Certified Translator Program
CTP

Language and Linguistics Studies

(Part one)

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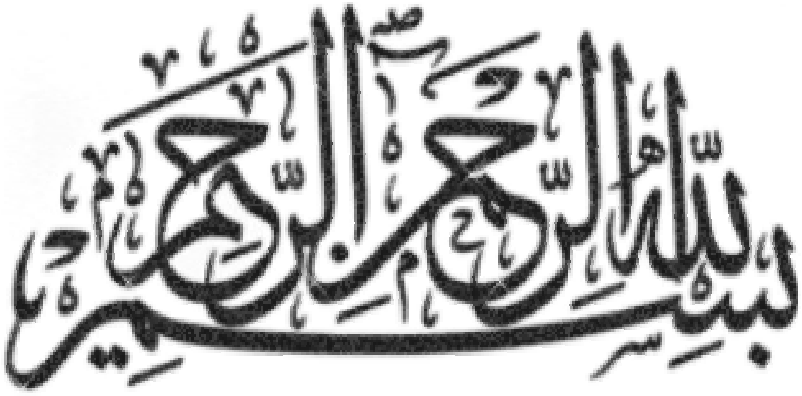
بسم الله الرحمن الرحيم

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Preface

In this book we will discuss the terms language and the term linguistics which are very urgent and important to those students who are supposed to take this course of certified translator program to be professional in their field.

The knowledge of language should help in the process of choosing terms and appropriate sentences related to translation. The translator should have in his or her mind that the process he or she is performing is the process of transmitting meanings and cultures through nations and people and all of that require having a good and well organized knowledge of language and linguistics.

In these papers we will discuss the two terms showing their components, we will discuss the term language showing its definition, behavior and system. Then we will have the term linguistics and its definition and branches.

After that we will discuss the language interaction which is language and mind, language and society and language and culture. Then we will discuss the term grammar relating with its components syntax and inflection and morphology.

At the end of the book we will have an overview upon some grammatical rules which are tenses, reported speech and passive and active. And all these grammatical rules will be followed by a brief conclusion and general exercise.

With my best wishes of success

The author

Lesson one
Language

Language may refer either to the specifically human capacity for acquiring and using complex systems of communication, or to a specific instance of such a system of complex communication. The scientific study of language in any of its senses is called linguistics.

The approximately 3000–6000 languages that are spoken by humans today are the most salient examples, but natural languages can also be based on visual rather than auditory stimuli, for example in sign languages and written language. Codes and other kinds of artificially constructed communication systems such as those used for computer programming can also be called languages. A language in this sense is a system of signs for encoding and decoding information. The English word derives ultimately from Latin lingua, "language, tongue", via Old French. This metaphoric relation between language and the tongue exists in many languages and testifies to the historical prominence of spoken languages. When used as a general concept, "language" refers to the cognitive faculty that enables humans to learn and use systems of complex communication.

The human language faculty is thought to be fundamentally different from and of much higher complexity than those of other species. Human language is highly complex in that it is based on a set of rules relating symbols to their meanings, thereby forming an infinite number of possible innovative utterances from a finite number of elements. Language is thought to have originated when early hominids first started cooperating, adapting earlier systems of communication based on expressive signs to include a theory of other minds and shared intentionality. This development is thought to have coincided with an increase in brain volume. Language is processed in many different locations in the human brain, but especially in Broca's and Wernicke's areas. Humans acquire language through social interaction in early childhood, and children generally speak fluently when they are around three years old. The use of language has become deeply entrenched in human culture and, apart from being used to communicate and share information, it also has social and cultural uses, such as signifying group identity, social stratification and for social grooming and entertainment. The word "language" can also be used to describe the set of rules that makes this possible, or the set of utterances that can be produced from those rules.

All languages rely on the process of semiosis to relate a sign with a particular meaning. Spoken and signed

languages contain a phonological system that governs how sounds or visual symbols are used to form sequences known as words or morphemes, and a syntactic system that governs how words and morphemes are used to form phrases and utterances. Written languages use visual symbols to represent the sounds of the spoken languages, but they still require syntactic rules that govern the production of meaning from sequences of words. Languages evolve and diversify over time, and the history of their evolution can be reconstructed by comparing modern languages to determine which traits their ancestral languages must have had for the later stages to have occurred. A group of languages that descend from a common ancestor is known as a language family. The languages that are most spoken in the world today belong to the Indo-European family, which includes languages such as English, Spanish, Russian and Hindi; the Sino-Tibetan languages, which include Mandarin Chinese, Cantonese and many others; Semitic languages, which include Arabic, Amharic and Hebrew; and the Bantu languages, which include Swahili, Zulu, Shone and hundreds of other languages spoken throughout Africa.

1. Definition

The word "language" has two basic meanings: language as a general concept and "a language" (a specific linguistic

system, e.g. "French"). Languages other than English often have two separate words for these distinct concepts. French for example uses the word language for language as a concept and langue as the specific instance of language.

When speaking of language as a general concept, several different definitions can be used that stress different aspects of the phenomenon.

One definition sees language primarily as the mental faculty that allows humans to undertake linguistic behavior: to learn languages and produce and understand utterances. This definition stresses the universality of language to all humans and the biological basis of the human capacity for language as a unique development of the human brain. This view often understands language to be largely innate, for example as in Chomsky's theory of Universal Grammar, Jerry Fodor’s extreme innatist theory. These kinds of definitions are often applied by studies of language within a cognitive science framework and in neurolinguistics.

Another definition sees language as a formal system of signs governed by grammatical rules of combination to communicate meaning. This definition stresses the fact that human languages can be described as closed structural systems consisting of rules that relate particular signs to particular meanings. This structuralist view of

language was first introduced by Ferdinand de Saussure. Some proponents of this view of language, such as Noam Chomsky, define language as a particular set of sentences that can be generated from a particular set of rules. The structuralist viewpoint is commonly used in formal logic, semiotics, and in formal and structural theories of grammar, the most commonly used theoretical frameworks in linguistic description. In the philosophy of language these views are associated with philosophers such as Bertrand Russell, early Wittgenstein, Alfred Tarski and Gottlob Frege.

Yet another definition sees language as a system of communication that enables humans to cooperate. This definition stresses the social functions of language and the fact that humans use it to express themselves and to manipulate objects in their environment. This view of language is associated with the study of language in a functional or pragmatic framework, as well as in socio-linguistics and linguistic anthropology. In the Philosophy of language these views are often associated with Wittgenstein's later works and with ordinary language philosophers such as G. E. Moore, Paul Grice, John Searle and J. L. Austin.

Human language is unique in comparison to other forms of communication, such as those used by animals, because it allows humans to produce an infinite set of

utterances from a finite set of elements, and because the symbols and grammatical rules of any particular language are largely arbitrary, so that the system can only be acquired through social interaction. The known systems of communication used by animals, on the other hand, can only express a finite number of utterances that are mostly genetically transmitted. Human language is also unique in that its complex structure has evolved to serve a much wider range of functions than any other kinds of communication system.

The study of language, linguistics, has been developing into a science since the first grammatical descriptions of particular languages in India more than 2000 years ago. Today linguistics is a science that concerns itself with all aspects relating to language, examining it from all of the theoretical viewpoints described above.

Language can be studied from many angles and for many purposes: For example, Descriptive linguistics examines the grammar of single languages so that people can learn the languages; theoretical linguistics develops theories how best to conceptualize language as a faculty; sociolinguistics studies how languages are used for social purposes, such as differentiating regional or social groups from each other; neurolinguistics studies how language is processed in the human brain; computational linguistics builds computational models of language and constructs

programmes to process natural language; and historical linguistics traces the histories of languages and language families by using the comparative method.

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The formal study of language began in India with Pā□ini, the 5th century BC grammarian who formulated 3,959 rules of Sanskrit morphology. Pā□ini's systematic classification of the sounds of Sanskrit into consonants

and vowels, and word classes, such as nouns and verbs, was the first known instance of its kind. In the Middle East Sibawayh (سيبويه) made a detailed description of Arabic in 760 AD in his monumental work, Al-kitab fi al-nahw (الكتاب في النحو, The Book on Grammar), the first known author to distinguish between sounds and phonemes (sounds as units of a linguistic system).

Western interest in the study of languages began as early as in the East, but the grammarians of the classical languages did not use the same methods or reach the same conclusions as their contemporaries in the Indic world. Early interest in language in the West was a part of philosophy, not of grammatical description. The first insights into semantic theory were made by Plato in his Cratylus dialogue, where he argues that words denote concepts that are eternal and exist in the world of ideas. This work is the first to use the word etymology to describe the history of a word's meaning.

Around 280 BC one of Alexander the Great’s successors founded a university (see Musaeum) in Alexandria, where a school of philologists studied the ancient texts in and taught Greek to speakers of other languages. This school was the first to use the word "grammar" in its modern sense, Plato had used the word in its original meaning as "téchnē grammatik□" (Τέχνη Γραμματική), the "art of writing," which is also the title of one of the most

important works of the Alexandrine school by Dionysius Thrax.

Throughout the Middle Ages the study of language was subsumed under the topic of philology, the study of ancient languages and texts, practiced by such educators as Roger Ascham, Wolfgang Ratke and John Amos Comenius.

n the 18th century, the first use of the comparative method by William Jones sparked the rise of comparative linguistics. Bloomfield attributes "the first great scientific linguistic work of the world" to Jacob Grimm, who wrote Deutsche Grammatik. It was soon followed by other authors writing similar comparative studies on other language groups of Europe. The scientific study of language was broadened from Indo-European to language in general by Wilhelm von Humboldt, of whom Bloomfield asserts:

"This study received its foundation at the hands of the Prussian statesman and scholar Wilhelm von Humboldt (1767—1835), especially in the first volume of his work on Kavi, the literary language of Java, entitled Über die Verschiedenheit des menschlichen Sprachbaues und ihren Einfluß auf die geistige Entwickelung des Menschengeschlechts (‘On the Variety of the Structure of Human Language and its Influence upon the Mental Development of the Human Race’)."

Early in the 20th century, de Saussure introduced the idea of language as a "semantic code." Substantial additional contributions similar to this came from Hjelmslev, Émile Benveniste and Roman Jakobson, which are characterized as being highly systematic.

2. Behavior

When described as a system of symbolic communication, language is traditionally seen as consisting of three parts: signs, meanings and a code connecting signs with their meanings. The study of how signs and meanings are combined, used and interpreted is called semiotics. Signs can be composed of sounds, gestures, letters or symbols, depending on whether the language is spoken, signed or written, and they can be combined into complex signs such as words and phrases. When used in communication a sign is encoded and transmitted by a sender through a channel to a receiver who decodes it (a signal).

Some of the properties that define human language as opposed to other communication systems are: the arbitrariness of the linguistic sign, meaning that there is no predictable connection between a linguistic sign and its meaning; the duality of the linguistic system, meaning that linguistic structures are built by combining elements into larger structures that can be seen as layered, e.g.

how sounds build words and words build phrases; the discreteness of the elements of language, meaning that the elements out of which linguistic signs are constructed are discrete units, e.g. sounds and words, that can be distinguished from each other and rearranged in different patterns; and the productivity of the linguistic system, meaning that the finite number of linguistic elements can be combined into a theoretically infinite number of combinations.

The rules under which signs can be combined to form words and phrases are called syntax or grammar. The meaning that is connected to individual signs, words and phrases is called semantics. The division of language into separate but connected systems of sign and meaning goes back to the first linguistic studies of de Saussure and is now used in almost all branches of linguistics.

Language and culture

Languages, understood as the particular set of speech norms of a particular community, are also a part of the larger culture of the community that speaks them. Humans use language as a way of signaling identity with one cultural group and difference from others. Even among speakers of one language several different ways of using the language exist, and each is used to signal affiliation with particular subgroups within a larger culture.

Linguists and anthropologists, particularly sociolinguists, ethno linguists and linguistic anthropologists have specialized in studying how ways of speaking vary between speech communities.

A community's ways of using language is a part of the community's culture, just as other shared practices are; it is way of displaying group identity. Ways of speaking function not only to facilitate communication, but also to identify the social position of the speaker. Linguists use the term varieties, a term that encompasses geographically or socioculturally defined dialects as well as the jargons or styles of subcultures, to refer to the different ways of speaking a language. Linguistic anthropologists and sociologists of language define communicative style as the ways that language is used and understood within a particular culture.

Languages do not differ only in pronunciation, vocabulary or grammar, but also through having different "cultures of speaking". Some cultures for example have elaborate systems of "social deixis", systems of signaling social distance through linguistic means. In English, social deixis is shown mostly though distinguishing between addressing some people by first name and others by surname, but also in titles such as "Mrs.", "boy", "Doctor" or "Your Honor", but in other languages such systems may be highly complex and codified in the entire grammar and

vocabulary of the language. For instance, in several languages of east Asia, such as Thai, Burmese and Javanese, different words are used according to whether a speaker is addressing someone of higher or lower rank than oneself in a ranking system with animals and children ranking the lowest and gods and members of royalty as the highest.

Origin

Theories about the origin of language can be divided according to their basic assumptions. Some theories are based on the idea that language is so complex that one can not imagine it simply appearing from nothing in its final form, but that it must have evolved from earlier pre-linguistic systems among our pre-human ancestors. These theories can be called continuity based theories. The opposite viewpoint is that language is such a unique human trait that it cannot be compared to anything found among non-humans and that it must therefore have appeared fairly suddenly in the transition from pre-hominids to early man. These theories can be defined as discontinuity based. Similarly some theories see language mostly as an innate faculty that is largely genetically encoded, while others see it as a system that is largely cultural, that is learned through social interaction. Currently the only prominent proponent of a discontinuity theory of human language is Noam Chomsky who

however does not present any scenario for how human language appeared. Continuity based theories are currently held by a majority of scholars, but they vary in how they envision this development. Those who see language as being mostly innate, for example Steven Pinker, hold the precedents to be animal cognition, whereas those who see language as a socially learned tool of communication, such as Michael Tomasello see it as having developed from animal communication, either primate gestural or vocal communication. Other continuity based models see language as having developed from music.

Because the emergence of language is located in the early prehistory of man, the relevant developments have left no direct historical traces and no comparable processes can be observed today. Theories that stress continuity often look at animals to see if, for example, primates display any traits that can be seen as analogous to what pre-human language must have been like. Alternatively early human fossils can be inspected to look for traces of physical adaptation to language use or for traces of pre-linguistic forms of symbolic behavior.

It is mostly undisputed that pre-human australopithecines did not have communication systems significantly different from those found in great apes in general, but scholarly opinions vary as to the developments since the

appearance of Homo some 2.5 million years ago. Some scholars assume the development of primitive language-like systems (proto-language) as early as Homo habilis, while others place the development of primitive symbolic communication only with Homo erectus (1.8 million years ago) or Homo heidelbergensis (0.6 million years ago) and the development of language proper with Homo sapiens sapiens less than 100,000 years ago.

Linguistic analysis, used by Johanna Nichols, a linguist at the University of California, Berkeley, to estimate the time required to achieve the current spread and diversity in modern languages today, indicates that vocal language arose at least 100,000 years ago.

Natural languages

Human languages are usually referred to as natural languages, and the science of studying them falls under the purview of linguistics. A common progression for natural languages is that they are considered to be first spoken and then written, and then an understanding and explanation of their grammar is attempted.

Languages live, die, polymorph, move from place to place, and change with time. Any language that ceases to change or develop is categorized as a dead language. Conversely, any language that is in a continuous state of change is known as a living language or modern language.

It is for these reasons that the biggest challenge for a speaker of a foreign language is to remain immersed in that language in order to keep up with the changes of that language.

Making a principled distinction between one language and another is sometimes nearly impossible. For instance, there are a few dialects of German similar to some dialects of Dutch. The transition between languages within the same language family is sometimes gradual (see dialect continuum).

Some like to make parallels with biology, where it is not possible to make a well-defined distinction between one species and the next. In either case, the ultimate difficulty may stem from the interactions between languages and populations. (See Dialect or August Schleicher for a longer discussion.)

The concepts of Ausbausprache, Abstandsprache and Dachsprache are used to make finer distinctions about the degrees of difference between languages or dialects.

A sign language (also signed language) is a language which, instead of acoustically conveyed sound patterns, uses visually transmitted sign patterns (manual communication, body language) to convey meaning—simultaneously combining hand shapes, orientation and movement of the hands, arms or body, and facial

expressions to fluidly express a speaker's thoughts. Hundreds of sign languages are in use around the world and are at the cores of local Deaf cultures.

Artificial languages

An artificial language is a language the phonology, grammar, and/or vocabulary of which have been consciously devised or modified by an individual or group, instead of having evolved naturally. There are many possible reasons to construct a language: to ease human communication (see international auxiliary language and code); to bring fiction or an associated constructed world to life; for linguistic experimentation; for artistic creation; and for language games.

The expression "planned language" is sometimes used to mean international auxiliary languages and other languages designed for actual use in human communication. Some prefer it to the term "artificial" which may have pejorative connotations in some languages. Outside the Esperanto community, the term language planning means the prescriptions given to a natural language to standardize it; in this regard, even "natural languages" may be artificial in some respects. Prescriptive grammars, which date to ancient times for classical languages such as Latin, Sanskrit, and Chinese are rule-based codifications of natural languages, such

codifications being a middle ground between naive natural selection and development of language and its explicit construction.

Mathematics, Logics and computer science use artificial entities called formal languages (including programming languages and markup languages, and some that are more theoretical in nature). These often take the form of character strings, produced by a combination of formal grammar and semantics of arbitrary complexity.

A programming language is a formal language endowed with semantics that can be utilized to control the behavior of a machine, particularly a computer, to perform specific tasks. Programming languages are defined using syntactic and semantic rules, to determine structure and meaning respectively.

Programming languages are employed to facilitate communication about the task of organizing and manipulating information, and to express algorithms precisely. Some authors [who?] restrict the term "programming language" to those languages that can express all possible algorithms; sometimes the term "computer language" is applied to artificial languages that are more limited.

Animal communication

The term "animal languages" is often used for non-human systems of communication. Linguists and semioticians do not consider these to be true "language", but describe them as animal communication on the basis on non-symbolic sign systems, because the interaction between animals in such communication is fundamentally different in its underlying principles from human language. According to this approach, since animals aren't born with the ability to reason the term "culture", when applied to animal communities, is understood to refer to something qualitatively different than in human communities. Language, communication and culture are more complex amongst humans. A dog may successfully communicate an aggressive emotional state with a growl, which may or may not cause another dog to keep away or back off. Similarly, when a human screams in fear, it may or may not alert other humans of impending danger. Both of these examples communicate, but both are not what would generally be called language.

In several publicized instances, non-human animals have been taught to understand certain features of human language. Karl von Frisch received the Nobel Prize in 1973 for his proof of the sign communication and its variants of the bees. Chimpanzees, gorillas, and orangutans have been taught hand signs based on American Sign

Language. The African Grey Parrot, Alex, which possessed the ability to mimic human speech with a high degree of accuracy, is suspected of having had sufficient intelligence to comprehend some of the speech it mimicked. Though animals can be taught to understand parts of human language, they are unable to develop a language.

While proponents of animal communication systems have debated levels of semantics, these systems have not been found to have anything approaching human language syntax.

3. System

The language system consists of the language parts that is related to it

- **Semantics**
- **Sounds and symbols**
- **Grammar**
- **Grammatical categories**
- **Word classes**
- **Morphology**
- **Syntax**

And now we will have them in details:

• Semantics

Languages express meaning by relating a sign to a meaning. Thus languages must have a vocabulary of signs related to specific meaning—the English sign "dog" denotes, for example, a member of the genus Canis. In a language, the array of arbitrary signs connected to specific meanings is called the lexicon, and a single sign connected to a meaning is called a lexeme. Not all meanings in a language are represented by single words-often semantic concepts are embedded in the morphology or syntax of the language in the form of grammatical categories. All languages contain the semantic structure of

predication—a structure that predicates a property, state or action that has truth value, i.e. it can be true or false about an entity, e.g. "[x [is y]]" or "[x [does y]]."

• Sounds and symbols

The ways in which spoken languages use sounds to construct meaning is studied in phonology. The study of how humans produce and perceive vocal sounds is called phonetics. In spoken language meaning is constructed when sounds become part of a system in which some sounds can contribute to expressing meaning and others do not. In any given language only a limited number of the many distinct sounds that can be created by the human vocal apparatus contribute to constructing meaning

Sounds as part of a linguistic system are called phonemes. All spoken languages have phonemes of at least two different categories: vowels and consonants that can be combined into forming syllables. Apart from segments such as consonants and vowels, some languages also use sound in other ways to convey meaning. Many languages, for example, use stress, pitch, duration and tone to distinguish meaning. Because these phenomena operate outside of the level of single segments they are called suprasegmental.

Writing systems represent the sounds of human speech using visual symbols. The Latin alphabet (and those on which it is based or that have been derived from it) is based on the representation of single sounds, so that words are constructed from letters that generally denote a single consonant or vowel in the structure of the word. In syllabic scripts, such as the Inuktitut syllabary, each sign represents a whole syllable in logographic scripts each sign represents an entire word. Because all languages have a very large number of words, no purely logographic scripts are known to exist. In order to represent the sounds of the world's languages in writing, linguists have developed an International Phonetic Alphabet, designed to represent all of the discrete sounds that are known to contribute to meaning in human languages.

• Grammar

Grammar is the study of how meaningful elements (morphemes) within a language can be combined into utterances. Morphemes can either be free or bound. If they are free to be moved around within an utterance, they are usually called words, and if they are bound to other words or morphemes, they are called affixes. The way in which meaningful elements can be combined within a language is governed by rules. The rules obtaining for the internal structure of words are called morphology. The

rules of the internal structure of the phrases and sentences are called syntax.

• Grammatical categories

Grammar contributes to producing meaning by encoding semantic distinctions in forms that are systematic. The predictability resulting from systematization allows language users to produce and understand new words and meanings by applying their knowledge of the language's grammatical categories.

Languages differ widely in whether categories are encoded through the use of categories or lexical units. However, several categories are so common as to be nearly universal. Such universal categories include the encoding of the grammatical relations of participants and predicates by grammatically distinguishing between their relations to a predicate, the encoding of temporal and spatial relations on predicates, and a system of grammatical person governing reference to and distinction between speakers and addressees and those about whom they are speaking.

• Word classes

Languages organize their parts of speech into classes according to their functions and positions relative to other parts. All languages, for instance, make a basic distinction between a group of words that prototypically denote

things and concepts and a group of words that prototypically denote actions and events. The first group, which includes English words such as "dog" and "song," are usually called nouns. The second, who includes "run" and "sing," are called verbs. Other common categories are adjectives, words that describe properties or qualities of nouns such as "red" or "big".

The word classes also carry out differing functions in grammar. Prototypically verbs are used to construct predicates, while nouns are used as arguments of predicates. In a sentence such as "Sally runs," the predicate is "runs," because it is the word that predicates a specific state about its argument "Sally." Some verbs such as "curse" can take two arguments, e.g. "Sally cursed John." A predicate that can only take a single argument is called intransitive, while a predicate that can take two arguments is called transitive.

Many other word classes exist in different languages, such as conjunctions that serve to join two sentences and articles that introduce a noun.

• Morphology

Many languages use the morphological processes of inflection to modify or elaborate on the meaning of words. In some languages words are built of several meaningful units called morphemes, the English word "unexpected"

can be analyzed as being composed of the three morphemes "un-", "expect" and "-ed". Morphemes can be classified according to whether they are roots to which other bound morphemes called affixes are added, and bound morphemes can be classified according to their position in relation to the root: prefixes precede the root, suffixes follow the root and infixes are inserted in the middle of a root. Affixes serve to modify or elaborate the meaning of the root. Some languages change the meaning of words by changing the phonological structure of a word, for example the English word "run" which in the past tense is "ran". Furthermore morphology distinguishes between processes of inflection which modifies or elaborates on a word, and derivation which instead creates a new word from an existing one - for example in English "sing" which can become "singer" by adding the derivational morpheme -er which derives an agentive noun from a verb. Languages differ widely in how much they rely on morphology - some languages, traditionally called polysynthetic languages, make extensive use of morphology, so that they express the equivalent of an entire English sentence in a single word. For example the Greenlandic word "oqaatiginerluppaa" "(he/she) speaks badly about him/her" which consists of the root oqaa and six suffixes.

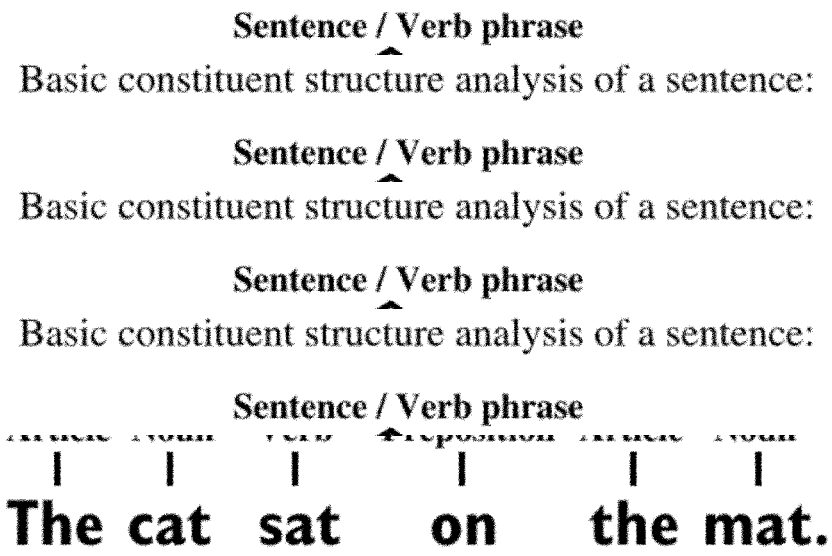
- # Syntax

Languages that use inflection to convey meaning often do not have strict rules for word order in a sentence. For example in Latin both Dominus servos vituperabat and Servos vituperabat dominus mean "the master was cursing the slaves", because servos "slaves" is in the accusative case showing that they are the grammatical object of the sentence and dominus "master" is in the nominative case showing that he is the subject. Other languages, however, use little or no inflectional processes and instead use the sequence of words in relation to each other to describe meaning. For example in English the two sentences "the slaves were cursing the master" and "the master was cursing the slaves" mean different things because the role of grammatical subject is encoded by the noun being in front of the verb and the role of object is encoded by the noun appearing after the verb.

Syntax then, has to do with the order of words in sentences, and specifically how complex sentences are structured by grouping words together in units, called phrases, that can occupy different places in a larger syntactic structure. Below is a graphic representation of the syntactic analysis of the sentence "the cat sat on the mat". The sentence is analysed as being constituted by a noun phrase, a verb and a prepositional phrase; the prepositional phrase is further divided into a preposition

and a noun phrase; and the noun phrases consist of an article and a noun.

Basic constituent structure analysis of a sentence:



Basic constituent structure analysis of a sentence:

Sentence / Verb phrase
Basic constituent structure analysis of a sentence:

Sentence / Verb phrase
Basic constituent structure analysis of a sentence:

Sentence / Verb phrase
Basic constituent structure analysis of a sentence:

Sentence / Verb phrase

Exercise based on lesson one

1. **What is the definition of language in brief?**

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2. **What do we mean with the term language behavior?**

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3. **In discussing the system of language we discuss some f the components of language system … discuss them in brief ……**

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4. **Translate this text into Arabic**

The Upcoming Occupation of Libya

Part one

The Independent reports that "former" UK special operation forces led the western rebels in their onslaught on Tripoli. These several handfuls of mercenaries, paid for with British and Qatari money, will not be enough to occupy the country. But an occupation is what the "western" countries involved want. It is quite possible, even likely, that the fighting will continue even if the

attackers somehow manage to get Kaddafi out of the way. I pointed out quite early that Libya is a tribal country and that historically the various groups of tribes never got along very well. There is also an ethnic component with Berbers of the south disliked by the Arabs in the north and vice versa. There is a religious point with Salafi Muslim in the east and much more secular people in the west and Tripoli with each side certainly having different opinions on how to run Libya. There is a lot of money to be taken and to be made and there will always be some group which will want to have a bigger part of the loot. My best advice is to let the Libyans fight this out on their own. It will be bloody and take a while but it will very likely be much less bloody and shorter than with outside intervention. But my advice will not be taken. The argument will be that the anticipated civil war will necessitate "peacekeepers" and "humanitarian intervention" with boots on the ground

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Lesson Two
Linguistics

Linguistics is the scientific study of human language. Linguistics can be broadly broken into three categories or subfields of study: language form, language meaning, and language in context.

The first is the study of language structure, or grammar. This focuses on the system of rules followed by the speakers (or hearers) of a language. It encompasses morphology (the formation and composition of words), syntax (the formation and composition of phrases and sentences from these words), and phonology (sound systems). Phonetics is a related branch of linguistics concerned with the actual properties of speech sounds and no speech sounds, and how they are produced and perceived.

The study of language meaning is concerned with how languages employ logical structures and real-world references to convey, process, and assign meaning, as well as to manage and resolve ambiguity. This subfield encompasses semantics (how meaning is inferred from words and concepts) and pragmatics (how meaning is inferred from context).

Language in its broader context includes evolutionary linguistics, which considers the origins of language; historical linguistics, which explores language change; sociolinguistics, which looks at the relation between linguistic variation and social structures; psycholinguistics, which explores the representation and function of language in the mind; neurolinguistics, which looks at language processing in the brain; language acquisition, how children or adults acquire language; and discourse analysis, which involves the structure of texts and conversations.

Although linguistics is the scientific study of language, a number of other intellectual disciplines are relevant to language and intersect with it. Semiotics, for example, is the general study of signs and symbols both within language and without. Literary theorists study the use of language in literature. Linguistics additionally draws on and informs work from such diverse fields as psychology, speech-language pathology, informatics, computer science, philosophy, biology, human anatomy, neuroscience, sociology, anthropology, and acoustics.

1. Definition

Before the 20th century, the term philology, first attested in 1716,[5] was commonly used to refer to the science of language, which was then predominantly historical in

focus. Since Ferdinand de Saussure's insistence on the importance of synchronic analysis, however, this focus has shifted and the term "philology" is now generally used for the "study of a language's grammar, history, and literary tradition", especially in the United States, where it was never as popular as it was elsewhere (in the sense of the "science of language").

Although the term "linguist" in the sense of "a student of language" dates from 1641, the term "linguistics" is first attested in 1847. It is now the usual academic term in English for the scientific study of language.

The term linguist, used for one who studies language, applies within the field to someone who either studies linguistics or uses linguistic methodologies to study groups of languages or particular languages. Outside the field, this term is commonly used to refer to people who speak many languages fluently.

Linguistics concerns itself with describing and explaining the nature of human language. Fundamental questions include what is universal to language, how language can vary, and how human beings come to know languages. Linguistic fields can then be broadly divided into those that distinguish themselves by a focus on linguistic structure and grammar, and those that distinguish themselves by the nonlinguistic factors they consider.

All humans achieve competence in whatever language is used around them when growing up, with little apparent need for explicit conscious instruction (setting aside extremely pathological cases). Linguists assume that the ability to acquire and use language is an innate, biologically based potential of modern human beings, similar to the ability to walk, because nonhumans do not acquire human language in this way (although many nonhuman animals can learn to respond to language, or can even be trained to use it to a degree).

There is no consensus, however, as to the extent of humans' innate potential for language, or the degree to which such innate abilities are specific to language. Some theorists claim that there is a very large set of highly abstract and specific binary settings coded into the human brain; the combinations of these settings would give rise to every language on the planet. Other linguists claim that the ability to learn language is a product of general human cognition. It is, however, generally agreed that there are no strong genetic differences underlying the differences between languages: An individual will acquire whatever language(s) he or she is exposed to as a child, regardless of parentage or ethnic origin. Nevertheless, recent research suggests that even weak genetic biases in speakers may, over a number of generations, influence the evolution of particular languages, leading to a

nonrandom distribution of certain linguistic features across the world.

2. Branches

Scientists made many divisions to the field of study that is called linguistics every one of them is according to a specific field of study

- **Divisions based on linguistic structures studied**

Linguistic structures are pairings of meaning and form. Any particular pairing of meaning and form is a Saussurean sign. For instance, the meaning "cat" is represented worldwide with a wide variety of different sound patterns (in spoken languages), movements of the hands and face (in signed languages), and written symbols (in written languages).

Linguists focusing on structure attempt to understand the rules regarding language use those native speakers know (not always consciously). All linguistic structures can be broken down into component parts that are combined according to (sub) conscious rules, over multiple levels of analysis. For instance, consider the structure of the word "tenth" on two different levels of analysis. On the level of internal word structure (known as morphology), the word "tenth" is made up of one linguistic form indicating a

number and another form indicating ordinarily. The rule governing the combination of these forms ensures that the ordinality marker "th" follows the number "ten." On the level of sound structure (known as phonology), structural analysis shows that the "n" sound in "tenth" is made differently from the "n" sound in "ten" spoken alone. Although most speakers of English are consciously aware of the rules governing internal structure of the word pieces of "tenth", they are less often aware of the rule governing its sound structure. Linguists focused on structure find and analyze rules such as these, which govern how native speakers use language.

Linguistics has many sub-fields concerned with particular aspects of linguistic structure. These sub-fields range from those focused primarily on form to those focused primarily on meaning. They also run the gamut of level of analysis of language, from individual sounds, to words, to phrases, up to discourse.

Sub-fields of structure-focused linguistics include:

- **Phonetics**, the study of the physical properties of speech (or signed) production and perception
- **Phonology**, the study of sounds (or signs) as discrete, abstract elements in the speaker's mind that distinguish meaning
- **Morphology**, the study of internal structures of words and how they can be modified

- **Syntax**, the study of how words combine to form grammatical sentences
- **Semantics**, the study of the meaning of words (lexical semantics) and fixed word combinations (phraseology), and how these combine to form the meanings of sentences
- **Pragmatics**, the study of how utterances are used in communicative acts, and the role played by context and nonlinguistic knowledge in the transmission of meaning
- **Discourse analysis**, the analysis of language use in texts (spoken, written, or signed)

Many linguists would agree that these divisions overlap considerably, and the independent significance of each of these areas is not universally acknowledged. Regardless of any particular linguist's position, each area has core concepts that foster significant scholarly inquiry and research.

• Divisions based on nonlinguistic factors studied

Alongside the structurally motivated domains of study are other fields of linguistics. These fields are distinguished by the kinds of nonlinguistic factors that they consider:

- **Applied linguistics**, the study of language-related issues applied in everyday life, notable ones being

language policies, planning, and education. (Constructed language fits under Applied linguistics.)

- **Biolinguistics**, the study of natural as well as human-taught communication systems in animals, compared to human language.
- **Clinical linguistics**, the application of linguistic theory to the field of Speech-Language Pathology.
- **Computational linguistics**, the study of computational implementations of linguistic structures.
- **Developmental linguistics**, the study of the development of linguistic ability in individuals, in particular the acquisition of language in childhood.
- **Evolutionary linguistics**, the study of the origin and subsequent development of language by the human species.
- **Historical linguistics** or diachronic linguistics, the study of language change over time.
- **Language geography**, the study of the geographical distribution of languages and linguistic features.
- **Linguistic typology**, the study of the common properties of diverse unrelated languages, properties that may, given sufficient attestation, be assumed to be innate to human language capacity.

- **Neurolinguistics**, the study of the structures in the human brain that underlie grammar and communication.
- **Psycholinguistics**, the study of the cognitive processes and representations underlying language use.
- **Sociolinguistics**, the study of variation in language and its relationship with social factors.
- **Stylistics**, the study of linguistic factors that place a discourse in context.

Semiotics is not a discipline within linguistics; rather, it investigates the relationship between signs and what they signify more broadly. From the perspective of semiotics, language can be seen as a sign or symbol, with the world as its representation.

Variation and universality

Much modern linguistic research, in particular within the paradigm of generative grammar, has concerned itself with trying to account for differences between languages of the world. This has worked on the assumption that, if human linguistic ability is narrowly constrained by human biology, then all languages must share certain fundamental properties.

In generativist theory, the collection of fundamental properties all languages share are referred to as universal

grammar (UG). The specific characteristics of this universal grammar are a much debated topic. Topologists and non-generativist linguists usually refer simply to language universals, or universals of language.

Similarities between languages can have a number of different origins. In the simplest case, universal properties may be due to universal aspects of human experience. For example, all humans experience water, and all human languages have a word for water. Other similarities may be due to common descent: The Latin language spoken by the Ancient Romans developed into Spanish in Spain and Italian in Italy; similarities between Spanish and Italian are, thus, in many cases due to their both having descended from Latin. In other cases, contact between languages — in particular where many speakers are bilingual — can lead to much borrowing of structures, as well as words. Similarity may also, of course, be due to coincidence. English much and Spanish mucho are not descended from the same form or borrowed from one language to the other; nor is the similarity due to innate linguistic knowledge

Arguments in favor of language universals have also come from documented cases of sign languages (such as Al-Sayyid Bedouin Sign Language) developing in communities of congenitally deaf people, independently of spoken language. In general, the properties of these sign

languages conform to many of the properties of spoken languages. Other known and suspected sign language isolates include Kata Kolok, Nicaraguan Sign Language, and Providence Island Sign Language.

Structures

It has been perceived that languages tend to be organized around grammatical categories such as noun and verb, nominative and accusative, or present and past, though not exclusively so. The grammar of a language is organized around such fundamental categories, though many languages express the relationships between words and syntax in other discrete ways (cf. some Bantu languages for noun/verb relations, ergative-absolutive systems for case relations, several Native American languages for tense/aspect relations).

In addition to making substantial use of discrete categories, language has the important property that it organizes elements into recursive structures; this allows, for example, a noun phrase to contain another noun phrase (as in "the chimpanzee's lips") or a clause to contain a clause (as in "I think that it's raining"). Though recursion in grammar was implicitly recognized much earlier (for example by Jespersen), the importance of this aspect of language became more popular after the 1957 publication of Noam Chomsky's book Syntactic Structures,[which presented a formal grammar of a

fragment of English. Prior to this, the most detailed descriptions of linguistic systems were of phonological or morphological systems.

Chomsky used a context-free grammar augmented with transformations. Since then, following the trend of Chomskyan linguistics, context-free grammars have been written for substantial fragments of various languages (for example, GPSG, for English). It has been demonstrated, however, that human languages (the most notable ones being Dutch and Swiss German) include cross-serial dependencies, which cannot be handled adequately by context-free grammars.

- **Selected sub-fields**

Historical linguistics

Historical linguistics studies the history and evolution of languages through the comparative method. Often, the aim of historical linguistics is to classify languages in language families descending from a common ancestor. This involves comparison of elements in different languages to detect possible cognates in order to be able to reconstruct how different languages have changed over time. This also involves the study of etymology, the study of the history of single words. Historical linguistics is also called "diachronic linguistics" and is opposed to "synchronic linguistics" that study languages in a given

moment in time without regarding its previous stages. In universities in the United States, the historic perspective is often out of fashion. Historical linguistics was among the first linguistic disciplines to emerge and was the most widely practiced form of linguistics in the late 19th century. The shift in focus to a synchronic perspective started with Saussure and became predominant in western linguistics with Noam Chomsky's emphasis on the study of the synchronic and universal aspects of language.

Semiotics

Semiotics is the study of sign processes (semiosis), or signification and communication, signs, and symbols, both individually and grouped into sign systems, including the study of how meaning is constructed and understood. Semioticians often do not restrict themselves to linguistic communication when studying the use of signs but extend the meaning of "sign" to cover all kinds of cultural symbols. Nonetheless, semiotic disciplines closely related to linguistics are literary studies, discourse analysis, text linguistics, and philosophy of language.

Descriptive linguistics and language documentation

Since the inception of the discipline of linguistics, linguists have been concerned with describing and documenting languages previously unknown to science. Starting with Franz Boas in the early 1900s, descriptive linguistics

became the main strand within American linguistics until the rise of formal structural linguistics in the mid-20th century. The rise of American descriptive linguistics was caused by the concern with describing the languages of indigenous peoples that were (and are) rapidly moving toward extinction. The ethnographic focus of the original Boasian type of descriptive linguistics occasioned the development of disciplines such as Sociolinguistics, anthropological linguistics, and linguistic anthropology, disciplines that investigate the relations between language, culture, and society.

The emphasis on linguistic description and documentation has since become more important outside of North America as well, as the documentation of rapidly dying indigenous languages has become a primary focus in many of the worlds' linguistics programs. Language description is a work intensive endeavor usually requiring years of field work for the linguist to learn a language sufficiently well to write a reference grammar of it. The further task of language documentation requires the linguist to collect a substantial corpus of texts and recordings of sound and video in the language, and to arrange for its storage in accessible formats in open repositories where it may be of the best use for further research by other researchers.

Applied linguistics

Linguists are concerned largely with finding and describing the generalities and varieties both within particular languages and among all languages. Applied linguistics takes the results of those findings and "applies" them to other areas. Linguistic research is commonly applied to areas such as language education, lexicography, and translation. "Applied linguistics" has been argued to be something of a misnomer, since applied linguists focus on making sense of and engineering solutions for real-world linguistic problems, not simply "applying" existing technical knowledge from linguistics; moreover, they commonly apply technical knowledge from multiple sources, such as sociology (e.g., conversation analysis) and anthropology.

Today, computers are widely used in many areas of applied linguistics. Speech synthesis and speech recognition use phonetic and phonemic knowledge to provide voice interfaces to computers. Applications of computational linguistics in machine translation, computer-assisted translation, and natural language processing are areas of applied linguistics that have come to the forefront. Their influence has had an effect on theories of syntax and semantics, as modeling syntactic and semantic theories on computers constraints.

Linguistic analysis is a sub discipline of applied linguistics used by many governments to verify the claimed nationality of people seeking asylum who do not hold the necessary documentation to prove their claim. This often takes the form of an interview by personnel in an immigration department. Depending on the country, this interview is conducted either in the asylum seeker's native language through an interpreter or in an international lingua franca like English. Australia uses the former method, while Germany employs the latter; the Netherlands uses either method depending on the languages involved. Tape recordings of the interview then undergo language analysis, which can be done either by private contractors or within a department of the government. In this analysis, linguistic features of the asylum seeker are used by analysts to make a determination about the speaker's nationality. The reported findings of the linguistic analysis can play a critical role in the government's decision on the refugee status of the asylum seeker.

Description and prescription

Linguistics is descriptive; linguists describe and explain features of language without making subjective judgments on whether a particular feature is "right" or "wrong". This is analogous to practice in other sciences: A zoologist studies the animal kingdom without making subjective

judgments on whether a particular animal is better or worse than another.

Prescription, on the other hand, is an attempt to promote particular linguistic usages over others, often favoring a particular dialect or "acrolect". This may have the aim of establishing a linguistic standard, which can aid communication over large geographical areas. It may also, however, be an attempt by speakers of one language or dialect to exert influence over speakers of other languages or dialects (see Linguistic imperialism). An extreme version of prescriptivism can be found among censors, who attempt to eradicate words and structures that they consider to be destructive to society.

Speech and writing

Most contemporary linguists work under the assumption that spoken (or signed) language is more fundamental than written language. This is because:

Speech appears to be universal to all human beings capable of producing and hearing it, while there have been many cultures and speech communities that lack written communication

Speech evolved before human beings invented writing

People learn to speak and process spoken languages more easily and much earlier than writing.

Nonetheless, linguists agree that the study of written language can be worthwhile and valuable. For research that relies on corpus linguistics and computational linguistics, written language is often much more convenient for processing large amounts of linguistic data. Large corpora of spoken language are difficult to create and hard to find, and are typically transcribed and written. In addition, linguists have turned to text-based discourse occurring in various formats of computer-mediated communication as a viable site for linguistic inquiry.

The study of writing systems themselves is, in any case, considered a branch of linguistics.

History

The earliest known linguistic activities date to Iron Age India (around the 8th century BC) with the analysis of Sanskrit. The Pratishakhyas were a proto-linguistic ad hoc collection of observations about mutations to a given corpus particular to a given Vedic school. Systematic study of these texts gives rise to the Vedanga discipline of Vyakarana, the earliest surviving account of which is the work of Pā□ini (c. 520 – 460 BC), who looked back on what are, it is presumed, several generations of grammarians, whose opinions he occasionally refers to. Pāṇ ini formulates close to 4,000 rules that together form a compact generative grammar of Sanskrit. Inherent in his analytic approach are the concepts of the phoneme,

the morpheme, and the root. Due to its focus on brevity, his grammar has a highly unintuitive structure.

Indian linguistics maintained a high level for several centuries; Patanjali in the 2nd century BC still actively criticizes Pā□ini. In the later centuries BC, Pā□ini's grammar came to be seen as prescriptive, and commentators came to be fully dependent on it. Bhart□hari (c. 450 – 510) theorized the act of speech as being made up of four stages: first, conceptualization of an idea, second, its verbalization and sequencing (articulation), third, delivery of speech into atmospheric air, and fourth, the interpretation of speech by the listener, the interpreter.

In the West, linguistics begins in Classical Antiquity with grammatical speculation such as Plato's Cratylus. The first important milestone in Western linguistics was the introduction of the Phoenician alphabet to the Greeks, who modified the alphabet by adding vowels, giving rise to the ancestor of all alphabets in the West. As a result of the introduction of writing, poetry such as the Homeric poems became written and several editions were created and commented, forming the basis of philology and criticism. The sophists and Socrates introduced dialectics as a new text genre. Aristotle defined the logic of speech and the argument, and his works on rhetoric and poetics

developed the understating of tragedy, poetry, and public discussions as text genres.

One of the greatest of the Greek grammarians was Apollonius Dyscolus.Apollonius wrote more than thirty treatises on questions of syntax, semantics, morphology, prosody, orthography, dialectology, and more. In the 4th c., Aelius Donatus compiled the Latin grammar Ars Grammatica that was to be the defining school text through the Middle Ages. In De vulgari eloquentia ("On the Eloquence of Vernacular"), Dante Alighieri expanded the scope of linguistic enquiry from the traditional languages of antiquity to include the language of the day.

In China, linguistics starts with the development of Xiaoxue "elementary studies"), which began as an aid to understanding classics in the Han dynasty (c. 3d c. BCE). Early Chinese philologists included Yang Xiong, who studied the linguistic geography of China, Xu Shen, a lexicographer, and the phonologist Chen Di, who pioneered the study of Old Chinese.Xiaoxue came to be divided into three branches: Xungu ("exegesis"), Wenzi ("script [analysis]") and Yinyun ("[study of] sounds")and reached its golden age in the 17th. c. AD (Qing Dynasty). The advent of character glossaries and vocabularies during the Han Dynasty, including Sima Xiangru's The General Primer, Shi You's The Instant Primer, and Li Chang's The Yuanshang Primer, greatly contributed to the

development of Chinese philology. The Chinese study of phonology appeared later, and was heavily influenced by Indian philology.

In the Middle East, the Persian linguist Sibawayh made a detailed and professional description of Arabic in 760, in his monumental work, Al-kitab fi al-nahw (الكتاب في النحو, The Book on Grammar), bringing many linguistic aspects of language to light. In his book, he distinguished phonetics from phonology.

Sir William Jones noted that Sanskrit shared many common features with classical Latin and Greek, the notable ones being verb roots and grammatical structures, such as the case system. This led to the theory that all languages sprang from a common source and to the discovery of the Indo-European language family. He began the study of comparative linguistics, which would uncover more language families and branches.

In 19th-century Europe, the study of linguistics was largely from the perspective of philology (or historical linguistics). Some early-19th-century linguists were Jakob Grimm, who devised a principle of consonantal shifts in pronunciation – known as Grimm's Law – in 1822; Karl Verner, who formulated Verner's Law; August Schleicher, who created the "Stammbaumtheorie" ("family tree"); and Johannes Schmidt, who developed the "Wellentheorie" ("wave model") in 1872.

Ferdinand de Saussure was the founder of modern structural linguistics, with an emphasis on synchronic (i.e., nonhistorical) explanations for language form.

In North America, the structuralist tradition grew out of a combination of missionary linguistics (whose goal was to translate the Bible) and anthropology. While originally regarded as a sub-field of anthropology in the United States, linguistics is now considered a separate scientific discipline in the US, Australia, and much of Europe.

Edward Sapir, a writer in American structural linguistics, was one of the first who explored the relations between language studies and anthropology. His methodology had some influence on all his successors. Noam Chomsky's formal model of language, transformational-generative grammar, developed under the influence of his teacher Zellig Harris, who was in turn strongly influenced by Leonard Bloomfield, has been the dominant model since the 1960s.

The structural linguistics period was largely superseded in North America by generative grammar in the 1950s and 1960s. This paradigm views language as a mental object, and emphasizes the role of the formal modeling of universal, and language specific rules. Noam Chomsky remains an important but controversial linguistic figure. Generative grammar gave rise to such frameworks such as Transformational grammar, Generative Semantics,

Relational Grammar, Generalized phrase structure grammar, Head-Driven Phrase Structure Grammar (HPSG), and Lexical Functional Grammar (LFG). Other linguists working in Optimality Theory state generalizations in terms of violable constraints that interact with each other, and abandon the traditional rule-based formalism first pioneered by early work in generativist linguistics.

Functionalist linguists working in functional grammar, and Cognitive Linguistics tend to stress the non-autonomy of linguistic knowledge and the non-universality of linguistic structures, thus differing significantly from the formal approaches.

Schools of study

There is a wide variety of approaches to linguistic study. These can be loosely divided (although not without controversy) into formalist and functionalist approaches. Formalist approaches stress the importance of linguistic forms, and seek explanations for the structure of language from within the linguistic system itself. For example, the fact that language shows recursion might be attributed to recursive rules. Functionalist linguists, by contrast, view the structure of language as being driven by its function. For example, the fact that languages often put topical information first in the sentence, may be due to a

communicative need to pair old information with new information in discourse.

Generative grammar

During the last half of the 20th century, following the work of Noam Chomsky, linguistics was dominated by the generativist school. While formulated by Chomsky in part as a way to explain how human beings acquire language and the biological constraints on this acquisition, in practice it has largely been concerned with giving formal accounts of specific phenomena in natural languages. Generative theory is modularist and formalist in character. Formal linguistics remains the dominant paradigm for studying linguistics, though Chomsky's writings have also gathered criticism.

Cognitive linguistics

In the 1970s and 1980s, a new school of thought known as cognitive linguistics emerged as a reaction to generativist theory. Led by theorists such as Ronald Langacker and George Lakoff, linguists working within the realm of cognitive linguistics propose that language is an emergent property of basic, general-purpose cognitive processes, though cognitive linguistics has also been the subject of much criticism. In contrast to the generativist school of linguistics, cognitive linguistics is non-modularist and functionalist in character. Important developments in

cognitive linguistics include cognitive grammar, frame semantics, and conceptual metaphor, all of which are based on the idea that form-function correspondences based on representations derived from embodied experience constitute the basic units of language.

Exercise based on lesson Two

1. **What do you think about the definition of linguistics and applied linguistics?**

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2. **Language system has a lot of components according to the field of study ….. Discuss in brief …….**

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3. 3. Give a brief definition to the following

- **Syntax**
- **Grammar**
- **morphology**

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4. Translate this text into Arabic

The Upcoming Occupation of Libya

Part two

Here is the head of the U.S. Council of Foreign Relations, Richard Haas, in the British Financial Times preparing us for such: International assistance, probably including an international force, is likely to be needed for some time to help restore and maintain order. The size and composition of the force will depend on what is requested and welcomed by the Libyan National Transitional Council and what is required by the situation on the ground. President Barack Obama may need to reconsider his assertion that there would not be any American boots on the ground; leadership is hard to assert without a presence. The UK has already several hundred soldiers ready to decent on Tripoli. Hundreds of British soldiers could be sent to Libya to serve as peacekeepers if the country descends into chaos, Downing Street indicated last night. Two hundred troops are on standby to fly to the North African state at 24 hours' notice if needed. The soldiers from 2nd Battalion the Royal Regiment of Fusiliers are stationed in Cyprus, about 1,000 miles from Libya. A source said: 'The troops have been on standby for Libya since the start of

July. All their kit is packed and they are just waiting to get the call to go

Lesson three
Language interaction

Language interacts with many concepts that influence it and then we have an effect upon the use of the language itself. We will discuss that interaction in this lesson. We will discuss in this lesson three items of interaction with language they are

- Language and mind
- Language and society
- Language and culture

1. Language and mind

We will mention in this lesson the words of Chomsky in his article "language and mind"

In discussing the past, I referred to two major traditions that have enriched the study of language in their separate and very different ways; and in my last lecture, I tried to give some indication of the topics that seem on the immediate horizon today, as a kind of synthesis of philosophical grammar and structural linguistics begins to take shape. Each of the major traditions of study and speculation that I have been using as a point of reference was associated with a certain characteristic approach to the problems of mind; we might say, without distortion,

that each evolved as a specific branch of the psychology of its time, to which it made a distinctive contribution.

It may seem a bit paradoxical to speak of structural linguistics in this way, given its militant anti-psychologist. But the paradox is lessened when we take note of the fact that this militant anti-psychologism is no less true of much of contemporary psychology itself, particularly of those branches that until a few years ago monopolized the study of use and acquisition of language. We live, after all, in the age of "behavioral science," not of "the science of mind." I do not want to read too much into a terminological innovation, but I think that there is some significance in the ease and willingness with which modern thinking about man and society accepts the designation "behavioral science." No sane person has ever doubted that behavior provides much of the evidence for this study – all of the evidence, if we interpret "behavior" in a sufficiently loose sense. But the term "behavioral science" suggests a not-so-subtle shift of emphasis toward the evidence itself and away from the deeper underlying principles and abstract mental structures that might be illuminated by the evidence of behavior. It is as if natural science were to be designated "the science of meter readings." What, in fact, would we expect of natural science in a culture that was satisfied to accept this designation for its activities?

Behavioral science has been much preoccupied with data and organization of data, and it has even seen itself as a kind of technology of control of behavior. Anti-mentalist in linguistics and in philosophy of language conforms to this shift of orientation. As I mentioned in my first lecture, I think that one major indirect contribution of modern structural linguistics results from its success in making explicit the assumptions of an anti-centralistic, thoroughly operational and behaviorist approach to the phenomena of language. By extending this approach to its natural limits, it laid the groundwork for a fairly conclusive demonstration of the inadequacy of any such approach to the problems of mind.

More generally, I think that the long-range significance of the study of language lies in the fact that in this study it is possible to give a relatively sharp and clear formulation of some of the central questions of psychology and to bring a mass of evidence to bear on them. What is more, the study of language is, for the moment, unique in the combination it affords of richness of data and susceptibility to sharp formulation of basic issues.

It would, of course, be silly to try to predict the future of research, and it will be understood that I do not intend the subtitle of this lecture to be taken very seriously. Nevertheless, it is fair to suppose that the major

contribution of the study of language will lie in the understanding it can provide as to the character of mental processes and the structures they form and manipulate. Therefore, instead of speculating on the likely course of research into the problems that are coming into focus today, I will concentrate here on some of the issues that arise when we try to develop the study of linguistic structure as a chapter of human psychology.

It is quite natural to expect that a concern for language will remain central to the study of human nature, as it has been in the past. Anyone concerned with the study of human nature and human capacities must somehow come to grips with the fact that all normal humans acquire language, whereas acquisition of even its barest rudiments is quite beyond the capacities of an otherwise intelligent ape – a fact that was emphasized, quite correctly, in Cartesian philosophy. It is widely thought that the extensive modern studies of animal communication challenge this classical view; and it is almost universally taken for granted that there exists a problem of explaining the "evolution" of human language from systems of animal communication. However, a careful look at recent studies of animal communication seems to me to provide little support for these assumptions. Rather, these studies simply bring out even more clearly the extent to which human language appears to be a unique phenomenon,

without significant analogue in the animal world. If this is so, it is quite senseless to raise the problem of explaining the evolution of human language from more primitive systems of communication that appear at lower levels of intellectual capacity. The issue is important, and I would like to dwell on it for a moment.

The assumption that human language evolved from more primitive systems is developed in an interesting way by Karl Popper in his recently published Arthur Compton Lecture, "Clouds and Clocks." He tries to show how problems of freedom of will and Cartesian dualism can be solved by the analysis of this "evolution." I am not concerned now with the philosophical conclusions that he draws from this analysis, but with the basic assumption that there is an evolutionary development of language from simpler systems of the sort that one discovers in other organisms. Popper argues that the evolution of language passed through several stages, in particular a "lower stage" in which vocal gestures are used for expression of emotional state, for example, and a "higher stage" in which articulated sound is used for expression of thought – in Popper's terms, for description and critical argument. His discussion of stages of evolution of language suggests a kind of continuity, but in fact he establishes no relation between the lower and higher stages and does not suggest a mechanism whereby

transition can take place from one stage to the next. In short, he gives no argument to show that the stages belong to a single evolutionary process. In fact, it is difficult to see what links these stages at all (except for the metaphorical use of the term "language"). There is no reason to suppose that the "gaps" are bridgeable. There is no more of a basis for assuming an evolutionary development of "higher" from "lower" stages, in this case, than there is for assuming an evolutionary development from breathing to walking; the stages have no significant analogy, it appears, and seem to involve entirely different processes and principles.

A more explicit discussion of the relation between human language and animal communication systems appears in a recent discussion by the comparative ethnologist W. H. Thorpe. He points out that mammals other than man appear to lack the human ability to imitate sounds, and that one might therefore have expected birds (many of which have this ability to a remarkable extent) to be "the group which ought to have been able to evolve language in the true sense, and not the mammals." Thorpe does not suggest that human language "evolved" in any strict sense from simpler systems, but he does argue that the characteristic properties of human language can be found in animal communication systems, although "we cannot at the moment say definitely that they are all present in one

particular animal.” The characteristics shared by human and animal language are the properties of being “purposive,” “syntactic,” and “propositional.” Language is purposive “in that there is nearly always in human speech a definite intention of getting something over to somebody else, altering his behavior, his thoughts, or his general attitude toward a situation.” Human language is “Syntactic” in that an utterance is a performance with an internal organization, with structure and coherence. It is “propositional” in that it transmits information. In this sense, then, both human language and animal communication are purposive, syntactic, and propositional.

All this may be true, but it establishes very little, since when we move to the level of abstraction at which human language and animal communication fall together, almost all other behavior is included as well. Consider walking: Clearly, walking is purposive behavior, in the most general sense of “purposive.” Walking is also “syntactic” in the sense just defined, as, in fact, Karl Lesley pointed out a long time ago in his important discussion of serial order in behavior, to which I referred in the first lecture. Furthermore, it can certainly be informative; for example, I can signal my interest in reaching a certain goal by the speed or intensity with which I walk.

It is, incidentally, precisely in this manner that the examples of animal communication that Thorpe presents are “propositional.” He cites as an example the song of the European robin, in which the rate of alternation of high and low pitch signals the intention of the bird to defend its territory; the higher the rate of alternation, the greater the intention to defend the territory. The example is interesting, but it seems to me to show very clearly the hopelessness of the attempt to relate human language to animal communication. Every animal communication system that is known (if we disregard some science fiction about dolphins) uses one of two basic principles: Either it consists of a fixed, finite number of signals, each associated with a specific range of behavior or emotional state, as is illustrated in the extensive primate studies that have been carried out by Japanese scientists for the past several years; or it makes use of a fixed, finite number of linguistic dimensions, each of which is associated with a particular nonlinguistic dimension in such a way that selection of a point along the linguistic dimension determines and signals a certain point along the associated nonlinguistic dimension. The latter is the principle realized in Thorpe’s bird-song example. Rate of alternation of high and low pitch is a linguistic dimension correlated with the nonlinguistic dimension of intention to defend a territory. The bird signals its intention to defend a territory by selecting a correlated point along the

linguistic dimension of pitch alternation – I use the word "select" loosely, of course. The linguistic dimension is abstract, but the principle is clear. A communication system of the second type has an indefinitely large range of potential signals, as doe's human language. The mechanism and principle, however, are entirely different from those employed by human language to express indefinitely many new thoughts, intentions, feelings, and so on. It is not correct to speak of a "deficiency" of the animal system, in terms of range of potential signals; rather the opposite, since the animal system admits in principle of continuous variation along the linguistic dimension (insofar as it makes sense to speak of "continuity" in such a case), whereas human language is discrete. Hence, the issue is not one of "more" or "less," but rather of an entirely different principle of organization. When I make some arbitrary statement in a human language – say, that "the rise of supranational corporations poses new dangers for human freedom" – I am not selecting a point along some linguistic dimension that signals a corresponding point along an associated nonlinguistic dimension, nor am I selecting a signal from a finite behavioral repertoire, innate or learned.

Furthermore, it is wrong to think of human use of language as characteristically informative, in fact or in intention. Human language can be used to inform or

mislead, to clarify one's own thoughts or to display one's cleverness, or simply for play. If I speak with no concern for modifying your behavior or thoughts, I am not using language any less than if I say exactly the same things with such intention. If we hope to understand human language and the psychological capacities on which it rests, we must first ask what it is, not how or for what purposes it is used. When we ask what human language is, we find no striking similarity to animal communication systems. There is nothing useful to be said about behavior or thought at the level of abstraction at which animal and human communication fall together. The examples of animal communication that have been examined to date do share many of the properties of human gesture systems, and it might be reasonable to explore the possibility of direct connection in this case. But human language, it appears, is based on entirely different principles. This, I think, is an important point, often overlooked by those who approach human language as a natural, biological phenomenon; in particular, it seems rather pointless, for these reasons, to speculate about the evolution of human language from simpler systems – perhaps as absurd as it would be to speculate about the "evolution" of atoms from clouds of elementary particles.

As far as we know, possession of human language is associated with a specific type of mental organization, not simply a higher degree of intelligence. There seems to be

no substance to the view that human language is simply a more complex instance of something to be found elsewhere in the animal world. This poses a problem for the biologist, since, if true, it is an example of true "emergence" – the appearance of a qualitatively different phenomenon at a specific stage of complexity of organization. Recognition of this fact, though formulated in entirely different terms, is what motivated much of the classical study of language by those whose primary concern was the nature of mind. And it seems to me that today there is no better or more promising way to explore the essential and distinctive properties of human intelligence than through the detailed investigation of the structure of this unique human possession. A reasonable guess, then, is that if empirically adequate generative grammars can be constructed and the universal principles that govern their structure and organization determined, then this will be an important contribution to human psychology, in ways to which I will turn directly, in detail.

2. Language and society

Social changes produce changes in language. This affects values in ways that have not been accurately understood. Language incorporates social values. However, social values are only the same as linguistic values when the society is a stable and unchanging one. Once society starts changing, then language change produces special effects.

The use of language forms a closed loop, since it is modeled on the loop of projection and introjections. The difference between the two loops is simply that the psychological one is based on individual meanings and the linguistic one on social values. This link between language and social values is one of identity, but only as long as society is static or is evolving slowly. In a static society, the language is the society. Society is its language. The two are one.

Language and society are two different systems since the structure within language centers on the static signifier whilst the structure within consciousness orientates on the dynamic signified. In times of stability the dynamic structure of consciousness is put on hold, so linguistic values and social values are one. However, as society changes so the dynamic structure gradually comes into the foreground. Perhaps it is more accurate to put this effect the other way around: as the dynamic structure of consciousness becomes accentuated, so society begins to change.

As society changes, social values and linguistic values begin to diverge.

Language contains traditional values – this is what is implied in the ideas of social conditioning and social learning. In a static society, traditional values are unquestioned. Hence social learning takes the form of

social conditioning. Social conditioning is the unquestioned or confused adherence to social norms, and occurs when society is taken to be self-referential. Society is the judge of its own needs.

The only circumstance that normally breaks social conditioning in some degree is change. Therefore in a period of fast social change, chaos occurs as social norms are questioned, altered and perhaps even rejected. New norms are slowly generated. This chaos ensures that society can no longer be regarded as being self-referential.

In this situation of chaos, language is grasped as being self-referential. Then language is no longer necessarily tied to social reality. In such times, values change as the values within language change and we may witness radical innovation in artistic genres.

For example, the nineteenth century saw the focus on art for art’s sake, along with science for science's sake (neither art nor science were to be dependent of values external to themselves, such as social usefulness). Then the problem of grappling with the new possibilities of language produced the dense symbolism of Mallarmé. In twentieth-century literary theory the text has become autonomous and self-contained, and/or the reader has acquired total freedom in his interpretation of the text.

Process

To explain how this process happens I bring in politics. Consider a static, unchanging society. This has conservative, even right-wing, social values and a rigid hierarchy of authority or power. Society and politics have coalesced into a uniform model of conformism.

Initially this model suited contemporary needs. But as evolution progresses and new needs appear, which cannot be met under this model, so the existing social norms become a handicap. This restrictiveness on human development eventually becomes challenged. Activists and non-conformists begin to initiate social change by confronting the system of authority. Thinkers give direction to new ideas on freedom and justice. Left-wing politics are born.

Social change intensifies emotional responses. These new intensities bring forth creative abilities in art. Change is always handled intuitively before it can be expressed in intellectual ideas. Art is the herald of linguistic change. New art is usually born in the catharsis stage of social abreaction.

Once new genres of art have become established, the intellectual attempts to verbalize their meanings and the reasons for their birth start to separate language values

from social values. The clarification of such intellectual ideas is a slow process. Language is no longer necessarily tied to social reality: language becomes self-referential.

As social change moves into the stage of abreaction backlash the new linguistic values are sifted and only those needed to solve current problems are retained. Society again centers on right-wing politics ; such politics attempt to return society back into a stable, static state. If this attempt is successful, then the new model of stability is more in tune with contemporary needs than the previous model was. This stability occurs when social values have 'caught up' with the new linguistic values. Then once again society and language become one.

Different genres of art may move through this sequence at different speeds and at different times from each other. So there may be mini-sequences of social change overlapping each other.

The sequence of social change that I have outlined shows that any society is really a language community. The individual transforms his meanings into social values via language. Values have to become incorporated into language before they can become incorporated into the stock of social values. Language brings forth the social reality.

Language creates society

This relation is not apparent in static societies; it is easy to assume that society antedates language. Even 'primitive' societies are no exception. A 'primitive' society is one where language use is primitive, and indicates hunter-gatherer tribes – yet a tribe cannot be established until the necessary linguistic signs for authority are created.

Society cannot be created until a group of people has some values in common. And values require a language to embed them and articulate them. It is language that brings people together and keeps them together. Language always precedes society. Even in small groups this relation holds: for example, in a political discussion group the people come together because they already have, or want to learn, a common political language.

Two Language Phenomena

1). Ethnic Destruction

Language is modeled on the loop of projection and introjections. This makes possible a destructive cultural phenomenon. When a foreign language is imposed on a group (or ethnic minority) that group is eventually destroyed. When a person changes his primary language, or even his culture, he automatically changes his pattern

of projection and introjections. Hence his needs change. His old way of life disappears.

There are two qualifications to this view. The rate of change depends on how related the languages are: the more related they are, the more gradual is the change. Secondly, immigrants may only speak their adopted language in their adopted society; they many retain their ethnic language in their family settings. This retention of the ethnic language slows down the cultural destruction of the group.

Abandoning native languages leads to a 'melting pot' pattern of immigrant assimilation. This pattern cannot work in the long-term, since the immigrants' sense of identity is destroyed. A new sense of identity cannot be created without community support, and this is often lacking for the immigrant.

A cosmopolitan culture is much better than a melting pot culture, and is better suited to the widening possibilities in choice of values that is opening to the modern world. Therefore, in today's age of cosmopolitanism, it is bad politics and bad psychology to try to persuade immigrants to abandon their native language.

2). Pursuit of Truth

Times of change produce a special phenomenon: the pursuit of truth. In times of change, social values (representing tradition) and language values begin gradually to diverge because they begin to reflect different needs, those of tradition and those of modernity. Within this 'gap' arises the possibility of pursuing the search for truth. This gap allows the spectator to view both social values and language as separate realities that are running on parallel courses. Truth is always the result of comparing the old with the new.

In a static society, social values and language are one; there is no means of attempting a re-valuation of existing values. Tradition is the only mode of knowledge.

3. Language and culture

There are many ways in which the phenomena of language and culture are intimately related. Both phenomena are unique to humans and have therefore been the subject of a great deal of anthropological, sociological, and even mimetic study. Language, of course, is determined by culture, though the extent to which this is true is now under debate. The converse is also true to some degree: culture is determined by language - or rather, by the replicates that created both, memes.

Early anthropologists, following the theory that words determine thought, believed that language and its structure were entirely dependent on the cultural context in which they existed. This was a logical extension of what is termed the **Standard Social Science Model**, which views the human mind as an indefinitely malleable structure capable of absorbing any sort of culture without constraints from genetic or neurological factors.

In this vein, anthropologist Verne Ray conducted a study in the 1950's, giving color samples to different American Indian tribes and asking them to give the names of the colors. He concluded that the spectrum we see as "green", "yellow", etc. was an entirely arbitrary division, and each culture divided the spectrum separately. According to this hypothesis, the divisions seen between colors are a consequence of the language we learn, and do not correspond to divisions in the natural world. A similar hypothesis is upheld in the extremely popular meme of Eskimo words for snow - common stories vary from fifty to upwards of two hundred.

Extreme cultural relativism of this type has now been clearly refuted. Eskimos use at most twelve different words for snow, which is not many more than English speakers and should be expected since they exist in a cold climate. The color-relativity hypothesis has now been

completely debunked by more careful, thorough, and systematic studies which show a remarkable similarity between the ways in which different cultures divide the spectrum.

Of course, there are ways in which culture really does determine language, or at least certain facets thereof. Obviously, the ancient Romans did not have words for radios, televisions, or computers because these items were simply not part of their cultural context. In the same vein, uncivilized tribes living in Europe in the time of the Romans did not have words for tribunes, praetors, or any other trapping of Roman government because Roman law was not part of their culture.

Our culture does, sometimes, restrict what we can think about efficiently in our own language. For example, some languages have only three color terms equivalent to black, white, and red; a native speaker of this language would have a difficult time expressing the concept of "purple" efficiently. Some languages are also more expressive about certain topics. For example, it is commonly acknowledged that Yiddish is a linguistic champion, with an amazing number of words referring to the simpleminded

According to the mimetic theorist Susan Blackmore, language developed as a result of mimetic evolution and is an example of memes providing a selection pressure on genes themselves. (For more on Blackmore's theory visit The Evolution of Language.) The definition of a culture in mimetic theory is an aggregate of many different meme sets or meme lexes shared by the majority of a population. Using mimetic reasoning, it can be seen that language - itself created by memes and for memes - is the principal medium used for spreading memes from one person to another.

As Blackmore states in The Meme Machine, memes were born when humans began to imitate each other. According to her theory, this event preceded - indeed, had to precede - the development of language. When imitation became widespread, producing selection pressure on genes for successful imitation, memes began to exploit verbalizations for better and more frequent transmission. The end result of this complex process was language, and the anatomical alterations needed for its successful use.
Language, created by memes as a mechanism for ensuring better mimetic propagation, has certainly been a success. Today, the vast majority of memes are transmitted via language, through direct speech, written communication, radio or television, and the internet. Relatively few memes are transmitted in a non-linguistic

way, and those that are have very specific, localized purposes, such as artwork and photography. Even these media, though nonlinguistic in themselves, assume language and very rarely appear without some sort of linguistic commentary. This might take the form of a critical analysis of an artwork, a caption for a photograph, a voice-over for a video, etc.

For many people, language is not just the medium of culture but also is a part of culture. It is quite common for immigrants to a new country to retain their old customs and to speak their first language amid fellow immigrants, even if all present are comfortable in their new language. This occurs because the immigrants are eager to preserve their own heritage, which includes not only customs and traditions but also language. This is also seen in many Jewish communities, especially in older members: Yiddish is commonly spoken because it is seen as a part of Jewish culture.

Linguistic differences are also often seen as the mark of another culture, and they very commonly create divisiveness among neighboring peoples or even among different groups of the same nation. A good example of this is in Canada, where French-speaking natives of Quebec clash with the English-speaking majority. This sort of conflict is also common in areas with a great deal of tribal warfare. It is even becoming an issue in America as

speakers of standard American English - mainly whites and educated minorities - observe the growing number of speakers of black English vernacular. Debates are common over whether it is proper to use "Ebonics" in schools, while its speakers continue to assert that the dialect is a fundamental part of the "black culture".

Exercise based on lesson Three

1. **What do you think about the interaction between language and mind?**

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2. What do you think about the interaction between language and society?

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3. What do you think about the interaction between language and culture?

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Translate this text into Arabic

The Upcoming Occupation of Libya

Part three

Up to 600 Royal Marines are also deployed in the Mediterranean and would be available to support humanitarian operations. The French will certainly also send a few battalions. The British written rebel plan calls for some special security force in Tripoli: The document includes proposals for a 10,000-15,000 strong "Tripoli task force", resourced and supported by the United Arab Emirates, to take over the Libyan capital, secure key sites and arrest high-level Gaddafi supporters. I wonder what "resourced and supported" means in this context. Will that task force be mercenaries from a foreign country or Libyan tribal gangs paid by the UAE? The right wing German minister for defense made some noise of sending German troops. There is no way he will be allowed to without a UN resolution. But even with a resolution I doubt that the German parliament, which must decide on this, would agree. The current UN Security Council resolution 1973 explicitly excludes "a foreign occupation force of any form on any part of Libyan territory." The countries involved might argue that any boots on the ground will not be an "occupation" but neither China nor Russia nor the public will accept that interpretation. Some legal cover from the UN will be needed for inner political reasons. It is doubtful that, after having been scammed with the "no-fly-zone" resolution 1973, China and Russia will agree to any new resolution without each demanding a very, very hefty price maybe even the size of Taiwan or

Belarus. With the occupations we witness in Iraq and Afghanistan we can be confident to estimate how a "western" occupation of Libya will likely develop. The TNC puppet government will turn out to be mediocre and not inclusive. The troops send will soon be shot at by someone every once a while and will start to shoot back. An insurgency against the occupation will develop. Salafi fighters from the various countries around Libya will come in and join the fun. More troops will be needed and send. It will take years and a lot of blood will flow until everyone is exhausted, the fighting dies down and the foreign troops go home. Libya has only six million people. But two million live in Tripoli and it will thus be the core of the fight and the occupation. The outlying towns in the desert can not all be occupied without sending many more troops than the "west" will be willing to send. They will be left to the insurgency and will be their bases and retreats. The oil, which is mostly found in the southeastern desert and pumped through long pipelines, will be hard to recover.

Some ten years from now books will be sold describing the idea of supporting and installing a Libyan rebel government and the occupation following as an idiotic idea. Nothing will be learned from it.

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Lesson four
Grammar

in linguistics, grammar is the set of structural rules that govern the composition of clauses, phrases, and words in any given natural language. The term refers also to the study of such rules, and this field includes morphology, syntax, and phonology, often complemented by phonetics, semantics, and pragmatics. Linguists do not normally use the term to refer to orthographical rules, although usage books and style guides that call themselves grammars may also refer to spelling and punctuation.

The term "grammar" is often used by non-linguists with a very broad meaning indeed; as Jeremy Butterfield puts it: "Grammar is often a generic way of referring to any aspect of English that people object to." However, linguists use it in a much more specific sense. Every speaker of a language has, in his or her head, a set of rules for using that language. This is a grammar, and—at least in the case of one's native language—the vast majority of the information in it is acquired not by conscious study or instruction, but by observing other speakers; much of this work is done during infancy. Language learning later in life, of course, may involve a greater degree of explicit instruction.

The term "grammar" can also be used to describe the rules that govern the linguistic behavior of a group of speakers. The term "English grammar", therefore, may have several meanings. It may refer to the whole of English grammar—that is, to the grammars of all the speakers of the language—in which case, the term encompasses a great deal of variation. Alternatively, it may refer only to what is common to the grammars of all, or of the vast majority of, English speakers (such as subject–verb–object word order in simple declarative sentences). Or it may refer to the rules of a particular, relatively well-defined variety of English (such as Standard English).

"An English grammar" is a specific description, study or analysis of such rules. A reference book describing the grammar of a language is called a "reference grammar" or simply "a grammar." A fully explicit grammar that exhaustively describes the grammatical constructions of a language is called a descriptive grammar. Linguistic description contrasts with linguistic prescription, which tries to enforce rules of how a language is to be used.

Grammatical frameworks are approaches to constructing grammars. The most known among the approaches is the traditional grammar which is traditionally taught in schools.

The standard framework of generative grammar is the transformational grammar model developed in various ways by Noam Chomsky and his associates from the 1950s onwards.

Grammars evolve through usage and also due to separations of the human population. With the advent of written representations, formal rules about language usage tend to appear also. Formal grammars are codifications of usage that are developed by repeated documentation over time, and by observation as well. As the rules become established and developed, the prescriptive concept of grammatical correctness can arise. This often creates a discrepancy between contemporary usage and that which has been accepted, over time, as being correct. Linguists tend to view prescriptive grammars as having little justification beyond their authors' aesthetic tastes, although style guides may give useful advice about Standard English based on descriptions of usage in contemporary writing. Linguistic prescriptions also form part of the explanation for variation in speech, particularly variation in the speech of an individual speaker (an explanation, for example, for why some people say, "I didn't do nothing"; some say, "I didn't do anything"; and some say one or the other depending on social context).

The formal study of grammar is an important part of education for children from a young age through advanced learning, though the rules taught in schools are not a "grammar" in the sense most linguists use the term, particularly as they are often prescriptive rather than descriptive.

Constructed languages (also called planned languages or conlangs) are more common in the modern day. Many have been designed to aid human communication (for example, naturalistic Interlingua, schematic Esperanto, and the highly logic-compatible artificial language Lojban). Each of these languages has its own grammar.

Syntax refers to linguistic structure above the word level (e.g. how sentences are formed)—though without taking into account intonation, which is the domain of phonology. Morphology, by contrast, refers to structure at and below the word level (e.g. how compound words are formed), but above the level of individual sounds, which, like intonation, are in the domain of phonology. No clear line can be drawn, however, between syntax and morphology. Analytic languages use syntax to convey information that is encoded via inflection in synthetic languages. In other words, word order is not significant and morphology is highly significant in a purely synthetic language, whereas morphology is not significant and syntax is highly

significant in an analytic language. Chinese and Afrikaans, for example, are highly analytic, and meaning is therefore very context-dependent. (Both do have some inflections, and have had more in the past; thus, they are becoming even less synthetic and more "purely" analytic over time.) Latin, which is highly synthetic, uses affixes and inflections to convey the same information that Chinese does with syntax. Because Latin words are quite (though not completely) self-contained, an intelligible Latin sentence can be made from elements that are placed in a largely arbitrary order. Latin has a complex affixation and simple syntax, while Chinese has the opposite.

Prescriptive grammar is taught in primary school (elementary school). The term "grammar school" historically refers to a school teaching Latin grammar to future Roman citizens, orators, and, later, Catholic priests. In its earliest form, "grammar school" referred to a school that taught students to read, scan, interpret, and declaim Greek and Latin poets (including Homer, Virgil, Euripides, Ennius, and others). These should not be confused with the related, albeit distinct, modern British grammar schools.

A standard language is a particular dialect of a language that is promoted above other dialects in writing, education, and broadly speaking in the public sphere; it contrasts with vernacular dialects, which may be the

objects of study in descriptive grammar but which are rarely taught prescriptively. The standardized "first language" taught in primary education may be subject to political controversy, since it establishes a standard defining nationality or ethnicity.

Recently, efforts have begun to update grammar instruction in primary and secondary education. The primary focus has been to prevent the use of outdated prescriptive rules in favor of more accurate descriptive ones and to change perceptions about relative "correctness" of standard forms in comparison to non standard dialects.

The pre-eminence of Parisian French has reigned largely unchallenged throughout the history of modern French literature. Standard Italian is not based on the speech of the capital, Rome, but on the speech of Florence because of the influence Florentines had on early Italian literature. Similarly, standard Spanish is not based on the speech of Madrid, but on the one of educated speakers from more northerly areas like Castile and León. In Argentina and Uruguay the Spanish standard is based on the local dialects of Buenos Aires and Montevideo (Rioplatense Spanish). Portuguese has for now two official written standards, respectively Brazilian Portuguese and European Portuguese, but in a short term it will have a unified orthography.

The Serbian language is divided in a similar way; Serbia and the Republika Srpska use their own separate standards. The existence of a third standard is a matter of controversy, some consider Montenegrin as a separate language, and some think it's merely another variety of Serbian.

Norwegian has two standards, Bokmål and Nynorsk, the choice between which is subject to controversy: Each Norwegian municipality can declare one of the two its official language, or it can remain "language neutral". Nynorsk is endorsed by a minority of 27 percent of the municipalities. The main language used in primary schools normally follows the official language of its municipality, and is decided by referendum within the local school district. Standard German emerged out of the standardized chancellery use of High German in the 16th and 17th centuries. Until about 1800, it was almost entirely a written language, but now it is so widely spoken that most of the former German dialects are nearly extinct.

Standard Chinese has official status as the standard spoken form of the Chinese language in the People's Republic of China (PRC), the Republic of China (ROC) and the Republic of Singapore. Pronunciation of Standard Chinese is based on the Beijing dialect of Mandarin Chinese, while grammar and syntax are based on modern

vernacular written Chinese. Modern Standard Arabic is directly based on Classical Arabic, the language of the Qur'an. The Hindustani language has two standards, Hindi and Urdu.

In the United States, the Society for the Promotion of Good Grammar designated March 4 as National Grammar Day in 2008.

- Syntax

In linguistics, syntax (from Ancient Greek σύνταξις "arrangement" from σύν syn, "together", and τάξις táxis, "an ordering") is the study of the principles and rules for constructing phrases and sentences in natural languages.

In addition to referring to the overarching discipline, the term syntax is also used to refer directly to the rules and principles that govern the sentence structure of any individual language, as in "the syntax of Modern Irish."

Modern research in syntax attempts to describe languages in terms of such rules. Many professionals in this discipline attempt to find general rules that apply to all natural languages.

The term syntax is also used to refer to the rules governing the behavior of mathematical systems, such as formal languages used in logic. See Syntax (logic);

Computer-programming languages; Syntax (programming languages).

Though there has been interplay in the development of the modern theoretical frameworks for the syntax of formal languages and natural languages, this article surveys only the latter.

Works on grammar were written long before modern syntax came about; the grammar book is often cited as an example of a premodern work that approaches the sophistication of a modern syntactic theory. In the West, the school of thought that came to be known as "traditional grammar" began with the work of Dionysius Thrax.

For centuries, work in syntax was dominated by a framework known as grammaire générale, first expounded in 1660 by Antoine Arnauld in a book of the same title. This system took as its basic premise the assumption that language is a direct reflection of thought processes and therefore there is a single, most natural way to express a thought. That way, coincidentally, was exactly the way it was expressed in French.

However, in the 19th century, with the development of historical-comparative linguistics, linguists began to realize the sheer diversity of human language, and to question fundamental assumptions about the relationship

between language and logic. It became apparent that there was no such thing as the most natural way to express a thought, and therefore logic could no longer be relied upon as a basis for studying the structure of language.

The Port-Royal grammar modeled the study of syntax upon that of logic (indeed, large parts of the Port-Royal Logic were copied or adapted from the Grammar general). Syntactic categories were identified with logical ones, and all sentences were analyzed in terms of "Subject – Copula – Predicate". Initially, this view was adopted even by the early comparative linguists such as Franz Bopp.

The central role of syntax within theoretical linguistics became clear only in the 20th century, which could reasonably be called the "century of syntactic theory" as far as linguistics is concerned. For a detailed and critical survey of the history of syntax in the last two centuries, see the monumental work by Graffi (2001).

There are a number of theoretical approaches to the discipline of syntax. One school of thought, founded in the works of Derek Bickerton, sees syntax as a branch of biology, since it conceives of syntax as the study of linguistic knowledge as embodied in the human mind. Other linguists (e.g. Gerald Gazdar) take a more Platonistic view, since they regard syntax to be the study of an abstract formal system. Yet others (e.g. Joseph

Greenberg) consider grammar a taxonomical device to reach broad generalizations across languages. Andrey Korsakov's school of thought suggests philosophic understanding of morphological and syntactic phenomena. At foundations of their linguistic ideas, lies classical philosophy which treats reality as consisting of things, their qualities and relationships. From here the followers of Korsakov's school assert the subdivision of words by the parts of speech. Syntactic problems also get their enlightenment in the terms of philosophic processes. Some more approaches to the discipline are listed below.

Generative grammar

The hypothesis of generative grammar is that language is a structure of the human mind. The goal of generative grammar is to make a complete model of this inner language (known as i-language). This model could be used to describe all human language and to predict the grammaticality of any given utterance (that is, to predict whether the utterance would sound correct to native speakers of the language). This approach to language was pioneered by Noam Chomsky. Most generative theories (although not all of them) assume that syntax is based upon the constituent structure of sentences. Generative grammars are among the theories that focus primarily on the form of a sentence, rather than its communicative function.

Categorical grammar

Categorical grammar is an approach that attributes the syntactic structure not to rules of grammar, but to the properties of the syntactic categories themselves. For example, rather than asserting that sentences are constructed by a rule that combines a noun phrase (NP) and a verb phrase (VP) (e.g. the phrase structure rule S NP VP), in categorical grammar, such principles are embedded in the category of the head word itself. So the syntactic category for an intransitive verb is a complex formula representing the fact that the verb acts as a factor which requires an NP as an input and produces a sentence level structure as an output. This complex category is notated as (NP\S) instead of V. NP\S is read as " a category that searches to the left (indicated by \) for a NP (the element on the left) and outputs a sentence (the element on the right)". The category of transitive verb is defined as an element that requires two NPs (its subject and its direct object) to form a sentence. This is notated as (NP/(NP\S)) which means "a category that searches to the right (indicated by /) for an NP (the object), and generates a function (equivalent to the VP) which is (NP\S), which in turn represents a function that searches to the left for an NP and produces a sentence).

Dependency grammar

Dependency grammar is a different type of approach in which structure is determined by the relations (such as grammatical relations) between a word (a head) and its dependents, rather than being based in constituent structure. For example, syntactic structure is described in terms of whether a particular noun is the subject or agent of the verb, rather than describing the relations in terms of phrases.

- # Morphology

In linguistics, morphology is the identification, analysis and description of the structure of morphemes and other units of meaning in a language such as words, affixes, parts of speech, intonation/stress, or implied context. (words in a lexicon are the subject matter of lexicology). Morphological typology represents a way of classifying languages according to the ways by which morphemes are used in a language —from the analytic that use only isolated morphemes, through the agglutinative ("stuck-together") and fusional languages that use bound morphemes (affixes), up to the polysynthetic, which compress lots of separate morphemes into single words.

While words are generally accepted as being (with clitics) the smallest units of syntax, it is clear that in most

languages, if not all, words can be related to other words by rules (grammars). For example, English speakers recognize that the words dog and dogs are closely related — differentiated only by the plurality morpheme "-s", which is only found bound to nouns, and is never separate. Speakers of English (a fusional language) recognize these relations from their tacit knowledge of the rules of word formation in English. They infer intuitively that dog is to dogs as cat is to cats; similarly, dog is to dog catcher as dish is to dishwasher, in one sense. The rules understood by the speaker reflect specific patterns, or regularities, in the way words are formed from smaller units and how those smaller units interact in speech. In this way, morphology is the branch of linguistics that studies patterns of word formation within and across languages, and attempts to formulate rules that model the knowledge of the speakers of those languages.

A language like Classical Chinese instead uses unbound ("free") morphemes, but depends on post-phrase affixes, and word order to convey meaning. However, this cannot be said of present-day Mandarin, in which most words are compounds (around 80%), and most roots are bound.

In the Chinese languages, these are understood as grammars that represent the morphology of the language. Beyond the agglutinative languages, a polysynthetic

language like Chukchi will have words composed of many morphemes.

Lexemes and word forms

The distinction between these two senses of "word" is arguably the most important one in morphology. The first sense of "word", the one in which dog and dogs are "the same word", is called a lexeme. The second sense is called word form. We thus say that dog and dogs are different forms of the same lexeme. Dog and dog catcher, on the other hand, are different lexemes, as they refer to two different kinds of entities. The form of a word that is chosen conventionally to represent the canonical form of a word is called a lemma, or citation form.

A linguistic paradigm is the complete set of related word forms associated with a given lexeme. The familiar examples of paradigms are the conjugations of verbs, and the declensions of nouns. Accordingly, the word forms of a lexeme may be arranged conveniently into tables, by classifying them according to shared inflectional categories such as tense, aspect, mood, number, gender or case. For example, the personal pronouns in English can be organized into tables, using the categories of person (first, second, third), number (singular vs. plural), gender (masculine, feminine, neuter), and case (subjective, objective, and possessive).

The inflectional categories used to group word forms into paradigms cannot be chosen arbitrarily; they must be categories that are relevant to stating the syntactic rules of the language. For example, person and number are categories that can be used to define paradigms in English, because English has grammatical agreement rules that require the verb in a sentence to appear in an inflectional form that matches the person and number of the subject. In other words, the syntactic rules of English care about the difference between dog and dogs, because the choice between these two forms determines which form of the verb is to be used. In contrast, however, no syntactic rule of English cares about the difference between dog and dog catcher, or dependent and independent. The first two are just nouns, and the second two just adjectives, and they generally behave like any other noun or adjective behaves.

An important difference between inflection and word formation is that inflected word forms of lexemes are organized into paradigms, which are defined by the requirements of syntactic rules, whereas the rules of word formation are not restricted by any corresponding requirements of syntax. Inflection is therefore said to be relevant to syntax, and word formation is not. The part of morphology that covers the relationship between syntax and morphology is called morph syntax, and it concerns

itself with inflection and paradigms, but not with word formation or compounding.

In the exposition above, morphological rules are described as analogies between word forms: dog is to dogs as cat is to cats, and as dish is to dishes. In this case, the analogy applies both to the form of the words and to their meaning: in each pair, the first word means "one of X", while the second "two or more of X" and the difference is always the plural form -s affixed to the second word, signaling the key distinction between singular and plural entities.

One of the largest sources of complexity in morphology is that this one-to-one correspondence between meaning and form scarcely applies to every case in the language. In English, we have word form pairs like ox/oxen, goose/geese, and sheep/sheep, where the difference between the singular and the plural is signaled in a way that departs from the regular pattern, or is not signaled at all. Even cases considered "regular", with the final -s, are not so simple; the -s in dogs is not pronounced the same way as the -s in cats, and in a plural like dishes; an "extra" vowel appears before the -s. These cases, where the same distinction is affected by alternative forms of a "word", are called allomorphy.

Phonological rules constrain which sounds can appear next to each other in a language, and morphological rules,

when applied blindly, would often violate phonological rules, by resulting in sound sequences that are prohibited in the language in question. For example, to form the plural of dish by simply appending an -s to the end of the word would result in the form which is not permitted by the phonotactics of English. In order to "rescue" the word, a vowel sound is inserted between the root and the plural marker, and results. Similar rules apply to the pronunciation of the -s in dogs and cats: it depends on the quality (voiced vs. unvoiced) of the final preceding phoneme.

Morpheme-based morphology

In morpheme-based morphology, word forms are analyzed as arrangements of morphemes. A morpheme is defined as the minimal meaningful unit of a language. In a word like independently, we say that the morphemes are in-, depend, -ent, and ly; depend is the root and the other morphemes are, in this case, derivational affixes. In a word like dogs, we say that dog is the root, and that -s is an inflectional morpheme. In its simplest (and most naïve) form, this way of analyzing word forms treats words as if they were made of morphemes put after each other like beads on a string, is called Item-and-Arrangement. More modern and sophisticated approaches seek to maintain the idea of the morpheme while accommodating non-concatenative, analogical, and other processes that have

proven problematic for Item-and-Arrangement theories and similar approaches.

Morpheme-based morphology presumes three basic axioms (cf. Beard 1995 for an overview and references):

1. **Baudoin's SINGLE MORPHEME HYPOTHESIS**: Roots and affixes have the same status in the theory, they are MORPHEMES.
2. **Bloomfield's SIGN BASE MORPHEME HYPOTHESIS**: As morphemes, they are dualistic signs, since they have both (phonological) form and meaning.
3. **Bloomfield's LEXICAL MORPHEME HYPOTHESIS**: The morphemes, affixes and roots alike, are stored in the lexicon.

Morpheme-based morphology comes in two flavors, one Bloomfieldian and one Hockettian. (cf. Bloomfield 1933 and Charles F. Hackett 1947). For Bloomfield, the morpheme was the minimal form with meaning, but it was not meaning itself. For Hockett, morphemes are meaning elements, not form elements. For him, there is a morpheme plural, with the allomorphs -s, -en, -ren etc. Within much morpheme-based morphological theory, these two views are mixed in unsystematic ways, so that a writer may talk about "the morpheme plural" and "the morpheme -s" in the same sentence, although these are different things.

Exercise based on lesson four

1. What is syntax?

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2. What is morphology?

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3. Translate this text into Arabic

A visit to Berlin

Visitors to the German capital today are confronted by a set of apparent contradictions. While the city still resembles a giant building site, as it has done since the fall of the Wall a little over two decades ago, it can also seem strangely depopulated. Even on a weekday morning the central districts often have a Sunday afternoon feel. Friedrichstrasse, for example, a grand commercial thoroughfare that runs from Under den Linden to the Schiffbauerdam and beyond, may have plenty of energy but it still lacks the crowds that fill comparable streets in Paris or London.

Berlin at night can also seem like a place of paradoxes, people feeling their way about in what can sometimes be close to semi-darkness as they search for the city's famously unbuttoned nightlife. Even the central districts have a kind of noir-ish aspect when night falls, the street lights casting dramatic shadows on walls and across streets from early evening onwards. These shadows are only heightened by the absence of floodlighting on many of the city's public buildings.

Berlin, it seems, is short of money, and while marvelous things have been done over the past two decades to restore the historic central districts, allowed to decay

under the former German Democratic Republic (GDR), there is still some way to go in smoothing over the city's rougher edges.

However, this occasional roughness, combined with the sense of space and the city's undeniable scale, may also explain the feeling of potential that Berlin often conveys to visitors. While it seems unlikely, unless Europe's centre of gravity moves dramatically eastwards, that Berlin will regain its previous centrality on the European continent, the money that is being poured into restoring the city's status as a national capital should go a long way towards restoring its cultural standing.

When combined with Berlin's unique history, the new visitor attractions that are going up across the city should also make it an essential stopping-off point on the itinerary of any visitor to Europe, with Egyptian and Middle Eastern visitors being perhaps especially well served.

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Lesson five
Grammatical study

We will have in this section an overview upon some of the grammatical rules which are

- Tenses
- Reported speech
- Passive and active

Tenses

Simple Present

A: He speaks.
N: He does not speak.
Q: Does he speak?

- action in the present taking place once, never or several times
- facts
- actions taking place one after another
- action set by a timetable or schedule

always, every …, never, normally, often, seldom, sometimes, usually
if sentences type I (If I talk, …)

Present Progressive

A: He is speaking.
N: He is not speaking.
Q: Is he speaking?

- action taking place in the moment of speaking
- action taking place only for a limited period of time

- action arranged for the future

at the moment, just, just now, Listen!, Look!, now, right now

Simple Past

A: He spoke.
N: He did not speak.
Q: Did he speak?

- action in the past taking place once, never or several times
- actions taking place one after another
- action taking place in the middle of another action

yesterday, 2 minutes ago, in 1990, the other day, last Friday
if sentence type II (If I talked, …)

Past Progressive

A: He was speaking.
N: He was not speaking.
Q: Was he speaking?

- action going on at a certain time in the past
- actions taking place at the same time
- action in the past that is interrupted by another action

when, while, as long as

Present Perfect Simple

A: He has spoken.
N: He has not spoken.
Q: Has he spoken?

- putting emphasis on the result
- action that is still going on
- action that stopped recently
- finished action that has an influence on the present

- action that has taken place once, never or several times before the moment of speaking

already, ever, just, never, not yet, so far, till now, up to now

Present Perfect Progressive

A: He has been speaking.
N: He has not been speaking.
Q: Has he been speaking?

- putting emphasis on the course or duration (not the result)
- action that recently stopped or is still going on
- finished action that influenced the present

all day, for 4 years, since 1993, how long?, the whole week

Past Perfect Simple

A: He had spoken.
N: He had not spoken.
Q: Had he spoken?

- action taking place before a certain time in the past
- sometimes interchangeable with past perfect progressive
- putting emphasis only on the fact (not the duration)

already, just, never, not yet, once, until that day
if sentence type III (If I had talked, …)

Past Perfect Progressive

A: He had been speaking.
N: He had not been speaking.
Q: Had he been speaking?

- action taking place before a certain time in the past
- sometimes interchangeable with past perfect simple

- putting emphasis on the duration or course of an action

for, since, the whole day, all day

Future I Simple

A: He will speak.
N: He will not speak.
Q: Will he speak?

- action in the future that cannot be influenced
- spontaneous decision
- assumption with regard to the future

in a year, next …, tomorrow
If-Satz Typ I (If you ask her, she will help you.)
assumption: I think, probably, perhaps

Future I Simple

(going to)

A: He is going to speak.
N: He is not going to speak.
Q: Is he going to speak?

- decision made for the future
- conclusion with regard to the future

in one year, next week, tomorrow

Future I Progressive

A: He will be speaking.
N: He will not be speaking.
Q: Will he be speaking?

- action that is going on at a certain time in the future
- action that is sure to happen in the near future

in one year, next week, tomorrow

Future II Simple

A: He will have spoken.
N: He will not have spoken.
Q: Will he have spoken?

- action that will be finished at a certain time in the future

by Monday, in a week

Future II Progressive

A: He will have been speaking.
N: He will not have been speaking.
Q: Will he have been speaking?

- action taking place before a certain time in the future
- putting emphasis on the course of an action

for …, the last couple of hours, all day long

Conditional I Simple

A: He would speak.
N: He would not speak.
Q: Would he speak?

- action that might take place

if sentences type II
(If I were you, I would go home.)

Conditional I Progressive

A: He would be speaking.
N: He would not be speaking.
Q: Would he be speaking?

- action that might take place
- putting emphasis on the course / duration of the action

Conditional II Simple

A: He would have spoken.
N: He would not have spoken.
Q: Would he have spoken?

- action that might have taken place in the past

if sentences type III
(If I had seen that, I would have helped.)

Conditional II Progressive

A: He would have been speaking.
N: He would not have been speaking.
Q: Would he have been speaking?

- action that might have taken place in the past
- puts emphasis on the course / duration of the action

Passive and active

Passive voice is used when the focus is on the action. It is not important or not known, however, who or what is performing the action.

Example: My bike was stolen.

In the example above, the focus is on the fact that my bike was stolen. I do not know, however, who did it.

Sometimes a statement in passive is more polite than active voice, as the following example shows:

Example: A mistake was made.

In this case, I focus on the fact that a mistake was made, but I do not blame anyone (e.g. You have made a mistake.).

Form of Passive

Subject + finite form of *to be* + Past Participle (3rd column of irregular verbs)

Example: A letter was written.

When rewriting active sentences in passive voice, note the following:

- the object of the active sentence becomes the subject of the passive sentence
- the finite form of the verb is changed (*to be* + past participle)
- the subject of the active sentence becomes the object of the passive sentence (or is dropped)

Examples of Passive ●●○○○

Tense		Subject	Verb	Object
Simple Present	*Active:*	Rita	writes	a letter.
	Passive:	A letter	is written	by Rita.
Simple Past	*Active:*	Rita	wrote	a letter.
	Passive:	A letter	was written	by Rita.
Present Perfect	*Active:*	Rita	has written	a letter.
	Passive:	A letter	has been written	by Rita.
Future I	*Active:*	Rita	will write	a letter.
	Passive:	A letter	will be written	by Rita.
Hilfsverben	*Active:*	Rita	can write	a letter.
	Passive:	A letter	can be written	by Rita.

Examples of Passive

Tense		Subject	Verb	Object
Present Progressive	*Active:*	Rita	is writing	a letter.
	Passive:	A letter	is being written	by Rita.
Past Progressive	*Active:*	Rita	was writing	a letter.
	Passive:	A letter	was being written	by Rita.
Past Perfect	*Active:*	Rita	had written	a letter.
	Passive:	A letter	had been written	by Rita.
Future II	*Active:*	Rita	will have written	a letter.
	Passive:	A letter	will have been written	by Rita.
Conditional I	*Active:*	Rita	would write	a letter.
	Passive:	A letter	would be written	by Rita.
Conditional II	*Active:*	Rita	would have written	a letter.
	Passive:	A letter	would have been written	by Rita.

Personal and Impersonal Passive

Personal Passive simply means that the object of the active sentence becomes the subject of the passive sentence. So every verb that needs an object (transitive verb) can form a personal passive.

Example: They build houses. – Houses are built.

Verbs without an object (intransitive verb) normally cannot form a personal passive sentence (as there is no object that can become the subject of the passive sentence). If you want to use an intransitive verb in passive voice, you need an impersonal construction – therefore this passive is called *Impersonal Passive*.

Example: he says – it is said

Impersonal Passive is not as common in English as in some other languages (e.g. German, Latin). In English, *Impersonal Passive* is only possible with verbs of perception (e. g. say, think, know).

Example: They say that women live longer than men. – It is said that women live longer than men.

Although *Impersonal Passive* is possible here, *Personal Passive* is more common.

Example: They say that women live longer than men. – Women are said to live longer than men.

The subject of the subordinate clause (women) goes to the beginning of the sentence; the verb of perception is put into passive voice. The rest of the sentence is added using an infinitive construction with 'to' (certain auxiliary verbs and *that* are dropped).

Sometimes the term *Personal Passive* is used in English lessons if the indirect object of an active sentence is to become the subject of the passive sentence.

Exercise based on lesson five

Find the mistakes and correct them:

1- She intends to visiting her aunt next Friday.

2- As soon as he meet his friend, he will go to the theatre.

3- She won't go shopping when she has dusted the furniture.

4- The shirt is fashionable; I would buy it soon.

5- I would call the police if don't stop this noise.

6- I think he crash. He is driving in a crazy way.

7- He travel to Paris tomorrow. He's got the ticket.

8- Football is an individual sport.

9- You should cooperate with other players to score a lot of ends.

10- Players should play well to win the other teams.

11- I think I buy this watch.

12- I expect that our team must win the match.

13- The film shall start at 7 p.m. tomorrow evening.

14- The water is boiling – I am going to turn the gas off.

15- It will rain. The sky's looking very dark.

16- They leave for London tomorrow. They've arranged everything.

17- If you don't do your homework, you shall be punished.

18- From 5 to 6 tomorrow, I am studying English.

19- I'm going build a house.

20- Perhaps she would visit us tomorrow.

21- There are black clouds in the sky . It will rain heavily.

22- A: Will we have a party ? B - It's a good idea .

23- Someone is at the door. I am going to answer it.

24- Suzan shall be 22 next Friday .

25- The plane is going to land at 7,15 a.m.

26- Will I help you cross the street ?.

27- It's hot. I'm going to open the window.

28- I will be washing the car for you , sir.

29- Shall you lend me some money ?

30- There is a hole in the bottom of the boat. It will sink.

31- While he does his homework, his friend arrived.

32- Before she did research on new treatments, she works as a surgeon.

33- My brother has a difficult decision to do next week.

34- He isn't finishing the job yet.

35- When the company needs people to speak for it at a meeting, it can send a relation.

36- Both my parents are tired. They no longer work.

37- What did you do since the weekend?

38- When would you start to learn English? – Two years ago.

39- I want to be a doctor since I was ten.

40- When I was eight. I have seen a programme about a famous doctor on TV.

41- After left university, he worked as a lawyer.

42- Our luggage are searched carefully.

43- They are nice person

44- Much people don't have enough to eat

45- This socks are fine

46- Athletics are important.

47- She has got a little books.

48- How much clothes have you bought?

49- He went to a schools in the village.

50- The Egyptian teams is very clever.

51- How much coffees have you drink today?.

52- Do we have a rice left?

53- How many money do you need for your holiday?

54- Fifty degrees are a very high temperature

55- Athletics were my father's favourite sport

56- The team usually plays very well.

57- Rice are very little.

58- How much people are there in your team?

59- One of the players in the team are very tall.

60- The Egyptian teams is very clever.

Grammatical exercises

Exercise

Choose the correct answer from a, b, c, or d:

2. A long time has passed …… I saw him.
3. a) as long as b) because c) since d) until
4. I …….. a book when somebody knocked on the door.
5. a) read b) has read c) am reading d) was reading
6. We …… our old friends for a year. They are too busy.
7. a) haven't been met b) hadn't met c) didn't meet d) haven't met
8. …… people should work in their 70s or 80s?
9. a) Are you thinking b) You are thinking c) Do you thinking d) Do you think
10. At the moment, I …… research on a computer program for an Australian company.
11. a) do b) am doing c) have done d) was doing.
12. I …… to be a doctor since I was ten.
13. a) wanted b) was wanting c) have wanted d) want
14. When I was eight, I …….. a program about a famous Egyptian doctor on television.
15. a) saw b) have seen c) was seeing d) was seen
16. We …… a card for my brother. Do you want to help?
17. a) make b) are making c) were making d) had made
18. We …… a meeting at work this morning when suddenly all the lights went out.
19. a) having b) had had c) have had d) were having
20. At the moment she …….. to be a primary school teacher.

21. a) trains b) was training c) is training d) has trained
22. Since I started the job two years ago, I …… important people from all over the world.
23. a) have wanted b) had wanted c) wanted d) wanting
24. Heba …… at a large tour company as an accountant.
25. a) work b) works c) working d) to work
26. I ……. my homework while my brother was watching television.
27. a) doing b) have done c) was doing d) had done
28. It …… often rain in Egypt.
29. a) doesn't b) isn't c) won't d) wasn't
30. I first …… my best friend when we were both about 3 years old.
31. a) meet b) have met c) met d) meeting
32. What …… at 3 o'clock yesterday?
33. a) were you done b) were you doing c) you were doing d) do you do
34. My mother was cooking dinner when I …….. home.
35. a) had arrived b) was arriving c) have arrived d) arrived
36. My uncle …….. to Germany lately.
37. a) is b) will be c) has been d) is being
38. You look pale. …… to you?
39. a) Has anything happened b) Will anything happen
40. c) Had anything happened d) Was anything happening
41. I said "Hello" to my uncle, but he couldn't hear me because he …….. to the radio.
42. a) has listened b) was listening c) is listening d) would listen
43. …… the man was very sick, he didn't see the doctor.

44. a) As b) So c) Unless
d) Although
45. As well as …….. a writer, he was a politician.
46. a) be b) being c) is
d) is being
47. I'm not very good at sports, …… I can swim very well.
48. a) despite b) however c) because
d) whatever
49. The captain as well as the sailors …… responsible for what had happened.
50. a) was b) were c) have been
d) are
51. He won't do any work for you …….. you pay him.
52. a) if b) so c) unless
d) as long as
53. He didn't expect to win, …… he was delighted when he got the gold medal.
54. a) so b) because c) as
d) but
55. He didn't come to school …… he was ill.
56. a) because b) because of c) although
d) but
57. We had to change the plans …… problems we hadn't expected.
58. a) because b) so c) as
d) owing to
59. He says he likes sports. …….. he only watches it on TV.
60. a) Despite b) Although c) As
d) However
61. I fell asleep …… I was watching a long film.
62. a) although b) if c) while
d) because
63. I like reading novels, …… I don't have time.
64. a) but b) if c) because
d) although
65. …… I was crossing to school today, I saw an accident.
66. a) After b) Although c) while
d) As soon as

67. …… my brother works very hard, he doesn't earn much money.
68. a) As b) Although c) So
d) As soon as
69. ……. you need to remember a date, write it in your diary.
70. a) If b) Although c) Unless
d) Despite
71. He thought he would miss the train, ……. it was late, so he caught it.
72. a) because b) because of c) although
d) but
73. …… he ran as fast as he could, he was only third in the race.
74. a) If b) Although c) Unless
d) Despite
75. ……. they were having breakfast, the phone rang six times.
76. a) As b) Although c) while
d) As soon as
77. I'd like to see the new film, …… none of my friends wants to go with me.
78. a) because b) because of c) although
d) but
79. …… you don't like hot weather, don't come to Egypt in July.
80. a) If b) Although c) Unless
d) Despite
81. …… I got home, I did my homework.
82. a) As b) Although c) while
d) As soon as

83. She speaks English ……. French.
84. a) as b) as well c) well
d) and
85. Not only …… up late, but also he forgot his books.
86. a) he turned b) did he turn c) turned
he d) turned
87. I went there ……. I was a child.
88. a) when b) before c) as soon
d) although

89. He managed to eat a big lunch …… having eaten an enormous breakfast.
90. a) because b) because of c) although d) despite
91. She walked home by herself …… she knew that it was dangerous.
92. a) because b) because of c) although d) despite
93. I ……. Europe.
94. a) have never visited b) never visiting c) never visits d) never have visited
95. By the time my father was 18, he …… at work for two years.
96. a) has been b) had been c) was being d) was
97. What …… doing when I called?
98. a) have you been b) were you c) are you d) had you been
99. I didn't see my friend. When I arrived at her house, she …… out.
100. a) gone b) went c) has gone d) had gone
101. My sister's really happy. She …….. the school maths prize.
102. a) has just won b) just won c) won just d) just has won
103. In the past, people …… the earth was flat.
104. a) were thinking b) had thought c) thought d) have thought
105. Look at this camera I …….. for my sister yesterday.
106. a) have bought b) had bought c) was buying d) bought
107. At 7.15 yesterday evening, I …… dinner with my family.
108. a) had had b) was having c) have had d) had
109. By the age of ten, I …… to swim.
110. a) had learnt b) have learnt c) learnt d) was learning

111. Last night, while …….. the internet, I found the camera was much cheaper to buy online.
112. a) surf b) was surfing c) have surfed d) am surfing
113. I didn't write to my friend until I ……. his letter.
114. a) have received b) had received c) will receive d) was received
115. Almost everybody …… by the time we arrived yesterday.
116. a) had left b) has left c) was left d) was leaving
117. While Dalia was reading a book, Dina (watching-was watching-watched-had watched) television.
118. a) watching b) had watched c) watched d) was watching

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