages think differently, but of course, that's not about how people elsewhere think. It's about how you think. It's how the language that you speak shapes the way that you think. And that gives you the opportunity to ask, "Why do I think the way that I do?" "How could I think differently?" And also, "What thoughts do I wish to create?"

https://www.ted.com/talks/lera_boroditsky_how_language_shapes_the_way_we_think

LINGUISTIC, SOCIAL, AND AFFECTIVE MEANING

For our purposes we can initially distinguish three types of meaning. **Linguistic meaning** encompasses both sense and reference. **Social meaning** is what we rely on when we identify certain social characteristics of speakers and situations from the character of the language used. **Affective meaning** is the emotional connotation that is attached to words and utterances.

Linguistic Meaning

Meaning is a very complicated matter and there is no single theory about how languages mean. Referential Meaning One way of defining meaning is to say that the meaning of a word or sentence is the actual person, object, abstract notion, event, or state to which the word or sentence makes reference. The **referential meaning** of *Alexis Rathburton,* then, would be the person who goes by that name. The phrase *Scott's dog* refers to the particular domesticated canine belonging to Scott. That particular animal can be said to be the ref- erential meaning of the linguistic

expression *Scott's dog,* and the canine picked out or identified by the expression is its **referent.**

Words are not the only linguistic units to carry referential meaning. Sentences too refer to actions, states, and events in the world. *Rahul is sleeping on the sofa* refers to the fact that a person named Rahul is currently asleep on an elongated piece of furniture generally meant to be sat upon. The referent of the sentence is thus Rahul's state of being on the piece of furniture in question.

Sense Referential meaning may be the easiest kind to recognize, but it is not sufficient to explain *how* some expressions mean what they mean. For one thing, not all expres- sions have referents. Neither *a unicorn* nor *the present king of France* has an actual ref- erent in the real world, but both expressions have meaning. Even leaving social and affective meaning aside, if expressions had only referential meaning, then the sentences in 1 below would mean exactly the same thing, as would those in 2, but they don't.

1. George Washington was the first president of the United States.
   George Washington was George Washington.

2. Jacqueline Bouvier married John F. Kennedy in 1953.
   Jacqueline Bouvier married the thirty-fifth president of the United States in 1953.

The sentences of 2 do not mean the same thing, and the second sentence of the pair seems odd, in part because it would have been impossible to marry the thirty-fifth president in 1953 since the United States did not have its thirty-fifth president until 1960.

Proper nouns such as *George Washington, Jacqueline Bouvier,* and *John F. Kennedy* constitute a special category, and we might say that the meaning of proper nouns is the person named, the person to whom the proper noun refers. By contrast, the meaning of expressions such as *the first president of the United States* and *the*

thirty-fifth president of the United States cannot be reduced to their referents. Consider the sentences of 3:

3. Al Gore nearly became the forty-third president of the United States.
   Al Gore nearly became George W. Bush.

Obviously, these sentences do not mean the same thing despite the fact that the expressions *George W. Bush* and *the forty-third president of the United States* have the same referent. This is why the sentences in 1 do not have identical meanings. In general, we cannot equate the meaning of an expression with the referent of the expression. We say that expressions have 'senses,' and any theory of how language means must take sense meaning into account.

Social Meaning

Linguistic meaning is not the only type of meaning that language users communicate to each other. Consider the following sentences:

4. So I says to him, "You can't do nothin' right."
5. Is it a doctor in here?
6. Y'all gonna visit over the holiday?
7. Great chow!

In addition to representing actions, states, and mental processes, these sentences convey information about the identity of the person who has uttered them or about the situation in which they have been uttered. In 4, use of the verb *says* with the first-person singular pronoun *I* indicates something about the speaker's social status. In 5, the form *it* where some other varieties use *there* indicates a speaker of an ethnically marked variety of English (African American English). In 6, the pronoun *y'all* identifies a particular regional dialect of American English (Southern). Finally, the choice of words in 7 indicates that the comment was made in an informal context. Social status, ethnicity, regional origin, and context are all social factors. In addition

to linguistic meaning, there- fore, every utterance also conveys social meaning, not only in the sentence as a whole but in word choice (*y'all* and *chow*) and pronunciation (*gonna* or *nothin'*).

Affective Meaning

There is a third kind of meaning besides linguistic and social meaning. Compare the following examples:

1. Tina, who always boasts about her two doctorates, lectured me all night on Warhol's art.
2. Tina, who's got two doctorates, gave me a fascinating overview of Warhol's art last night.

Because these two sentences can be used to represent exactly the same event, we can say they have similar referential meaning. At another level, though, the information they convey is different. Sentence 1 gives the impression that the speaker considers Tina a pretentious bore. Sentence 2, in contrast, indicates that the speaker finds her interesting. The "stance" of the speaker in these utterances thus differs.

Word choice is not the only way to communicate feelings and attitudes toward utterances and contexts. A striking contrast is provided by sentences that differ only in terms of stress or intonation. This string of words can be interpreted in several ways depending on the intonation:

Erin is really smart.

The sentence can be uttered in a matter-of-fact way, without emphasizing any word in particular, in which case it will be interpreted literally as a remark acknowledging Erin's intelligence. But if the words *really* and *smart* are stressed in an exaggerated manner, the sentence may be interpreted sarcastically to mean exactly the opposite. Intonation (often accompanied by appropriate facial expressions) can be

used as a device to communicate attitudes and feelings, and it can override the literal meaning of a sentence. Consider a final example. Suppose that Andy Grump, father of Sara, addresses her as follows:

Sara Grump, how many times have I asked you not to channel surf?

There would be reason to look beyond the words for the "meaning" of this unusual form of address. Mr. Grump may address his daughter as *Sara Grump* to show his exasperation, as in this example. By addressing her as *Sara Grump* instead of the usual *Sara,* he conveys frustration and annoyance. His choice of name thus signals that he is exasperated. Contrast the tone of that sentence with a similar one in which he addresses her as *dear.*

The level of meaning that conveys the language user's feelings, attitudes, and opinions about a particular piece of information or about the ongoing context is called *affective* meaning. Affective meaning is not an exclusive property of sentences: Words such as *Alas!* and *Hoorray!* obviously have affective meaning, and so can words such as *funny, sweet,* and *obnoxious.* Even the most common words—such as *father, democracy,* and *old*—can evoke particular emotions and feelings in us. The difference between synonymous or near-synonymous pairs of words such as *vagrant* and *homeless* is essentially a difference at the affective level. In this particular pair, *vagrant* carries a negative affect, while *homeless* is neutral. Little is known yet about how affective meaning works, but it is of great importance in all verbal communication. From our discussion so far, you can see that meaning is not a simple notion but a complex combination of three aspects:

Linguistic meaning, including referential meaning (the real-world object or concept picked out or described by an expression) and sense meaning.

Social meaning: the information about the social nature of the language user or of the context of utterance

Affective meaning: what the language user feels about the content or about the ongoing context

The linguistic meaning of an expression is frequently called its *denotation,* in contrast to *connotation,* which includes both social and affective meaning.

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THREE FACES OF A LANGUAGE SYSTEM

The fundamental function of every language system is to link meaning and expression— to provide verbal expression for thought and feeling. A grammar can be viewed as a coin whose two sides are *expression* and *meaning* and whose task is to systematically link the two. But language has a third face, so important in producing and interpreting utterances that it can override all else. That face is *context,* and only in a particular context can an expression convey a speaker's intended meaning and be interpreted correctly by a hearer. Imagine a dinner-table conversation about the cost of living in which a guest asks the host, "Is there a state income tax in Connecticut?" Among the replies this question could elicit are "Yes," "No," and "I don't know," because in this context the question is likely to be taken as a request for information. Now consider an equally straightforward inquiry made on the same

occasion: “Is there any salt on the table?” In this instance, a host who earnestly replied “Yes,” “No,” or “I don’t know”—and let the matter rest there—would seem insensitive at best.

Is there a state income tax in Connecticut? Is there any salt on the table?

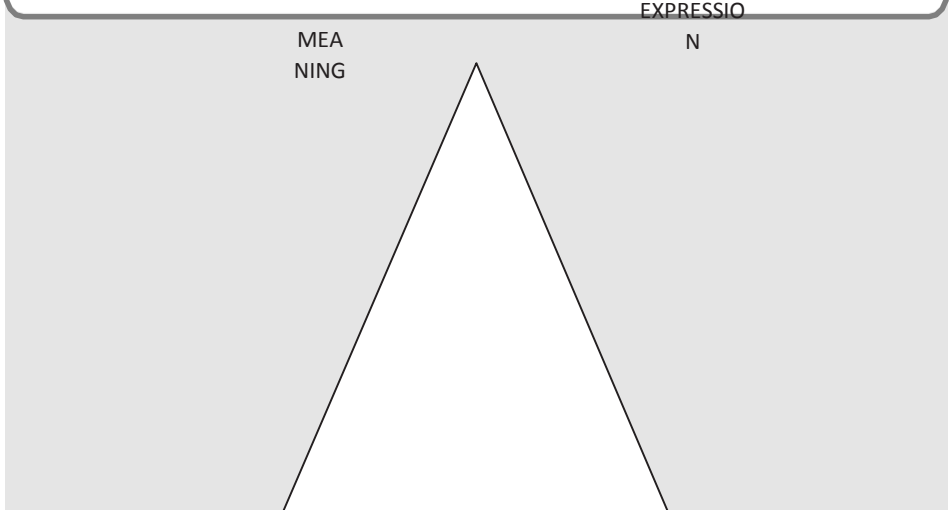
The form of the salt question resembles the form of the income tax question, but the *point* of the questions—their *intended* meaning—and the expected responses could scarcely be more different. At a dinner table, a guest inquiring about salt naturally expects a host to recognize it’s *salt* that’s wanted, not *information*! By contrast, in a related context, say, with the host in the kitchen, pepper mill in hand, and asking a guest who’s just come from the dining room, “Is there any salt on the table?” the host is likely to be understood as seeking information even though *the form of the question* is exactly the same as the one asked by the guest at the table. In answer to the question asked in the dining room, a reply of “Yes” or “No” would seem bizarre. In the kitchen, it would be altogether appropriate.

You can see, then, that conversationalists can’t interpret an utterance from expression alone. To grasp the intended meaning of an expression, hearers must consider it *in light of its context.* At the same time, when uttering an expression, speakers routinely rely on a hearer’s ability to grapple with and recognize their intentions in uttering the expression in a specific context.

Besides meaning and expression, then, the base of language use is *context,* and language can be best viewed as a three-sided figure of expression, meaning, and context, as shown in Figure 1-1.

FIGURE 1-1

Three Faces of Language



Expression encompasses words, phrases, and sentences, including intonation and stress. **Meaning** refers to the senses and referents of these elements of expression. **Con- text** refers to the social situation in which expression is uttered and includes whatever has been expressed earlier in that situation. It also relies on generally shared knowledge between speaker and hearer. What links expression and meaning is grammar. What links grammar and interpretation is context. Without attention to both grammar and context, we cannot understand how language works.

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LANGUAGE IN USE

Styles

Most speakers of a language speak one way with friends, another on a job interview or presenting a report in class, another talking to small children, another with their parents, and so on. These "situation dialects" are called styles, or registers. Nearly everybody has at least an informal and a formal style. In an informal style, the rules of contraction are used more often, the syntactic rules of negation and agreement may be altered, and many words are used that do not occur in the formal style. Informal styles, although permitting certain abbreviations and deletions not permitted in formal speech, are also rule-governed. For example, questions are often shortened with the subject you and the auxiliary verb deleted. One can ask Running the marathon? or You running the marathon? instead of the more formal Are you

running the marathon? but you cannot shorten the question to *Are running the marathon? Informal talk is not anarchy. It is rule-governed, but the rules of deletion, contraction, and word choice are different from those of the formal language. It is common for speakers to have competence in several styles, ranging between the two extremes of formal and informal. The use of styles is often a means of identification with a particular group (e.g., family, gang, church, team), or a means of excluding groups believed to be hostile or undesirable (cops, teachers, parents). Many cultures have rules of social behaviour that govern style. Some Indo-European languages distinguish between "you (familiar)" and "you (polite)." German du and French tu are to be used only with "intimates"; Sie and vous are more formal and used with nonintimates. Thai has three words meaning "eat" depending on the social status of who is speaking with whom. Social situations affect the details of language usage, but the core grammar remains intact, with a few superficial variations that lend a particular flavour to the speech.

Slang

One mark of an informal style is the frequent occurrence of slang. Slang is something that nearly everyone uses and recognizes, but nobody can define precisely. It is more metaphorical, playful, elliptical, vivid, and shorter-lived than ordinary language. The use of slang has introduced many new words into the language by recombining old words into new meanings. *Spaced out, right on, hang-up, and rip-off* have all gained a degree of acceptance. Slang also introduces entirely new words such as barf, flub, and dis. Finally, slang often consists of ascribing entirely new meanings to old words. *Rave* has broadened its meaning to "an all-night dance party," where *ecstasy* (slang for a kind of drug) is taken to provoke wakefulness; *crib* refers to one's home and *posse* to one's cohorts. *Grass* and *pot* widened their meaning to "marijuana"; *pig* and *fuzz* are derogatory terms for "police officer"; *rap, cool, dig, stoned, bread, split, and suck* have all extended their semantic domains. The words we have cited may sound slangy because they have not gained total acceptability. Words such as *dwindle, freshman, glib, and mob* are former slang words that in time

overcame their "unsavory" origin. It is not always easy to know where to draw the line between slang words and regular words. The borderland between slang and formal language is ill-defined and is more of a continuum than a strict boundary. There are scads (another slang word) of sources of slang. It comes from the underworld: *crack, payola, to hang paper*. It comes from college campuses: *crash, wicked, peace*. It even comes from the White House: *pencil (writer), still (photographer), football (black box of security secrets)*. Slang is universal. It is found in all languages and all time periods. It varies from region to region, and from past to present. Slang meets a variety of social needs and rather than a corruption of the language, it is yet further evidence of the creativity of the human language user.

Jargon and Argot

Jargon is terminology which is especially defined in relationship to a specific activity, profession, group, or event. Argot is a secret language used by various groups—including, but not limited to, thieves and other criminals—to prevent outsiders from understanding their conversations. The definition of argot is a special or secret language or jargon used by two or more people. An example of argot is pig latin. The main difference between *Argot and Jargon* is that the Argot is a secret language and Jargon is a terminology associated with a specific activity, profession, group, or event, sometimes contrasted with official terminology.

Practically every conceivable science, profession, trade, and occupation uses specific slang terms called jargon, or argot. Linguistic jargon, some of which is used in this book, consists of terms such as *phoneme, morpheme, case, lexicon, phrase structure rule*, and so on. Part of the reason for specialized terminology is for clarity of communication, but part is also for speakers to identify themselves with persons with whom they share interests. Because the jargon used by different professional and social groups is so extensive (and so obscure in meaning), court reporters in the Los Angeles Criminal Courts Building have a library that includes books on medical terms, guns, trade names, and computer jargon, as well as street slang.

The computer age not only ushered in a technological revolution, it also introduced a slew of jargon, called, slangily, "computerese," used by computer "hackers" and others. So vast is this specialized vocabulary that *Webster's New World Computer Dictionary* has four hundred pages and contains thousands of computer terms as entries. A few such words that are familiar to most people are *modem (from modulator-demodulator*), *bit (from binary digit*), and *byte (eight bits*). Acronyms and alphabetic abbreviations abound in computer jargon. *ROM* (read-only memory), *RAM* (random-access memory), *CPU* (central processing unit), and *DVD* (digital video disk) are a small fraction of what's out there. Some jargon may over time pass into the standard language. Jargon, like all types of slang, spreads from a narrow group that originally embraced it until it is used and understood by a large segment of the population.

Besides regional and social dialects, speakers may use different styles, or registers, depending on the context. Slang is not often used in formal situations or writing but is widely used in speech; argot and jargon refer to the unique vocabulary used by particular groups of people to facilitate communication, provide a means of bonding, and exclude outsiders.

In all societies, certain acts or behaviors are frowned on, forbidden, or considered taboo. The words or expressions referring to these taboo acts are then also avoided or considered "dirty." Language cannot be obscene or clean; attitudes toward specific words or linguistic expressions reflect the views of a culture or society toward the behaviors and actions of the language users. At times, slang words may be taboo where scientific or standard terms with the same meaning are acceptable in "polite society." Taboo words and acts give rise to euphemisms, which are words or phrases that replace the expressions to be avoided. Thus, *powder room* is a euphemism for *toilet*, which started as a euphemism for *lavatory*, which is now more acceptable than its replacement. Just as the use of some words may indicate society's views toward sex, natural bodily functions, or religious beliefs, some words may also indicate racist, chauvinist, or sexist attitudes. Language is not intrinsically racist or sexist but reflects the views of various sectors of a society. However, the availability

of offensive terms, and particular grammatical peculiarities such as the lack of a genderless third-person singular pronoun, may perpetuate and reinforce biased views and be demeaning and insulting to those addressed. Thus, culture influences language, and, arguably, language may have an influence on the culture in which it is spoken. The invention or construction of secret languages and language games like Pig Latin attest to human creativity with language and the unconscious knowledge that speakers have of the phonological, morphological, and semantic rules of their language.

https://ces.wu.ac.th/news/03/n25967.pdf

DEVELOPING WRITING SYSTEMS IN NEWLY LITERATE SOCIETIES

The twentieth century witnessed an astonishing increase in communication among regions, countries, and continents. Oceans and mountains, challenging obstacles only 100 years ago, are now easily overflown. There is probably not a single inhabited area of the world that has had no contact with the outside. This is a remarkable fact, given that as recently as the 1950s large inhabited areas of Papua New Guinea, Amazonia, and the Philippines remained completely isolated from the rest of the world.

One consequence of this communications boom is that many people who had never seen writing a few decades ago are now literate. When a language is written

down for the first time, a number of important questions arise: What kind of writing system should be used? How should the system be modified or adapted to fit the shape of the language and the needs of its speakers? Who makes these decisions?

Literacy has often been introduced to a people along with a new religion. For example, literacy was first imported into Tibet from India in the seventh century, when the Tibetans converted to Buddhism. Today literacy is commonly introduced to preliterate societies by Christian missionaries. What links religion and literacy is the fact that the reading of religious texts is an important doctrinal element of many religions. When literacy is introduced by missionaries, their foreign writing system is usually adopted by the incipiently literate society for writing its language. Today, newly literate societies commonly adopt the Roman alphabet because English-speaking and other Western missionaries are the most active promoters of literacy in many regions of the world.

At times a society may change from one writing system to another. Vietnam, for example, was colonized by the Chinese around 200 B.C. and remained colonized for about 12 centuries. During that time, Chinese was used for writing, while Vietnamese remained unwritten. After the end of Chinese domination, the Vietnamese began to use a syllabic writing system adapted from Chinese logographic writing for their own language. Then, at the beginning of the seventeenth century, Jesuit missionaries devised an alphabetic system for Vietnamese, which the Vietnamese gradually adopted, partly under pressure from the French colonial government. Today the system devised by the Jesuits is the only one in use for Vietnamese.

One thorny problem that newly literate societies face is developing a standard orthography that everyone will agree to use. Ideally, an orthography must be regular, so native writers will be able to spell a word that they have never before seen in writing. The orthography must also be easy to learn and use. Finally, it must be well adapted to the phonological and morphological structure of the language. As we saw in our discussion of English orthography, it's tough to satisfy all those requirements. A system that looks complex at first blush can have hidden advantages. Devising a

standard orthography can be such a difficult task that a few Western nations (including Norway) have not yet done so, even after centuries of literacy.

Language-related concerns are not the only factors involved in devising orthographies. An important factor is social acceptance. An orthography that, for any reason, rubs users the wrong way is unlikely to succeed. If the orthography is imposed by an outside political or religious body, it may carry negative associations and never succeed. For several decades, the U.S. Bureau of Indian Affairs (BIA) hired linguists and anthropologists to devise orthographies for Native American languages, but because the Indians viewed the BIA and its activities with suspicion they never really accepted its orthographies.

Likewise, at the end of the nineteenth century, Methodist and Catholic missionaries devised different orthographies to transcribe Rotuman, the language of the South Pacific island of Rotuma. Since then, with relations between Methodist Rotumans and Catholic Rotumans strained, both orthographies have survived, and there is little or no prospect of either group adopting the other's orthography. Similar situations can involve not only orthographies but writing systems. In Serbia and Croatia, a single language is used, but the Serbs use a Cyrillic alphabet similar to that used for Russian, while the Croats use the Roman alphabet. Even when they were united in a single country, both groups adamantly kept their own alphabets as a symbol of social identity. Clearly, social acceptance is extremely important to the development f a standard orthography.

Computers and Writing

In connection with writing, computers have mostly served highly technical functions - some of them related to space travel and the most advanced space-age technologies. For example, by using software developed at the Jet Propulsion Laboratory (JPL) in California, computers have helped enhance the images of the writing in the Dead Sea Scrolls. They have also been used to retrieve writing that had been erased from manuscripts and even written over. Perhaps the most familiar use of computers in connection with writing is to enable images to be transmitted over the Internet, including transmitting writing systems strikingly different from the Roman

alphabet. You may not be familiar with all the writing systems available on the Internet, but some classmates may read newspapers written in Chinese logographs or Japanese kanji or any of several other scripts. Ask a volunteer to show you how it works.

A few words about the Dead Sea Scrolls: In 1947 a 12-year-old shepherd in Palestine discovered a number of leather scrolls in a cave in Qumran near Jerusalem. These scrolls were composed in the period overlapping Old and New Testament times and are of extraordinary interest to Christians, Jews, and Muslims, who have given the discovery and the linguistic recovery of the texts worldwide attention. Written in Hebrew, Aramaic, and Greek, the scrolls have provided substantial additions to the corpus of Jewish texts and genres from around the time of Christ.

Now the computer connection. The previously invisible lettering of certain scrolls was made distinguishable by advanced "multispectral" imaging techniques originally developed at JPL for remote sensing and planetary probes. Researchers were able to view the Dead Sea Scrolls in wavelengths beyond the sensitivity even of infrared film. Other technologies originally devised by JPL's team of image analysts to help read images sent from the Hubble Space Telescope and the Galileo planetary probe have been used by the National Archives to monitor deterioration in documents such as the original U.S. Constitution, the Bill of Rights, and the Declaration of Independence.

Writing is a relatively recent invention that developed from pictograms, which became writing when the pictograms began representing sounds rather than objects and concepts. There are several types of writing systems in use today: syllabic, logographic, and alphabetic. In syllabic writing, symbols represent syllables. In logographic writing, symbols represent morphemes or words. In alphabetic writing, symbols represent phonemes. The system that dictates how the letters of the alphabet are used to represent the phonemes of a language is called its orthography.

The writing system used for English uses the Roman alphabet, and English orthography is strongly influenced by morphological considerations.

Devising orthographies for hitherto unwritten languages is a difficult task that must take into account both linguistic and social factors.

file:///D:/Linguistics/Book+one+for+Int.pdf

WHAT WILL I STUDY AS A LINGUISTICS MAJOR?

Linguistics is a major that gives you insight into one of the most intriguing aspects of human knowledge and behavior. Majoring in linguistics means that you will learn about many aspects of human language, including sounds (phonetics, phonology), words (morphology), sentences (syntax), and meaning (semantics). It can involve looking at how languages change over time (historical linguistics); how language varies from situation to situation, group to group, and place to place (sociolinguistics, dialectology); how people use language in context (pragmatics, discourse analysis); how to model aspects of language (computational linguistics); how people acquire or learn language (language acquisition); and how people process language (psycholinguistics, experimental linguistics).

What opportunities will I have with a linguistics degree?

Students who major in linguistics acquire valuable intellectual skills, such as analytical reasoning, critical thinking, argumentation, and clarity of expression. This means making insightful observations, formulating clear, testable hypotheses, generating predictions, making arguments and drawing conclusions, and communicating findings to a wider community.

Career Opportunities

Work in industry: Training in linguistics can equip you to work on speech recognition, text-to-speech synthesis, artificial intelligence, natural language processing, user research, and computer-mediated language learning, among many other areas.

Work in education: People with a background in linguistics and education can develop materials for different populations, train teachers, design assessments, find effective ways to teach language-related topics in specific communities, or use the language of a community effectively in instruction. Many applied linguists are involved in teacher education and educational research.

Work as a translator or interpreter: Skilled translators and interpreters are needed everywhere, from government to hospitals to courts of law. For this line of work, a high level of proficiency in the relevant language(s) is necessary, and additional specialized training may be required.

Teach a foreign language: Your students will benefit from your knowledge of language structure and your ability to make certain aspects of the language especially clear.

Work on language documentation or conduct fieldwork: Some agencies and institutes seek linguists to work with language consultants in order to document, analyze, and revitalize languages (many of which are endangered). Some organizations engage in language-related fieldwork, conducting language surveys, establishing literacy programs, and translating documents of cultural heritage.

Work in the publishing industry, as a technical writer, or as a journalist: The verbal skills that linguists develop are ideal for positions in editing, publishing, and writing.

Work for a testing agency: Linguists help prepare and evaluate standardized exams and conduct research on assessment issues.

Work with dictionaries (lexicography): The development of good dictionaries requires the help of qualified linguistic consultants. Knowledge of phonology, morphology, historical linguistics, dialectology, and sociolinguistics is key to becoming a lexicographer.

Become a consultant on language in professions such as law or medicine: The subfield of forensic linguistics involves studying the language of legal texts, linguistic aspects of evidence, issues of voice identification, and so on. Law enforcement agencies such as the FBI and police departments, law firms, and the courts hire linguists for these purposes.

Work for an advertising or branding company: Companies that specialize in advertising often do extensive linguistic research on the associations that people make with particular sounds and classes of sounds and the kind of wording that would appeal to potential consumers.

Work for the government: The federal government hires linguists for the Foreign Service, the Federal Bureau of Investigation (FBI), the National Security Agency (NSA), the Central Intelligence Agency (CIA), the Department of Defense, the Department of Education, and so on. Similar opportunities may exist at the state level.

Become an actor or train actors: Actors need training in pronunciation, intonation, and different elements of grammar in order to sound like real speakers of a language or dialect. They may even need to know how to make mistakes to sound like an authentic non-native speaker.

https://www.linguisticsociety.org/content/why-major-linguistics

TEN MYTHS ABOUT LANGUAGE BUSTED BY LINGUISTICS

You know a lot about language, because you use it all the time, every single day, and so does everyone else. Language is so universally important that people have come up with their own notions about how it all works. A lot of what people think about language is true, but sometimes people get it wrong. Let's consider some common misconceptions about language.

Myth 1: Slang is Bad

Slang words are "bad." Everybody says so - everybody that is, except linguists! When linguists look at who uses slang and whether it affects the quality of language, what they find is quite the opposite. A healthy language is one where there are a lot of variations among speakers. Slang is a normal part of that variation and is one of the ways that you, as a speaker, use language to broadcast your social identity. The way you talk - including the slang words that you use - reflects your personal style, where you grew up, how old you are, and the people you hang out with. And yesterday's "bad" slang often becomes tomorrow's "good language" - this is part of the normal course of language change. A language without slang is a language in trouble: It means that, for whatever reason, speakers aren't playing with their language anymore. The idea that slang is "bad" reflects a judgment based on social norms. A linguistic norm is an expected pattern of usage. Slang falls outside the norm because it departs from the expected pattern. But that doesn't make slang inherently "bad." Slang simply is: deal.

Myth 2: Only Other Folks Have Accents

Some people sound funny to you - they have an accent. But if you think of it from their point of view, you sound funny to them. That means that you have an accent. But does this mean that everyone has an accent? Yup. No two speakers produce speech sounds in exactly the same way. If there's quite a bit of overlap between the way you make your speech sounds and the way someone else makes theirs, you'll both perceive yourselves as speaking with the same accent. You can mimic someone else's accent: This involves you shifting to a different mode of production. And you can work with a voice coach to learn to drop an old accent and learn a new one. Teasing out the exact differences between accents involves knowing how individual sounds are articulated and also understanding how speech is perceived and produced.

Myth 3: Bilingual Kids Have a Hard Time at School

Some parents think it's better if their children speak only one language because they think that speaking two (or more) languages slows kids down at school. Linguistic research has shown that kids who speak more than one language don't do any worse at school than kids who speak just one language. In fact, quite the opposite is true. Speaking two languages is good for the brain: it increases neural pathways and improves memory and attention. And this is a life-long advantage. A bilingual (or multilingual) brain ages more gracefully - it resists the inevitable decline in memory and other cognitive functions related to problem solving, verbal reasoning, and attention. In fact, being bilingual (or multilingual) is so beneficial that psycholinguists call it the bilingual advantage. Some studies have claimed that bilingual kids have smaller vocabularies in each language and are slower to process words than monolingual kids. But what's happening is that different bilinguals perform differently on these tasks according to how balanced their bilingualism is. If they use both languages across a wide range of social contexts, they'll learn the vocabulary items for those contexts. But if they use one language at home and another language at school, then, over time, the vocabulary items that they learn in each language will reflect these differences in social context. And as for longer

processing time, this is the case only for tasks that require a bilingual to monitor both languages at the same time. In such bilingual contexts, monolinguals don't pay attention to the other language (because for them, it's just noise), while a bilingual pays attention to both languages. So bilinguals take longer to process the information because they're processing more information.

Myth 4: Language Decays Over Time

If you're an older speaker, you may feel that the young people around you or on TV just don't speak properly anymore. And school teachers seem to agree, judging by the following quotation: “The vocabularies of the majority of high-school pupils are amazingly small. I always try to use simple English, and yet I have talked to classes when quite a minority of the pupils did not comprehend more than half of what I said." But is English - or any other language for that matter - really getting worse? Well, to put things in perspective, this quotation is from 1889, in a book by M. W. Smith called Methods of Study in English. If we take such comments seriously, this would mean that English has been decaying for more than 120 years. That means that you young folk can blame your great-grandparents for ruining English. Or can you? Not if you're a linguist. That's because linguists know that the language change that occurs from one generation to the next is healthy and inevitable. All human languages are rule-governed, ordered, and logical - they don't improve or get worse over time, they simply change. Differences between groups of speakers, including variation between generations of speakers, are a normal and predictable part of language variation. In addition, individual speakers themselves use a variety of forms and styles in different social situations. Of course, that doesn't stop people from having opinions - sometimes very strong ones - about how the language is changing. But these opinions are based on social rather than linguistic factors.

Myth 5: Some Languages Are Primitive

Are some languages more primitive than others? Most linguists would answer "no" to that question. All human languages have a system of symbols ¬ spoken

languages use sounds, signed languages use gestures - words, and sentences that can communicate the full range of concrete and abstract ideas. For this reason, linguists believe that all human languages are equally expressive - this is called linguistic egalitarianism. In particular, there seems to be no correlation between linguistic complexity and the technological level of a society. Every language can create new words to describe new situations and objects, and every language changes over time. Even relatively new languages, such as the creoles that emerge when languages come in contact, are fully expressive. The same thing can be said about dialects. All dialects of a language are equally expressive. Although non-standard dialects may be viewed in a negative way, this judgment is based on their social value, not on their linguistic expressiveness. So just as there are no primitive languages, there are no deficient dialects.

But not all linguists believe in the principle of linguistic egalitarianism. The anthropological linguist Dan Everett has challenged this principle, arguing that Piraha, a language spoken in Brazil, might be less expressive than other human languages. The case has garnered a Jot of media attention and is being debated in the halls of academe. In particular, Everett says that Piraha can't build compound sentences and can't refer to past and future events. But other linguists who've looked carefully at the Piraha data haven't found any evidence in support of Everett's claim. Another challenge to linguistic egalitarianism comes from linguist John MacWhorter, who believes that creoles have a simpler grammar. But because no one can agree on how to measure the overall complexity of a language, it's impossible to give individual languages a complexity score. The most one can do is compare features of languages to each other. It is clear that languages differ in the numbers of phonemes they have, or in how big their syllables are, or in how complicated their word forms are - but this doesn't mean that one language is less complex than another.

Myth 6: Signed Languages Aren't Real Languages

If you've ever seen deaf people use sign language, you know that they happily gab away with their hands. But are the signs that they use the same thing as real

language? The short answer is "yes." The longer answer requires looking more closely at signed languages as systems of communication. An obvious difference between spoken and signed language is the modality used: Spoken languages use an auditory modality; signed languages use a visual modality. But other than this difference in modality, signed languages walk and talk like spoken languages. Signed languages have the same expressive capacity, the same grammatical regularities, and the same structures as spoken languages. Just as spoken languages have rules for combining basic sound units, signed languages have rules for combining basic gestural units - likewise for rules of word-formation, sentence-formation, semantic composition, and conversational interaction. Signed languages vary across individual speakers, change over time, and fall into different types, as do spoken languages. in particular, there is no single signed language used by all deaf people. Just as there are families of spoken languages that are related to each other, there are families of signed languages.

Sign language isn't the poor cousin of spoken language: Children acquiring sign language go through the same stages as children acquiring spoken language. At about the same ages, babies “babble” with their hands, go through a single-sign stage and then a two-sign stage. As they acquire the grammatical patterns of their signed language, they make mistakes producing the signs and sign patterns just as speaking kids do with words and word patterns. Kids acquiring both signed and spoken languages from birth go through the same developmental stages as kids learning two spoken languages. And whether the learner is hearing or deaf makes no difference to how they learn sign language; hearing kids who have been exposed only to sign language learn it as easily as they learn spoken language.

Myth 7: Women Talk Too Much

A lot of guys think women talk more than men do. The curious thing about this is that women don't talk more - in fact, all things being equal, men actually talk more than women do. Study after study has shown that, if you put women and men in the same room - and they talk to each other - girls do more of the listening and guys do

more of the talking. Yet guys still have the impression that women talk more. What's going on? Well, it's complicated. The impression that women talk more - which, remember, is an impression that guys have - is based on expectations reflecting a larger social reality: Men (on the whole) command more economic and social power than women do (on the whole). And people who run the show expect to be listened to. So if a man is in conversation with a woman, and she talks as much as he does - in other words, she behaves like an equal - the guy will walk away with the impression that she talked more than he did. What actually happened is that she talked more than he expected her to.

Myth 8: Languages with Writing Systems Are More Developed

Most of the 6,000 or so languages spoken on the planet aren't written down, which just goes to show that, between humans, spoken language is the primary form of communication. Writing Itself was invented relatively recently in the history of humankind, and even the best writing system can't represent the richness of spoken language. Think of how much tone of voice, timing, and gesturing all contribute to the meaning of an utterance: Written language simply doesn't have the same expressive range that spoken language does. Even so, some people believe that written language is somehow superior to spoken language. There's no denying that written language is handy: it permits communication across long distances and through time. That's something that spoken language just can't do. But that doesn't mean that written language is superior to spoken language or that languages with writing systems are superior to languages that aren't written down. Written language and spoken language simply have different uses. Writing is a form of technology: It's useful for some things (like recording scientific discoveries), but not so good for others (having an argument over e-mail!). A written language can outlive its speakers - this is what happened to Latin. But a language is a living language only if a community of speakers uses it. So what keeps a language alive is the spoken form, not the written form.

Myth 9: Human Language Isn't Logical

In logic, two negatives cancel each other out. So, to a logician, “Lucy did not not eat the whole cake by herself' means "Lucy ate the whole cake by herself.″ But many speakers don't use negation in the way that a logician would expect. For example, you'll hear some speakers of English say: "I have**n't never** owed **nothing** to **nobody**." If you count, there are four negatives in this sentence. If we apply the rules of logic, these negatives should cancel each other out, and the sentence should mean "I have sometimes owed something to somebody." But even if you yourself don't speak a variety of English that uses multiple negatives, you'd understand that the person who said this sentence is claiming that they have never owed anything to anybody. Does this mean English is illogical? No. What linguists have found is that some varieties of English, along with many other languages, use multiple negatives linguists call this negative concord. Languages that use negative concord include Afrikaans, Bavarian, Finnish, Greek, Hungarian, Portuguese, French, Romanian, Serbian, Spanish, Persian, and Welsh. And although negative concord is frowned upon in written English, it shows up in many spoken varieties of English, including Southern American English, African American English, and most British regional dialects.

Another way in which speakers' everyday use of negation parts company with the logic of logicians is when double negatives are used to create the stylistic effect of understatement. For example, if you ask an ill friend how she's feeling, she might reply "I'm not feeling unwell today." When you hear your friend say this, you'd infer that her condition has improved, but that she's still not in tip-top shape. This is called a scalar implicature: If the speaker were feeling well, then she would say "I'm feeling well today." In using a double negative, the speaker's utterance implies that the simple affirmative isn't true. From this, the hearer infers that the speaker hasn't fully recovered yet. This is different from the logic of logicians, but it's just as logical: The philosopher Paul Grice, who drew attention to this aspect of conversation, calls it the logic of conversation.

Myth 10: Some Languages Are Easier to Learn

Linguists believe that all human languages are equally easy to learn based on how kids learn a first language. Linguists call this first language acquisition or L1 acquisition. Kids learn the language they hear around them. Put them in a context where their caretakers speak Spanish, and, surprise s, they become fluent in Spanish. If their caretakers speak Mandarin, they become fluent in Mandarin. Ll acquisition of every language goes through the same stages. They first start out by practicing the sounds of the language: This is the babbling stage. They then move on to one-word and two-word utterances, and by the age of three they've nailed down the grammar. But what about learning a second language later on in life? Linguists call this second language acquisition or L2 acquisition. You, as an English speaker, may think that learning German is much easier than learning Japanese, but this is only because German and English share many properties, including a shared vocabulary. Japanese seems more challenging because English and Japanese have different sound systems, different vocabularies, and different rules of syntax. Similarly, a speaker of Shona, a Bantu language spoken in Zimbabwe, will find it easier to learn another Bantu language, such as Swahili, but more difficult to learn English. So what makes a language relatively easy to learn is not a property of the language itself. Rather the previous linguistic experience of the language learner, in particular the degree to which their Ll shares properties with their L2, determines whether they experience L2 learning as easy or hard.

https://homepage.ntu.edu.tw/~karchung/Intro_to_ling/Linguistics%20for%20Dummies.pdf

TEN UNSOLVED PROBLEMS IN LINGUISTICS

Linguists know lots about language, but there are still plenty of unsolved problems in the field - enough to keep us busy for many years to come. Key questions that remain open include questions about the origin and evolution of language, about the relation of language to communication and to thought, and about the universality of language and linguistic units like word and sentence and noun. In this chapter we give you an overview of what we consider the ten most important unsolved problems lor future generations of linguists to resolve.

What Is the Origin of language? Most linguists agree about roughly where and when humans first started speaking language: based on archaeological evidence about changes in society and culture, we think it was almost certainly in eastern Africa, somewhere around 60,000 years ago. But what linguists do not know is whether all modern spoken human languages can be traced back to just one original language. Maybe there was just one first language, and this "proto-human" language gradually evolved into all the modern ones. That is certainly a possible scenario, given the fact that languages constantly drift and change in different directions. But it is also possible that, after a certain evolutionary shift made language possible,

language emerged spontaneously in several different groups of humans, in different places. These separate eruptions of chatty folks would have all been based on a similar evolutionary change and taken place at around the same time, but this would mean some modern languages descend from one group's first stab at language, and others from another. It's also quite possible that some groups made up entirely new languages (as we see in sign languages) at certain points in history, ignoring what their ancestors had done before. ***How Are Human and Animal Communication Related?*** Some linguists will tell you that language is a unique cognitive ability almost like there's a special machine for manipulating symbols built into our brains - that only we humans have. They see language as a special mental faculty that evolved only in us. Other linguists will tell you that it's more a matter of degree: Almost all animals (and even plants) communicate, and all of these communication systems share a number of important features. To these linguists, human language is not unique in kind- it evolved out of animal communication systems, and though it advances on them in some ways, human communication is still quite similar to animal communication and can be understood using one general theory of communication.

Is Language Adaptive or Exaptive? Let's assume - as most linguists do - that language is an evolved ability: Somewhere there was a genetic mutation that rewired our brains and gave us the gift of language. Okay, but how exactly did this language evolution happen? One scenario is the familiar Darwinian "survival of the fittest" scenario: people who happened to be born with the mutated language gene were more successful than other people - they could communicate better for things like hunting and gathering. So, the folks with the gene had more offspring and spread their genes. This is the familiar evolutionary model that people call an adaptive hypothesis. The term comes from the notion that the mutations that led to language helped us adapt to our environment, so we evolved in that direction over many generations. But other linguists (including Noam Chomsky) think we had a change in our brains quite unrelated to communication or communicative ability something just happened, maybe a little switch in the wiring, for reasons totally unrelated to communication.

For example, maybe we had a mutation that allowed us to have recursion (a kind of looping that lets us extend our sentences) in stringing units together in our minds. There was no actual process of selection for language - it was just a happy coincidence that something changed for other reasons, and this feature then turned out to be useful for communication. This is called the *exaptive* model of language evolution - exaptation being a kind of evolution in which a feature ends up getting used for something it was not originally selected lor (the term comes from "ex" plus "adaptation").

Is There a Universal Grammar? Obviously, languages are not all the same: There is tremendous variation in the sounds, words, word order, and other aspects of the linguistic systems around the world. But if you look beneath the surface of all the world's languages, you start to see lots of stuff that is the same about languages. The sound systems vary, for example, but they also share common features, strategies, and organizing principles. For example, sounds in all languages are ordered into words in only a few particular ways. Similar underlying principles - with only superficial variation - can be seen in word-building processes, sentence-building processes, and other key aspects of how languages all around the world work. Some linguists believe strongly that these underlying structural similarities are proof of a universal grammar- a built-in set of principles that determine how we structure our languages, whatever language we speak. Not everyone believes this, though. Languages have some similarities, sure - but there are an awful lot of differences, too. And even where there are similarities, there may well be alternative explanations besides some built-in universal basis that all languages share -maybe the similarities arise because languages have similar practical needs. For example, you need certain linguistic features in order to communicate effectively or because of general facts about how our brains organize information (not specific to language), in which case you'd expect the languages to share these features because of superficial practical needs, not some deep universal shared structure specific to language. And maybe we structure our languages the same way not because of a "universal grammar," but for

more general cognitive reasons (general principles of how our brains work, now specific to language).

Is Language Innate or Learned? Closely related to the debate about universal grammar is a debate about how kids acquire language. One camp thinks kids learn language using general learning strategies like the ability to see patterns, to memorize, and to make connections. Language-learning is not built into our brains - we just have a general ability to learn stuff, and we use it to learn language and lots of other things. The other camp thinks that kids are born with an innate ability to learn language. Now, obviously you're not born speaking Finnish or Swahili - you do need to learn some arbitrary aspects of language, including the vocabulary and the precise sounds. But the innateness theorists think you don't just learn from generalizing from patterns you hear - you are born knowing certain things about language, such as that words will be structured in only a limited range of possible ways.

What's the Relation of Language to Thought? Some linguists have argued that the structure and form of your language can strongly influence your thinking and, through this, your whole worldview how you perceive the world, how you analyse it, and how you act in it. For example, if your language has a certain set of colour terms, this might affect how you classify objects based on colour; if your language has a certain tense system, this might shape your view of time; or if your language has grammatical gender, so that certain objects are classed as male or female, it might even influence how you think about those objects. The idea that language shapes thought is often called the Sapir-Whorf hypothesis. The Sapir-Whorf hypothesis has been extremely influential, but not all linguists think it really pans out into that much. Forms of language such as colour terms, tense, and noun-classification systems may have just superficial effects on our worldview - or none at all.

Is Language a Bunch of Probabilities or a Set of Rules? Many linguists think language is a set of absolute rules: a certain sound or word or sentence pattern is either good or bad, in or out, right or wrong. This is your English teacher who said you could never end a sentence with a preposition. But not all linguists buy this.

Language, as we actually speak it, is in fact not rigid: There are many tendencies towards a certain pattern, without any fixed rule that tells you that you must use that pattern. There are many sentences that speakers will find sort of okay, but that are not clearly part of the grammar. And there are many facts about how language is structured that can be expressed as statistical probabilities, without being necessarily present 100 percent of the time. Linguists who focus on these aspects of language believe that statistics and statements about probability are useful tools for describing key features of language. Work on language-based statistical probabilities has gotten a big boost in recent generations from the growing power of computers and the ability to access and machine-analyse large collections of language on the Internet; however, some rule-based linguists dismiss this "statistical revolution" as being about as interesting as doing physics by videotaping the street outside your office for days on end and then running statistical analyses programs to predict what will happen next.

Is There a Universal Definition of "Word"? A common linguistic definition for word goes like this: a meaningful unit that can stand by itself. For example, *dog* is a word because it has a meaning and it can stand alone as a separate unit; but the plural ending *-s* is not a word because, though it has a meaning, *-s* can only be used attached to another unit, as in *dogs*. Thus, we say *dog* is a word, but *-s* is not (it's just a suffix). The trouble is, it's not all that clear what *stand alone* really means - and whether it means the same thing in different languages. You certainly separate word-units when you write by putting spaces between them, but this may not be the best guide. Writing systems are not necessarily perfect reflections of linguistic structure and can have historical relics and sometimes arbitrary conventions. And listening for pauses between the units won't help that much: You may think you hear them that way, but words are not normally pronounced with pauses in between them in natural speech. So, in what sense do words stand alone? Linguists focused on English do see important reasons to recognize word units within the language. For example, in English (and many related languages), words pattern as units with respect to stress

assignment - each of these units will have primary stress (emphasis) on one syllable in a predictable position. But these and the other criteria that lead linguists to recognize word units in English may not work well, or at all, for all other languages in the world - the case is still open.

Is There a Universal Definition of "Sentence"? When you talk, a string of words comes out of your mouth as an uninterrupted stream - until you stop, of course. This uninterrupted stream, from start to stop, is what linguists call an utterance.

Now, it's easy to spot an utterance. But a sentence can't be defined the same way as an utterance. After all, you might utter 2, 3, or 20 sentences before you pause for breath. And you might change your mind in mid-utterance and - well, you get the idea. So, sentences are linguistic units that are more abstract than just strings of words that you say together. So, what defines this sentence unit, and is it the same across all languages? Because we can't just look at where the pauses are, linguists have to look for much more subtle cues, like intonation contours (the up and down pitch of your voice as you make a sentence) or structural definitions like a verb with a subject and/or object (and modifiers). And even if we define the sentence unit for one language, we can't just assume that other languages group their words into sentences using the same criteria and based on the same cues.

Is There a Universal Set of Lexical Categories? English has nouns, verbs, adjectives, and a few other classes of words that linguists call lexical categories. Each lexical category can appear only in certain parts of a sentence, for example, in English, a verb will not start a declarative sentence, so we say *Bill walked*, not *Walked Bill*. Different languages have different orders for their nouns and verbs - some languages put the verb first in a sentence, for example. But do all languages even have verbs? Or do they distinguish adjectives from adverbs? And is it possible, conversely, that some languages might divide their words up into more lexical categories, ones that we don't even have in English? This is part of the broader question of whether there is an underlying universal grammar, but we think it's worth

isolating as a specific debate because of its importance to the field of syntax (a key area of linguistics), for which lexical categories like noun and verb are absolutely essential. Some linguists have indeed specifically argued that certain languages, specifically the Salish group of languages (spoken in Canada), indeed do not have any distinction between nouns and verbs, in which case those lexical categories cannot be universal. But other linguists have questioned that claim about Salish, based on more subtle understanding of how the languages work - they think if you look harder, you will find good evidence for nouns and verbs even in Salish. So, it is possible that there is an underlying set of universal lexical categories that languages pick and choose from, but it is also possible that there is no fixed universal base.

https://homepage.ntu.edu.tw/~karchung/Intro_to_ling/Linguistics%20for%20Dummies.pdf

Рекомендації щодо роботи з текстами

Основні види систематизованого запису тексту:

1. Анотування – гранично короткий зв'язний опис переглянутої або прочитаної книги (статті), її змісту, джерел, характеру та призначення.

2. Планування – коротка логічна організація тексту, що розкриває зміст і структуру матеріалу, що вивчається.

3. Тезування – лаконічне відтворення основних тверджень автора без залучення фактичного матеріалу.

4. Цитування – дослівне виписування з тексту витягів, що найбільш істотно відображають ту чи іншу думку автора.

5. Конспектування – короткий та послідовний виклад змісту прочитаного.

Рекомендації щодо роботи з науковими матеріалами:

1. Зрозуміти, як побудовано книгу, її структуру.

2. Відібрати найважливіше, основне зі змісту книги.

3. Роботу з книгою бажано будувати у три етапи: первинне прочитання всього тексту з метою ознайомлення з ним; друге прочитання тексту, що включає конспектування та детальне вивчення матеріалу; третє, заключне прочитання закріплення отриманої інформації. Форми та методи конспектування залежать від власних особливостей мислення та запам'ятовування.

Рекомендована послідовність роботи: 1) складання плану 2) виклад тез 3) виписки з тексту та конспектування.

1) Складання плану

Структура плану рекомендується як перерахування основних подій, питань за принципом поділу цілого на приватні. Пропонується наступний процес складання плану: читання, розподіл на частини із присвоєнням короткого найменування кожної частини. План може бути простим та складним. Простий план відбиває виділення та найменування основних елементів. У складному плані основні частини поділяються відповідно на додаткові. Перевага складного плану полягає в тому, що він повніше розкриває побудову та зміст тексту, дозволяє глибше простежити за перебігом думки та задумом автора. Складний план допоможе виробити вміння стисло робити записи, послідовно викладати свої думки, швидко відновлювати в пам'яті прочитане, мобілізувати увагу.

2) Виклад тез

Тези передбачають викладення у процесі прочитання основних ідей у вигляді послідовних пунктів. При складанні тез слід сконцентрувати свою

увагу на висновках автора. Доцільно розглянути два види складання тез: вилучення авторських тез із тексту; формулювання основних положень своїми словами та поняттями. Іноді поруч із тезами слід записувати і частину фактологічного матеріалу. Виписки являють собою факти, цифри, схеми, таблиці, цитати (зокрема й у особистій інтерпретації) тощо. На відміну від планів і тез, виписки можна робити одночасно з читанням тексту.

3) Конспектування

Конспект є тезами у розширеному та поглибленому вигляді, доповнені цитатами, цифрами, таблицями, схемами тощо. Конспект може постійно доповнюватися у процесі вивчення предмета. Конспект слід починати із зазначення автора тексту, що вивчається, найменування його роботи, рік видання та видавця. Конспект може бути тематичним, тобто складеним за кількома творами, роботами, текстами тощо. Метою такого тематичного конспекту є глибше, всебічне вивчення певної проблеми з урахуванням можливої варіативності думок різних авторів. Для складання тематичного конспекту слід: здійснити підбір необхідної та рекомендованої літератури, наочних посібників та інших навчальних матеріалів; скласти складний план тематичного конспекту, постійно маючи на увазі кінцеву мету роботи з вивчення та осмислення проблеми; подальшу роботу побудувати в раніше викладеній послідовності, але з урахуванням послідовного паралельного вивчення першоджерел у певному їхньому різноманітті. У результаті робота над упорядкуванням тематичного конспекту з успіхом може вилитися у складання реферату. Тематичний конспект вимагає постійного систематичного доопрацювання, доповнень та творчого осмислення у процесі вивчення предмета. Конспект - складний спосіб викладу змісту книги або статті у логічній послідовності. Конспект акумулює у собі попередні види запису, дозволяє всебічно охопити зміст книги, статті. Тому вміння складати план, тези, робити виписки та інші записи визначає технологію складання конспекту

Методичні рекомендації щодо складання конспекту 1. Уважно прочитайте текст. Уточніть у довідковій літературі незрозумілі слова. Під час запису не забудьте винести довідкові дані на поля конспекту. 2. Виділіть головне, складіть план. 3. Коротко сформулюйте основні тези тексту, позначте аргументацію автора. 4. Законспектуйте матеріал, чітко дотримуючись пунктів плану. При конспектуванні намагайтеся висловити думку своїми словами. Записи слід вести чітко, зрозуміло. 5. Грамотно записуйте цитати. Цитуючи, враховуйте лаконічність, важливість думки. У тексті конспекту бажано наводити не тільки тезові положення, але й їх докази. Думки автора книги слід викладати коротко, дбаючи про стиль і виразність написаного. Число додаткових елементів конспекту має бути логічно обґрунтованим, записи повинні розподілятися у певній послідовній та відповідній логічній структурі твору. Для уточнення та доповнення необхідно залишати поля. Опанування навичками конспектування вимагає від студента цілеспрямованості, повсякденної самостійної роботи.

Варіанти КПІЗ з дисципліни «Мовознавство»

1. The Origin(s) of Language. Походження мови.
2. Language as a system of signs. Мова як система знаків.
3. Hierarchic Structure of Language. Ієрархічна структура мови.
4. Characteristics of human language. Характеристика людської мови.
5. Functions of Language. Функції мови.
6. Linguistic Intelligence. Лінгвістичний інтелект.
7. Theories of the origin of the alphabet. Теорії походження алфавіту.
8. Research methods in Linguistics. Методи дослідження в мовознавстві.
9. Famous linguists. Відомі мовознавці.

10. Famous Ukrainian translators. Відомі українські перекладачі.
11. Historical and contemporary theories of meaning. Історичні та сучасні семантичні теорії.
12. Branches of Linguistics. Розділи мовознавства.
13. Three aspects of language system (meaning, expression and context). Три аспекти мовної системи (значення, вираження та контекст).
14. Word-formation processes. Процеси словотворення.
15. Clipping and blending as types of shortening. Кліпінг і блендинг як види скорочення.
16. Sentence Types and Functions Види та функції речень.
17. Advantages and disadvantages of written and spoken communication. Переваги та недоліки письмового та усного спілкування.
18. Speech acts. Мовленнєві акти.
19. History of writing. Історія письма.
20. Types of writing systems. Види систем письма.
21. Language of text-massaging. Мова текстових повідомлень.
22. Bilingualism vs multilingualism. Двомовність та багатомовність.
23. Problems of ambiguity during language translation. Проблеми багатозначності під час мовного перекладу.
24. Language and culture. Мова і культура.
25. How culture changes the meanings of words. Як культура змінює значення слів.
26. Ecological linguistics. Екологічна лінгвістика.
27. Communicative Linguistics. Комунікативна лінгвістика.
28. Sociolinguistics: Study of Language and Society. Соціолінгвістика: вивчення мови та суспільства.
29. Psycholinguistics and language learning. Психолінгвістика та вивчення мови.
30. Career opportunities in Linguistics. Можливості кар'єрної зайнятості у галузі лінгвістики.

Завдання для самостійної роботи

Вагомим компонентом фундаментальної підготовки студентів є активне запровадження в систему академічної освіти їх самостійної теоретичної і практичної роботи. Самостійним завданням є підготовка реферату на одну із запропонованих тем. Загальні вимоги до завдання самостійної роботи: 1) Студент повинен до закінчення лекційного курсу (у встановлений провідним викладачем термін) здати підготовлений реферат в роздрукованому та електронному (у форматі Word) варіантах. 2) Матеріал друкують за допомогою комп'ютера на білому папері формату А4 шрифтом 14 Times New Roman через міжрядковий інтервал 1,5. Обсяг машинописного тексту вибірки реалій повинен становити 3-4 сторінки. Текст необхідно друкувати, залишаючи поля

таких розмірів: ліве – 30 мм, праве – 10 мм, верхнє – 20 мм, нижнє – 20 мм. 3) Реферат повинен відповідати вимогам до написання та оформлення студентських навчально-дослідницьких робіт такого типу.

Theme 1. Language and linguistics. Linguistic hypothesis on the origin of language. Universal properties of language. How language shapes the way we think. Human language and animal 'language'. Мова та лінгвістика. Лінгвістична гіпотеза про походження мови. Універсальні властивості мови. Як мова формує наше мислення. Мова людини і «мова» тварин.
Theme 2. Articulatory phonetics (The tools of phonetics. The vocal tract. Articulation. Manners of articulation. Writing sounds: transcription. Consonants. Vowels.) Acoustic phonetics (Simple and complex sounds. Hearing. Intonation.) Артикуляційна фонетика (Засоби фонетики. Голосовий апарат. Артикуляція. Способи артикуляції. Написання звуків: транскрипція. Приголосні та голосні звуки.) Акустична фонетика (Прості та складні звуки. Слух. Інтонація.)
Theme 3. Phonology. Phonological theories. Phonemes and allophones. Allomorphs. Фонологія. Фонологічні теорії. Фонеми та алофони. Аломорфи.
Theme 4. Morphology: the study of word-structure. Words and their parts. Morphemes. The forms of morphemes. Морфологія: вчення про будову слова. Слова та їх частини. Морфеми. Форми морфем.
Theme 5. The structure of sentences (Differences in syntax across languages. Functional Syntax.) Структура речень (Відмінності в синтаксисі різних мов. Функціональний синтаксис.)
Theme 6. Linguistic, social, and affective meaning. Three faces of a language system. Pragmatics: meaning and context. Лінгвістичне, соціальне та афективне значення. Три грані мовної системи. Прагматика: значення та контекст.
Theme 7. Language and dialects. Мова і діалекти.
Theme 8. Crosslinguistic and cross-cultural aspects of language acquisition. Bilingualism. Крослінгвістичні та міжкультурні аспекти володіння мовою. Білінгвізм.
Theme 9. Language and culture. Cross-cultural miscommunication. Мова і культура. Міжкультурне непорозуміння.
Theme 10. Language Families. Historical linguistics. Мовні сім'ї. Історичне мовознавство.
Theme 11. Causes of language change. Причини мовних змін.
Theme 12. Writing, literacy, and applied linguistics. Письмо, грамотність і прикладна лінгвістика.
Theme 13. Discourse: language beyond the sentence. Genres of discourse. Дискурс: мова поза реченням. Жанри дискурсу.
Theme 14. The diversity of linguistics. Ten myths about language busted by linguistics. Ten unsolved problems in linguistics. Різноманітність мовознавства. Десять міфів про мову, розвіяних лінгвістикою. Десять невирішених проблем лінгвістики.

Метою самостійної роботи студента є: навчитися аналізувати теоретичний матеріал, писати наукові дослідження, робити висновки. Самостійна робота студентів охоплює 54 години і передбачає опрацювання теоретичних основ лекційного матеріалу, вивчення окремих тем, питань, що не були розглянуті в курсі лекцій, конспектування наукової й навчальної літератури, підготовку рефератів, презентацій. Її зміст визначається робочою навчальною програмою, методичними матеріалами, завданнями та вказівками викладача. Ефективність самостійної роботи студента викладач оцінює під час тематичного опитування на практичних заняттях, перевірки конспектів і рефератів тощо та враховує у заліковий модуль.

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