

语言学教程

第四版

Linguistics
A Course Book Fourth Edition

胡壮麟 主编



《语言学教程》(第四版)在第三版基础上听取广大师生意见修订而成。包括语言学理论介绍,语音,词汇,句法,语义,语言和认知,语言和社会文化,语用学,语言和文学,语言和计算机,语言学和外语教学,语言学流派等十二章。本教程作者均为国内语言学名家,畅销二十二年,堪称语言学教材经典之作。此次修订充分汲取国内外语言学研究的最新理论和成果,更为全面而系统地阐述了理论和应用语言学领域的内容,阐述方式深入浅出,脉络清晰,利于教师课上教学和学生课下自学。本书图文并茂,使读者能够在轻松的阅读过程中掌握专业知识。

语 言 学 教 程

(第四版)

LINGUISTICS: A COURSE BOOK

(Fourth Edition)

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第四版前言

自 1987 年出版的《语言学教程》已多次换装。

第四版的问世主要是配合北京大学出版社的总体安排,将本教程列入《21 世纪英语专业系列教材》,申报教育部第十二个五年计划的规划项目。此举对本教材提出新的要求,严格把关,精益求精。值得一提的是北大社外语编辑部通过网络调查等方式,搜集了十余页读者的意见,并把这些意见全部转给了相关章节的编写者,供他们在修改过程中参考,力求论述更严谨,讲解更清楚。

在具体操作过程中,第四版在修订时更充分地考虑本科生的实际状况,更多地体现读者友善性。比如,我们更加注意教材难度的控制,编写者删去了一些可有可无的内容,进行了大幅度瘦身。

鉴于第三版的篇幅已达四百余页,考虑到印刷成本、读者负担等因素,我们修订的原则之一是保持大框架不变,尽量不增加字数,要求某一章增加多少字数同时需要删除多少字数。再比如,我们决心将 **Further Reading** 和 **Bibliography** 做了调整,力图减少重复。同时,考虑到本书既然出版了练习册的单行本,横下决心将 **Questions and Exercises** 这一栏目在《练习册》的修订版中体现。所有这些,望使用本书的师生理解这些编写者的用心所在。

本人作为本教材主编之一年事已大,多病缠身,承蒙姜望琪教授和钱军教授承担主要的审定工作,保证了修订计划如期完成,谨表感谢之意。

胡壮麟

2010 年 8 月 8 日

修订版前言

《语言学教程》于1987年出版,1992年获得国家教委优秀教材一等奖。

在一片赞美声中,我们的头脑是清醒的。《教程》有许多不足之处,除校勘不力和理解有误外,缺乏批判性和原创性。按理说,应及时修订,我们却几乎没有考虑。一方面,国内同类型的新教材陆续问世,不少方面比《教程》做得更好;另一方面,原编写者有的移居海外,有的忙于这样那样的事务,有的已经退休,难再集中。于是我们对《教程》曾持消极的态度,任它自生自灭。但在出版社、同行和读者们的鼓励下,我们还是改变初衷,编写这一修订版。

明眼人会很快发现,修订版删除了一些章节,合并了一些章节,增加了一些章节。这方面,我们听取了在第一线使用本书的老师们的意见,有些意义不大的内容可以不学或少学,而十余年来在语言学领域中新的进展应尽量反映。原先作为附录的两章继续保留,因为一些曾经考过研究生的年轻学者反映,这方面的内容对他/她们当时复习考研极有帮助。读者也会发现,虽然没能提出新的理论体系,我们已尽可能地对一些问题提出争论,亮出观点,即使是不完全成熟的。此举也算不辜负为本书作序的王宗炎先生和许国璋先生的殷切期望吧!修订版还有一个变化,体现在编写者队伍发生了很大变动,用时兴的话说,年轻化。新人新气象,这保证了修订版的不落俗套。当然,他/她们更期待读者们的鼓舞和帮助。我想,初版的原作者会为这一新人辈出的新现象感到高兴。参加修订本书各章的人员为:

第一章	李战子	南京国际关系学院
第二章	史宝辉	北京林业大学外语系
第三章	彭宣维	北京师范大学外语系
	胡壮麟	北京大学英语系
第四章	何 卫	北京大学英语系
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	罗立胜	清华大学外语系
	程晓堂	北京师范大学外语系
第十二章	封宗信	清华大学外语系

在编写修订版时,我们碰到了十余年前同样的问题,以浅近、通俗、趣味为主,还是以深透、理论、学术为主?本书的编写者有不同的看法,不同的读者也有不同的反响,这是自然的。为解决这一矛盾,经出版社同意,我们决定将难度较大、理论性较强的内容另出一书,供研究生用。即使如此,这种格调不一的缺点仍是本书的最大遗憾。我们谨在此向读者予致歉意。

在《教程》中曾编了一些练习,但未提供答案。知内情者,曾向主编索取未公开出版的答案。后来,据说南方有位老师好心地收入他的考题大全了。经参编者讨论后,修订版除对问题和练习做了一些调整和补充外,把答案也附上了。此举是利是弊,我们拭目以待。

还听说,有家出版社曾出版过《教程》的英汉对照本,如对修订版也感兴趣,望与北京大学出版社早日联系。

编者

2001年3月

第一版前言

自 50 年代末,西方国家在语言学领域新说纷出,建树颇多,其影响遍及心理学、社会学、教育学、人类学、通信技术等学科,从此各大学相继设立语言学系,培养专业人才。由于种种原因,这门学科的意义似乎还没有引起我国语言学界的足够重视。尽管如此,自 1980 年以来,国内已有较多院校的英语专业陆续开出以英语讲授的各种语言学课程,最普遍的首推“普通语言学”和“语言学导论”。为此,1984 年高等院校英语专业高年级教学讨论会提出的教学试行方案,建议把英语语言学作为英语本科的必修课程。考虑到国外教材无法大批量引进,且内容并不完全适用,有的过于深奥,有的举例较偏,有的缺少练习。根据国外现有材料,整理编写一部适用于我国英语专业学生需要的教材势在必行。正是在此形势下,我们联合起来,共同编写此《语言学教程》。在编写过程中参考引用较多的语言学教材有:M. Alyeshmerni and P. Taubr(1975), D. Bolinger(1968), D. Crystal(1980), F. P. Dinneen(1967), V. Fromkin and R. Rodman(1983), H. A. Gleason(1961), C. W. Hayes, et al. (1977), A. A. Hill(1969), C. F. Hockett(1958), J. Lyons(1981), Lim Kiat Boey(1975), N. Minnis(1973), J. Richards et al(1985), R. H. Robins(1971), J. M. Y. Simpson(1972), R. Wardhaugh(1972)。

编写本书的指导原则是:(1)以英语专业高年级学生为主要对象,也可供英语专业的研究生使用;(2)用英语编写,尽可能选用英语例句;(3)在内容上,既要传授基本知识,也要反映语言学中的最新发展;(4)在观点上,不拘泥于一派之说;(5)讲授本书内容时可详可简,授课教师可根据自己学校的教学方案和学生程度进行调整。

根据上述思想,全书正篇十六章,可分成两大部分。一至九章为第一部分,介绍语言起源及内部各层次;十至十六章为第二部分,讲授语言在时空中的变异及其与思维、文化、社会、语境、文学等外部因素的关系。此外,尚有两个附录,分别讨论语言学与教学的关系和当代语言学中的重要流派。考虑到相当一部分英语专业学生毕业后直接从事英语教学工作或拟进一步攻读硕士学位,附录的内容对他们会有帮助。

本书每章包括课文、练习和参考文献。书目左上端有星号者也为推荐阅读书目。全书末尾附有词条译名和索引,便于读者查阅。

先后参加本书编写工作的有北京大学胡壮麟(第五、六、七、九、十和十四章)、姜望琪(第三、四章)和高一虹(附录 I),北京外语学院刘润清(第十五章和附录 II)和郭健生(第十三章 13.1~13.2.1 和十五章),对外经济贸易大学黄震华(第八和十六章)、杨潮光(第十一章)和慈继伟(第十三章 13.2.2—13.3.3),山东大学李延福(第一和二章),聊城师范学院张德禄(第十二章)。

本书曾受到国内专家和同行的指导和帮助。在初稿写成后,承蒙中山大学王宗炎教授、北京师范大学伍铁平教授、中国社会科学院语言研究所赵世开研究员、对外经济贸易大学廖雅章教授给以热情鼓励并提出宝贵意见。

经国家教委外语教材编审委员会英语组安排,担任本书主审工作的为北京外语学院许国璋教授和广州外语学院桂诗春教授,审稿会召集人为山东大学吴富恒教授。参加审稿会的尚有山东大学张健教授,厦门大学黄希哲副教授,西安外语学院黄浩枢副教授,上海外语学院何兆熊副教授,山东师范大学马传喜副教授和曲阜师范学院王守元副教授。1986 年 10 月,在山东大学召开了审稿会,会后由主编统纂定稿。本书在内容和编写上未必能尽如人意,不当之处,恳切期望国内专家同行和读者惠予批评指正。

编者

1987 年 2 月,于北京

第一版序

胡壮麟、刘润清、李延福等同志编的《语言学教程》(英文)的出版,标志着中国外语教育界对语言学这一学科的重视。几位编者广泛取材,多方征求意见,反复修改,工作可谓扎扎实实。近年来,国内外语同行已出过结合不同语种的语言学入门教程五六种。本书出版不算早,但范围扩大了,信息增加了;再过两三年,还会有针对师范专业和科技专业的同类教材编印出来;与此同时,我国外语院所开语言学课程除普通语言学之外,还有社会语言学、心理语言学、应用语言学、音系学、句法学、语用学、文体学等课程。这一切又标志着语言诸学科在中国外语界的兴起。在 50 年代,曾引进语言史、词汇学、理论语法、风格论等课程,但比起现在所开设的语言学课程,前者多半是表层语言现象的概括,属于语文学的范围,后者更着重语言理论的阐发,属于现代语言学的范围。看到这一改革,我们不妨说语言学课程的开设,又标志着中国外语教育的一个方面在现代化的道路上迈出了一步。

但是,现代化的目标不能停止在引进上。这一点,国内外语教材的改革颇有点像国内工业生产的改革:都忙于引进,说不上自创。不过外语界引进的是理论,而工业界引进的是成套设备,是硬件。况且,外语界具有读懂外国理论的外语条件和验证理论的教学环境,因此应该是有利的。

但是,我们觉得有必要从“引进”走到“自创”,其条件是:

1. 引进的理论,能用汉语说得清、讲得懂;能用汉语的例证加以测验。
2. 凡有可能,不妨采用现场工作法。我国社会语言学、心理语言学和测试学研究者已做出榜样,值得学习。
3. 凡在汉语诸范畴中验证外国某一理论,其有解释力者肯定之,其解释力太强或不具解释力者指出之,其主观臆测者直言之,不以权威而护短,不以宗师而慑服。
4. 尊重我所不懂或不明白价值所在理论,不以有用无用、正统邪说为取与舍的标准。对理论有矢志不渝的精神,理解深,教得熟,力求贯通,比较,自创。
5. 汉语研究者中的前辈已经做出的自创,外语系出身的研究者应该认真读,读懂,直至应用到自己的研究工作。

写以上,为了自勉,也与国内同行共勉。

王宗炎 许国璋

1987 年 10 月



Invitations to Linguistics

1.1 Why Study Language?

LANGUAGE is such an integral part of our life and humanity that too much about it has been taken for granted. For some people, language may not even be considered a worthy subject for academic study. They take it as a tool for access to other fields of knowledge rather than as a subject in and of itself. However, if you pause and think of the following myths about language, it is indeed necessary to reconsider how much we really understand about the nature of language and its role in our life. And you may be surprised to realize that some of our most damaging racial, ethnic, and socio-economic prejudices are based on our linguistic ignorance and wrong ideas about language.

Myth 1. Language is only a means of communication.

Myth 2. Language has a form-meaning correspondence.

Myth 3. The function of language is to exchange information.

Myth 4. English is more difficult to learn than Chinese.

Myth 5. Black English is not standard and should be reformed.

.....

The list of myths may go on and by the end of this course, if you look back on them, we hope you may find these widespread views not so truthful after all.

The following are some fundamental views about language, which you may instinctively agree without thinking about the reasons, or you may not agree at the moment. Follow this course and you will find they are discussed in more detail in the ensuing chapters.

(1) Children learn their native language swiftly, efficiently and without instruction.



- (2) Language operates by rules.
- (3) All languages have three major components: a sound system, a system of lexicogrammar and a system of semantics.
- (4) Everyone speaks a dialect.
- (5) Language slowly changes.
- (6) Speakers of all languages employ a range of styles and a set of jargons.
- (7) Languages are intimately related to the societies and individuals who use them.
- (8) Writing is derivative of speech.

People find the subject of language intriguing and useful for many different reasons. Linguistics can be used as a way of finding out more about how the brain works, or how damage to the brain results in certain kind of language disorders, how children learn language, how people learn and teach different languages, what the relationship between meaning and perception is, what the role of language is in different cultures, why people use different varieties of language, why there are linguistic differences between different groups, and how scientists make the computer work in a more human-like manner. This course book will serve as a starting point from which you may go on exploring in one of the above and other language-related fields.

Let us mention here the broader educational concerns. We can all note that language plays a central role in our lives as individuals and social beings. If we are not fully aware of the nature and mechanism of our language, we will be ignorant of what constitutes our essential humanity. The understanding of language should not be confined to linguists, as language is a vital human resource that all of us share.

1.2 What Is Language?



Webster's New World Dictionary offers several most frequently used senses of the word "language", namely, [1] (a) human speech; (b) the ability to communicate by this means; (c) a system of vocal sounds and combinations of such sounds to which meaning is attributed, used for the expression or communication of thoughts and feelings; (d) the written representation of such a system; [2] (a) any means of expressing or communicating, as gestures, signs, or animal sounds; (b) a special set of symbols, letters, numerals, rules etc. used for the transmission of information, as in a computer;... (p. 759)

Suffice it to say here that though we use the word in its various senses, we focus here on its primary sense: namely, [1](a)(b)(c)(d).

The study of other senses also receives attention in contemporary linguistics, for instance, the study of multimodal discourse which resorts to such symbolic resources as images and sounds. The term multimodal refers to at least five modes of meaning-making: linguistic, visual, gestural, spatial and audio, working together to create texts.

In this sense, all texts are multimodal as different modes of meaning interact with each other—words and images are organized on a page to create a newspaper article; images, sounds, and gestures are integrated to create a play or television program; words are spoken in a soft voice or typed in a small font to convey a particular meaning; a photograph is tightly framed to create a feeling of confinement.

To give the barest of definition, language is a means of verbal communication. It is instrumental in that communicating by speaking or writing is a purposeful act. It is social and conventional in that language is a social semiotic and communication can only take place effectively if all the users share a broad understanding of human interaction including such associated factors as nonverbal cues, motivation, and socio-cultural roles. Language learning and use are determined by the intervention of biological, cognitive, psycho-social, and environmental factors. In short, language distinguishes us from animals because it is far more sophisticated than any animal communication system.

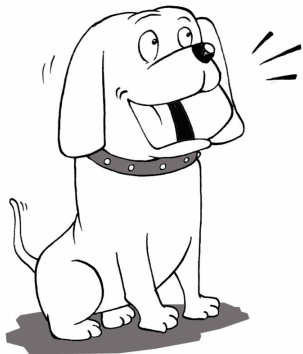
1.3 Design Features of Language

We would all agree that language is essential to human beings but we may find it hard to specify what makes our language advantageous over animal “languages”. In order to mate, propagate and cooperate in their colonies, species like birds and bees also communicate by singing or dancing, following a very elaborate routine too. Are they using language too? Not really. The well-known philosopher Bertrand Russell once observed something to the effect—“No matter how eloquently a dog may bark, he cannot tell you that his parents were poor but honest.” So what makes human language so complicated and flexible, so unrestrained by the immediate context and so capable of creating new meanings, in a word, so distinctive from languages used by other species? The features that define our human languages can be called DESIGN FEATURES. The following are the frequently discussed ones:

1.3.1 Arbitrariness

The widely accepted meaning of this feature which was discussed by Saussure

first refers to the fact that the forms of linguistic signs bear no natural relationship to their meaning. For instance, we cannot explain why a *book* is called a /buk/ and a pen a /pen/. However there seems to be different levels of ARBITRARINESS.



(1) Arbitrary relationship between the sound of a morpheme and its meaning

You may object to this when you think of words with different degrees of onomatopoeia, namely, words that sound like the sounds they describe. e. g. in Chinese 叮咚, 轰隆, 叽哩咕噜. These linguistic forms seem to have a natural basis. But in English, totally different words are used to describe the sound. For example, the dog barks bowwow in English but 汪汪 in Chinese.

But there are some misunderstandings about the onomatopoeic effect. As a matter of fact, arbitrariness and onomatopoeic effect may work at the same time. For example, Widdowson cites a line from Keats' *Ode to a Nightingale* to illustrate:

Ex. 1 - 1

The murmurous haunt of flies on summer eves.

If you read it aloud, you may feel the connection between the sounds and the meaning. But the effect does not really result from the whispering sounds themselves, for you will have to know the meanings of the words *murmurous*, *summer*, *eves* before setting up such a connection. To test this, just think of using the similar sounding word *murderous* to substitute *murmurous*, and no connection whatsoever will be established between the sounds and the little noises of the flying flies. "It is only when you know the meaning that you infer that the form is appropriate." (Widdowson, 1996:6) This also applies to many cases of the so-called onomatopoeic words.

(2) Arbitrariness at the syntactic level

According to systemic functionalists and American functionalists, language is not arbitrary at the syntactic level.

By syntax we refer to the ways that sentences are constructed according to the grammar of arrangement. As we know, the order of elements in a sentence follows certain rules, and there is a certain degree of correspondence between the sequence of clauses and the real happenings. In other words, syntax is less arbitrary than words, especially in so far as this kind of order is concerned. Compare:

Ex. 1 - 2

- (a) He came in and sat down.
- (b) He sat down and came in.
- (c) He sat down after he came in.

Sentence (a) means the man came in first and then he sat down, but (b) means the opposite—perhaps he got into his wheelchair and propelled himself into the room. In (c), with the help of the word “after” we can reverse the order of the clauses. Therefore the functionalists hold that the most strictly arbitrary level of language exists in the distinctive units of sounds by which we distinguish pairs of words like *pin* and *bin*, or *fish* and *dish*.

(3) Arbitrariness and convention

What then is the link between a linguistic sign and its meaning? It is a matter of CONVENTION. Here we have to look at the other side of the coin of arbitrariness, namely, conventionality. As learners of English we are often told “this is an idiom”—meaning it is conventional to say things this way and you cannot change the expression any other way even if you think it does not look or sound logical. Arbitrariness of language makes it potentially creative, and conventionality of language makes learning a language laborious. For learners of a foreign language, it is the conventionality of a language that is more worth noticing than its arbitrariness. That may be why when we are burying ourselves in memorizing idioms, we feel nothing of the arbitrariness of the language but are somewhat tortured by its conventionality.

1.3.2 Duality

“By DUALITY is meant the property of having two levels of structures, such that units of the primary level are composed of elements of the secondary level and each of the two levels has its own principles of organization.” (Lyons, 1981:20)

Roughly speaking, the elements of the spoken language are sounds which do not convey meaning in themselves. The only function of sounds is to combine with one another to form units that have meaning, such as words. We call sounds here secondary units as opposed to such primary units as words, since the secondary units are meaningless and the primary units have distinct and identifiable meaning. The property of duality then only exists in such a system, namely, with both elements and units. Many animals communicate with special calls, which have corresponding meanings. That is, the primary units have meanings but cannot be further divided into elements. So we say animal communication systems do not have this design feature of human language—the property of duality. Consequently, the communicative power of animal language is highly limited, to speak from a human-centered perspective.

To talk about duality we must notice that language is hierarchical. If we listen to a foreign language we do not understand, it may seem that fluent speakers seem to be talking in a continuous stream. However, no language is truly continuous. To convey

discrete meanings there have to be discrete units, and the first task in decoding a new language is finding out these discrete units. The lowest level consists of dozens of bits of meaningless sounds which occur in chumps that we call syllables. A syllable is the smallest unit that is normally spoken by itself. Scores of syllables become the carriers of hundreds of meaningful segments of words that are called morphemes, such as the prefix *trans-* or the suffix *-ism*. With thousands of words we associate millions of meanings, and on top of these millions—astronomical number of possible sentences/utterances and texts/discourses.

As Bolinger and Sears put it, “Stratification—this organization of levels on levels—is the physical manifestation of the ‘infinite use of finite means’, the trait that most distinguishes human communication and that provides its tremendous resourcefulness.” (1981: 3–4)

Now we can perceive the advantage of duality, which lies in the great productive power our language is endowed with. A large number of different units can be formed out of a small number of elements—for instance, tens of thousands of words out of a small set of sounds, around 40 in the case of the English language.^① And out of the huge number of words, there can be endless number of sentences, which in turn can form unlimited number of texts.

1.3.3 Creativity

By CREATIVITY we mean language is resourceful because of its duality and its recursiveness. One of the reasons why language is actually a far more complicated entity than traffic lights is that we can use it to create new meanings. There are numerous examples to illustrate that words can be used in new ways to mean new things, and can be instantly understood by people who have never come across that usage before. This ability is one of the things that sets human language apart from the kind of communication that goes on, for example, between birds, which can only convey a limited range of messages (Thomas & Shan, 2004:7).

Language is not unique to humans, if it is defined merely as a system of communication. As we know, birds, bees, crabs, spiders, and most other creatures communicate in some way, but the information imparted is severely limited and confined to a small set of messages. The creativity of language partly originates from its duality which we just discussed in the above section, because of duality the speaker is able to combine the basic linguistic units to form an infinite set of sentences, most of which are never before produced or heard.

① The precise number depends on the different accents of English.

Language is creative in another sense, that is, its potential to create endless sentences. The recursive nature of language provides a theoretical basis for this possibility. For instance, we can write a sentence like the following and go on endlessly:

Ex. 1 – 3

He bought a book which was written by a teacher who taught in a school which was known for its graduates who. . .

1.3.4 Displacement

DISPLACEMENT means that human languages enable their users to symbolize objects, events and concepts which are not present (in time and space) at the moment of communication. Thus, I can refer to Confucius, or the North Pole, even though the first has been dead for over 2550 years and the second is situated far away from us.

Most animals respond communicatively as soon as they are stimulated by some occurrence of communal interest. For instance, a warning cry of a bird instantly announces danger. Such animals are under “immediate stimulus control”. Human



language is, unlike animal communication systems, stimulus-free. What we are talking about need not be triggered by any external stimulus in the world or any internal state. The honeybee's dance exhibits displacement a little bit: he can refer to a source of food, which is remote in time and space when he

reports on it. A dog cannot tell people that its master will be home in a few days. Our language enables us to communicate about things that do not exist or do not yet exist.

Displacement benefits human beings by giving them the power to handle generalizations and abstractions. Indeed words are often used not in such immediate physical context when they denote concrete objects. They are often used with a deference for referential application. Once we can talk about physically distant thing, we acquire the ability to understand concepts which denote “non-things”, such as truth and beauty. In a word, the intellectual benefits of displacement to us is that it makes it possible for us to talk and think in abstract terms. (Fowler, 1974:8)

1.4 Origin of Language

“In the beginning was the Word, and the Word was with God, and the Word was God.” (Gospel of John, 1:1)

“And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do.” (Genesis, 11:6)

These pieces of scripture seem to suggest some mysterious origin of the language. What we know is that today the people of the world use more than 6,000 different languages and innumerable dialects. The unity is gone. We no longer understand each other. There are some well-known theories about the origin of language though some of them have now been discredited. The following are some of them:

The “bow-wow” theory: In primitive times people imitated the sounds of the animal calls in the wild environment they lived and speech developed from that. Onomatopoeic words seem to be a convenient evidence for this theory. But in our discussion below we can find they are very different in the degree of resemblance they express with the natural sounds. This theory lacks supportive evidence.

The “pooh-pooh” theory: In the hard life of our primitive ancestors, they utter instinctive sounds of pain, anger and joy. As for evidence, we can only cite the universal use of sounds as interjections. What makes the theory problematic is that there is only a limited number of interjections in almost all languages. Besides, interjections such as *Oh*, *Ah*, *Aiyo* bear little relationship with the sound system of a language and therefore are not good evidence.

The “yo-he-ho” theory: As primitive people worked together, they produced some rhythmic grunts which gradually developed into chants and then into language. We do have prosodic use of rhythms in languages, but rhythmic grunts are far different from language in its present sense. The theory is again at most a speculation.

We may go on with all sorts of fanciful speculations, but suffice it to say here that the by-now fruitless search for the origin of languages reflects people’s concern with the origin of humanity and may come up with enlightening findings in future. And one thing we can say for certain is that language evolves within specific historical, social and cultural contexts.

1.5 Functions of Language

Linguists talk about the FUNCTIONS of language in an abstract sense, that is, not in terms of using language to chat, to think, to buy and sell, to read and write, to greet, praise and condemn people, etc. They summarize these practical functions and attempt some broad classifications of the basic functions of language like the following: