Characteristics of language Definitions of language Many definitions of language have been proposed. Henry Sweet, an English phonetician and language scholar, stated: Words are combined into sentences, this combination answering to that of ideas into thoughts. Trager formulated the following definition: A number of considerations marked in italics below enter into a proper understanding of language as a subject: Every physiologically and mentally typical person acquires in childhood the ability to make use, as both sender and receiver, of a system of communication that comprises a circumscribed set of symbols e. In spoken language , this symbol set consists of noises resulting from movements of certain organs within the throat and mouth. In signed languages , these symbols may be hand or body movements, gestures, or facial expressions. By means of these symbols, people are able to impart information, to express feelings and emotions, to influence the activities of others, and to comport themselves with varying degrees of friendliness or hostility toward persons who make use of substantially the same set of symbols. Different systems of communication constitute different languages; the degree of difference needed to establish a different language cannot be stated exactly. No two people speak exactly alike; hence, one is able to recognize the voices of friends over the telephone and to keep distinct a number of unseen speakers in a radio broadcast. Yet, clearly, no one would say that they speak different languages. Generally, systems of communication are recognized as different languages if they cannot be understood without specific learning by both parties, though the precise limits of mutual intelligibility are hard to draw and belong on a scale rather than on either side of a definite dividing line. Substantially different systems of communication that may impede but do not prevent mutual comprehension are called dialects of a language. In order to describe in detail the actual different language patterns of individuals, the term idiolect , meaning the habits of expression of a single person, has been coined. Typically, people acquire a single language initiallyâ€”their first language, or native tongue, the language used by those with whom, or by whom, they are brought up from infancy. Complete mastery of two languages is designated as bilingualism ; in many casesâ€”such as upbringing by parents using different languages at home or being raised within a multilingual communityâ€”children grow up as bilinguals. Language, as described above, is species-specific to human beings. Other members of the animal kingdom have the ability to communicate, through vocal noises or by other means, but the most important single feature characterizing human language that is, every individual language , against every known mode of animal communication, is its infinite productivity and creativity. Animal communication systems are by contrast very tightly circumscribed in what may be communicated. Indeed, displaced reference, the ability to communicate about things outside immediate temporal and spatial contiguity, which is fundamental to speech, is found elsewhere only in the so-called language of bees. Bees are able, by carrying out various conventionalized movements referred to as bee dances in or near the hive, to indicate to others the locations and strengths of food sources. But food sources are the only known theme of this communication system. Surprisingly, however, this system, nearest to human language in function, belongs to a species remote from humanity in the animal kingdom. On the other hand, the animal performance superficially most like human speech, the mimicry of parrots and of some other birds that have been kept in the company of humans, is wholly derivative and serves no independent communicative function. Attempts to teach sign language to chimpanzees and other apes through imitation have achieved limited success, though the interpretation of the significance of ape signing ability remains controversial. However, sociolinguistic and psycholinguistic studies have drawn attention to a range of other functions for language. Among these is the use of language to express a national or local identity a common source of conflict in situations of multiethnicity around the world, such as in Belgium, India , and Quebec. Language interacts with every aspect of human life in society, and it can be understood only if it is considered in relation to society. This article attempts to survey language in this light and to consider its various functions.
and the purposes it can and has been made to serve. Because each language is both a working system of communication in the period and in the community wherein it is used and also the product of its history and the source of its future development, any account of language must consider it from both these points of view. The science of language is known as linguistics. It includes what are generally distinguished as descriptive linguistics and historical linguistics. Linguistics is now a highly technical subject; it embraces, both descriptively and historically, such major divisions as phonetics, grammar including syntax and morphology, semantics, and pragmatics, dealing in detail with these various aspects of language. Historical attitudes toward language As is evident from the discussion above, human life in its present form would be impossible and inconceivable without the use of language. People have long recognized the force and significance of language. Naming “applying a word to pick out and refer to a fellow human being, an animal, an object, or a class of such beings or objects” is only one part of the use of language, but it is an essential and prominent part. In many cultures people have seen in the ability to name a means to control or to possess; this explains the reluctance, in some communities, with which names are revealed to strangers and the taboo restrictions found in several parts of the world on using the names of persons recently dead. Such restrictions echo widespread and perhaps universal taboos on naming directly things considered obscene, blasphemous, or very fearful. Perhaps not surprisingly, several independent traditions ascribe a divine or at least a supernatural origin to language or to the language of a particular community. So out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. A similar divine aura pervades early accounts of the origin of writing. The Norse god Odin was held responsible for the invention of the runic alphabet. The inspired stroke of genius whereby the ancient Greeks adapted a variety of the Phoenician consonantal script so as to represent the distinctive consonant and vowel sounds of Greek, thus producing the first alphabet such as is known today, was linked with the mythological figure Cadmus, who, coming from Phoenicia, was said to have founded Thebes and introduced writing into Greece see Phoenician language. By a traditional account, the Arabic alphabet, together with the language itself, was given to Adam by God. The later biblical tradition of the Tower of Babel Genesis 3:7–8 presents Adam as the language of the Hebrew Bible Old Testament gave valid grounds through many centuries for regarding Hebrew, the language in which God was assumed to have addressed Adam, as the parent language of all humankind. Such a view continued to be expressed even well into the 19th century. Only since the mids has linguistic science made sufficient progress finally to clarify the impracticability of speculating along these lines. When people have begun to reflect on language, its relation to thinking becomes a central concern. Several cultures have independently viewed the main function of language as the expression of thought. Such an attitude passed into Latin theory and thence into medieval doctrine. Medieval grammarians envisaged three stages in the speaking process: Rationalist writers on language in the 17th century gave essentially a similar account: Such a view of language continued to be accepted as generally adequate and gave rise to the sort of definition proposed by Henry Sweet and quoted above. The main objection to it is that it either gives so wide an interpretation to thought as virtually to empty the word of any specific content or gives such a narrow interpretation of language as to exclude a great deal of normal usage. A recognition of the part played by speaking and writing in social cooperation in everyday life has highlighted the many and varied functions of language in all cultures, apart from the functions strictly
involved in the communication of thought, which had been the main focus of attention for those who approached language from the standpoint of the philosopher. These thinkers were concerned with the origin and development of language in relation to thought in a way that earlier students had not been. The medieval and rationalist views implied that humans, as rational, thinking creatures, invented language to express their thoughts, fitting words to an already developed structure of intellectual competence. The relations between thought and communication are certainly not fully explained today, and it is clear that it is a great oversimplification to define thought as subvocal speech, in the manner of some behaviourists. But it is no less clear that propositions and other alleged logical structures cannot be wholly separated from the language structures said to express them. Even the symbolizations of modern formal logic are ultimately derived from statements made in some natural language and are interpreted in that light. The intimate connection between language and thought, as opposed to the earlier assumed unilateral dependence of language on thought, opened the way to a recognition of the possibility that different language structures might in part favour or even determine different ways of understanding and thinking about the world. All people inhabit a broadly similar world, or they would be unable to translate from one language to another, but they do not all inhabit a world exactly the same in all particulars, and translation is not merely a matter of substituting different but equivalent labels for the contents of the same inventory. From this stem the notorious difficulties in translation, especially when the systematizations of science, law, morals, social structure, and so on are involved. The extent of the interdependence of language and thought is still a matter of debate, but the fact of such interdependence can hardly fail to be acknowledged.

Ways of studying language
Languages are immensely complicated structures. One soon realizes how complicated any language is when trying to learn it as a second language. Likewise, ongoing work in the study of language has underscored just how much effort is needed to bring palpable fact within systematic statement. This article proposes simply to give a brief outline of the way language or languages can be considered and described from different points of view, or at different levels, each contributing something essential and unique to a full understanding of the subject. A more detailed treatment of the science of linguistics can be found in the article linguistics. Phonetics and phonology
The most obvious aspect of language is speech. Speech is not essential to the definition of an infinitely productive communication system, such as is constituted by a language. But, in fact, speech is the universal material of most human language, and the conditions of speaking and hearing have, throughout human history, shaped and determined its development. The study of the anatomy, physiology, neurology, and acoustics of speaking is called phonetics; this subject is dealt with further below see Physiological and physical basis of speech. Articulatory phonetics relates to the physiology of speech, and acoustic phonetics relates to the physics of sound waves. Created and produced by QA International. But, from a rather different point of view, speech sounds are also studied in phonology. Spoken language makes use of a very wide range of the articulations and resultant sounds that are available within the human vocal and auditory resources. Far fewer general classes of sounds are distinctive carry meaning differences in any language than the number of sounds that are actually phonetically different. The English t sounds at the beginning and end of tot and in the two places in stouter are all different, though these differences are not readily noticed by English speakers, and, rightly, the same letter is used for them all. Similar statements could be made about most or all of the other consonant and vowel sounds in English. What is distinctive in one language may not be distinctive in another or may be used in a different way; this is an additional difficulty to be overcome in learning a foreign language. In Chinese and in several other languages loosely called tone languages, the pitch, or tone, on which a syllable is said helps to distinguish one word from another: Languages differ in the ways in which consonant and vowel sounds can be grouped into syllables in words. English and German tolerate several consonants before and after a single vowel: Italian does not have such complex syllables, and in Japanese and Swahili, for example, the ratio of consonant and vowel sounds in syllables and in words is much more even. Grammar
Another component of language structure is grammar. There is more to language than sounds, and words are not to be regarded as merely sequences of syllables. The concept of the word is a grammatical concept; in speech, words are not separated by pauses, but they are recognized as recurrent units that make up sentences. Very generally, grammar is
concerned with the relations between words in sentences. Classes of words, or parts of speech, as they are often called, are distinguished because they occupy different places in sentence structure, and in most languages some of them appear in different forms according to their function English man, men; walk, walked; I, me; and so on. Languages differ in the extent to which word-form variation is used in their grammar; Classical Chinese had almost none, English does not have much, and Latin and Greek had quite a lot.
Chapter 2 : The Hebrew Alphabet (Aleph-Bet)

These "sound symbolic" forms have been identified in lexical items and linguistic processes in many individual languages. This paper examines sound symbolism in the languages of Australia. We conduct a statistical investigation of the evidence for several common patterns of sound symbolism, using data from a sample of languages.

Almost all dictionaries use the e symbol for the vowel in bed. The problem with this convention is that e in the IPA does not stand for the vowel in bed; it stands for a different vowel that is heard, for example, in the German word Seele. All dictionaries use the r symbol for the first sound in red. In American English, t is often pronounced as a flap t, which sounds like d or more accurately like the quick, hard r heard e. It is placed before the stressed syllable in a word. Word stress is explained in our article about phonetic transcription. Does this chart list all the sounds that you can hear in British and American English? This page contains symbols used in phonetic transcriptions in modern dictionaries for English learners. It does not list all the possible sounds in American or British English. For example, this page does not list the regular t heard in this pronunciation of letter and the flap t heard in this one with separate symbols. It groups them under a single symbol: In other words, it groups a number of similar sounds under a single phoneme, for simplicity. To understand how sounds are grouped into phonemes, read the article on phonemic transcription. So this page actually lists phonemes groups of sounds, not individual sounds. Take the phoneme p in the above chart. In pin, this phoneme is pronounced with aspiration breathing. So the p phoneme represents two sounds: This can be confusing, because p can mean both the p phoneme and the p sound. How do you type them in a Word document, e-mail message, or SRS collection? Fortunately, all modern operating systems have at least one font with IPA symbols. This page has a list of recommended IPA fonts on various operating systems. However, in many most? These borrowed characters may not match the look of your current font, but at least they will be readable. For best results, use an IPA-enabled font from the start. You can use my free IPA phonetic keyboard at ipa. This works well if you type phonetic transcriptions occasionally. It lets you type IPA phonetic transcriptions directly in any application or website. If you type phonetic transcriptions regularly, especially if you use them in your SRS, I would definitely recommend that you get the app, as it is inexpensive and it is the easiest, fastest way to type IPA symbols on your PC. Subscribe by e-mail or RSS to get notified when we publish a new update.
This chart contains all the sounds (phonemes) used in the English language. For each sound, it gives: The symbol from the International Phonetic Alphabet (IPA), as used in phonetic transcriptions in modern dictionaries for English learners â€” that is, in A. C. Gimson's phonemic system with a few additional symbols.

Hebrew uses a different alphabet than English. Hebrew is written right-to-left. The Hebrew alphabet has no vowels, but pronunciation aids are often added. There are several styles of Hebrew writing. Hebrew letters have numerical values. Writing in Hebrew may require a special word processor and fonts. The Hebrew and Yiddish languages use a different alphabet than English.

The picture below illustrates the Hebrew alphabet, in Hebrew alphabetical order. Note that Hebrew is written from right to left, rather than left to right as in English, so Alef is the first letter of the Hebrew alphabet and Tav is the last. The Hebrew alphabet is often called the "alefbet," because of its first two letters. Letters of the Alefbet Table 1: The "Kh" and the "Ch" are pronounced as in German or Scottish, a throat clearing noise, not as the "ch" in "chair." People who are fluent in the language do not need vowels to read Hebrew, and most things written in Hebrew in Israel are written without vowels. However, as Hebrew literacy declined, particularly after the Romans expelled the Jews from Israel, the rabbis recognized the need for aids to pronunciation, so they developed a system of dots and dashes called nikud points. These dots and dashes are written above, below or inside the letter, in ways that do not alter the spacing of the line. Text containing these markings is referred to as "pointed" text. Vowel Points Table 2: Vowel Points Most nikud are used to indicate vowels. Table 2 illustrates the vowel points, along with their pronunciations. Pronunciations are approximate; I have heard quite a bit of variation in vowel pronunciation.

Vowel points are shown in blue. The letter Alef, shown in red, is used to illustrate the position of the points relative to the consonants. The letters shown in purple are technically consonants and would appear in unpointed texts, but they function as vowels in this context. There are a few other nikud, illustrated in Table 3. Other Nikkud The dot that appears in the center of some letters is called a dagesh. It can appear in just about any letter in Hebrew. With most letters, the dagesh does not significantly affect pronunciation of the letter; it simply marks a split between syllables, where the letter is pronounced both at the end of the first syllable and the beginning of the second. With the letters Beit, Kaf and Pei, however, the dagesh indicates that the letter should be pronounced with its hard sound b, k, p rather than its soft sound v, kh, f. In Ashkenazic pronunciation the pronunciation used by many Orthodox Jews and by many older Jews, Tav also has a soft sound, and is pronounced as an "s" when it does not have a dagesh. Shin is pronounced "sh" when it has a dot over the right branch and "s" when it has a dot over the left branch. Vav, usually a consonant pronounced as a "v," is sometimes a vowel pronounced "oo" as in "food" transliterated "oo" or "u" or "oh" as in "Oh!" When it is pronounced "oo," pointed texts have a dagesh though sometimes, Vav with a dagesh is pronounced "v". When it is pronounced "oh," pointed texts have a dot on top though sometimes, Vav with a dot on top is pronounced "vo". Pointed Text Illustration 1 is an example of pointed text. Nikkud are shown in blue for emphasis; they would normally be the same color as the consonants. In Sephardic pronunciation which is what most people use today, this line would be pronounced: And you shall love your neighbor as yourself. Styles of Writing The style of writing illustrated above is the one most commonly seen in Hebrew books. It is referred to as block print, square script or sometimes Assyrian script. For sacred documents, such as torah scrolls or the scrolls inside tefillin and mezuzot, there is a special writing style with "crowns" crow-foot-like marks coming up from the upper points on many of the letters. Hebrew Cursive Font There is another style commonly used when writing Hebrew by hand, often referred to as Hebrew cursive or Hebrew manuscript. Table 4 shows the complete Hebrew alphabet in a font that emulates Hebrew cursive. Rashi Script Another style is used in certain texts, particularly the Talmud, to distinguish the body of the text from commentary upon the text. This style is known as Rashi Script, in honor of Rashi, the greatest commentator on the Torah and the Talmud. Rashi himself did not use this script; it is only named in his honor. Table 5 shows the complete Hebrew alphabet in a Rashi Script font. It is quite similar to the ancient Phoenician writing. An example of this script is seen at Scripts of the Hebrew Language, side-by-side with other styles of Hebrew writing.
writing that were discussed above. A variety of opinions are expressed in the Talmud at Sanhedrin 21ca: The only difference is the appearance. Transliteration The process of writing Hebrew words in the Roman English alphabet is known as transliteration. Transliteration is more an art than a science, and opinions on the correct way to transliterate words vary widely. Each spelling has a legitimate phonetic and orthographic basis; none is right or wrong. Numerical Values Table 6: Values of Hebrew Letters Each letter in the alefbet has a numerical value. Table 6 shows each letter with its corresponding numerical value. Note that final letters have the same value as their non-final counterparts. The numerical value of a word is determined by adding up the values of each letter. The order of the letters is irrelevant to their value: Ordinarily, however, numbers are written with the fewest possible letters and with the largest numeral first that is, to the right. The number 11 would be written Yod-Alef with the Yod on the right, because Hebrew is written right-to-left , the number 12 would be Yod-Beit, the number 21 would be Kaf-Alef, the number would be Tav-Reish-Yod-Alef, etc. Because every letter of the alphabet has a numerical value, every word also has a numerical value. There is an entire discipline of Jewish mysticism known as Gematria that is devoted to finding hidden meanings in the numerical values of words. For example, the number 18 is very significant, because it is the numerical value of the word Chai, meaning life or living. Donations to Jewish charities are routinely made in denominations of 18 for that reason. Some have suggested that the final forms of the letters Kaf, Mem, Nun, Pei and Tzadei have the numerical values of , , , and , providing a numerical system that could easily render numbers up to . However, there does not appear to be any basis for that interpretation in Jewish tradition. A cursory glance at any Jewish tombstone will show that these letters are not normally used that way: Indeed, writing it in that way would look absurd to anyone familiar with Hebrew, because a final letter should never appear at the beginning of a word! But even where numerology is used only to determine the numerical values of words, you will not find examples in Jewish tradition of final letters being given different values. For example, in traditional sources, the numerical value of one name of G-d that ends in Final Mem is 86, not . I have received several e-mails pointing out that the numerical value of Vav often transliterated as W is 6, and therefore WWW has the numerical value of ! The Internet, they say, is the number of the beast! It is also worth noting that the significance of the number is a part of Christian numerology, and has no basis that I know of in Jewish thought. Normally written as Yod-Gimel, 13 is the numerical value of the word ahava love, Alef-Hei-Beit-Hei and of echad one, as in the daily prayer declaration, G-d is One! Thirteen is the age of responsibility, when a boy becomes bar mitzvah. Rambam summed up Jewish beliefs in Thirteen Principles. Current versions of Windows should have the Hebrew characters built into their fonts; if not, your browser may be able to automatically download fonts for viewing Hebrew on the web simply by viewing a Hebrew web page. In Windows, you can see these characters using the Windows Character Map tool. Persuading your computer to type these characters, however, can be a bit of a trick! This page displays some standard fonts that should include Hebrew characters, so you can see if your browser supports them. If you do not already have Hebrew web fonts installed, your browser should give you an opportunity to download them. This page includes a JavaScript tool that will help you type Hebrew, if you have Hebrew support. The results of that script can be copied and pasted into your word processor, if it supports Hebrew characters. Depending on your word processor, you may need to reverse the results for them to appear properly. The page can reverse them for you. Feel free to download that page and use it on your own computer. The scripts you need to run it are all in the file. If you are serious about writing a significant amount of text in Hebrew, you will need a proper Hebrew word processor. I have used DavkaWriter , from Davka Software. DavkaWriter comes with many attractive Hebrew fonts including both consonants and vowels that will map to your keyboard in an intuitive phonetic way or in the standard Israeli keyboard format. It is very easy to switch between Hebrew and English within a document. DavkaWriter even comes with little stickers to put on the keys of your keyboard so you can learn their keyboard mappings, and an onscreen display shows you their keyboard mappings. Davka also has a lot of fonts available, as well as a lot of other Hebrew and Judaic software. For mobile devices, there are a number of apps, many of them free, that will allow you to type Hebrew characters. Click Here for more details.
Chapter 4: The sounds of English and the International Phonetic Alphabet | Antimoon

British English: symbolic ADJECTIVE If you describe an event, action, or procedure as symbolic, you mean that it represents an important change, although it has little practical effect. A lot of officials are stressing the symbolic importance of the trip.

People who are fluent in the language do not need vowels to read Hebrew, and most things written in Hebrew in Israel are written without vowels. However, as Hebrew literacy declined, particularly after the Romans expelled the Jews from Israel, the Rabbis realized the need for aids to pronunciation, so they developed a system of dots and dashes known as nikkudim points. These dots and dashes are written above or below the letter, in ways that do not alter the spacing of the line. Text containing these markings is referred to as "pointed" text. Most nikkudim are used to indicate vowels. The table at right illustrates the vowel points, along with their pronunciations. Pronunciations are approximate; I have heard quite a bit of variation in vowel pronunciation. Vowel points are shown in blue. The letter Alef, shown in red, is used to illustrate the position of the points relative to the consonents. The letters shown in purple are technically consonants and would appear in unpointed texts, but they function as vowels in this context. There are a few other nikkudim, illustrated and explained below. The dot that appears in the center of some letters is called a dagesh. With most letters, the dagesh does not significantly affect pronunciation. With the letters Bet, Kaf and Pe, however, the dagesh indicates that the letter should be pronounced with its hard sound the first sound rather than the soft sound the second sound. In Ashkenazic pronunciation the pronunciation used by many Orthodox Jews and by older Jews, Tav also has a soft sound, and is pronounced as an "s" when it does not have a dagesh. Vav, usually a consonant pronounced as a "v," is sometimes a vowel pronounced "oo" or "oh" o. When it is pronounced "oo", pointed texts have a dagesh. When it is pronounced "oh", pointed texts have a dot on top. Shin is pronounced "sh" when it has a dot over the right branch and "s" when it has a dot over the left branch. Styles of Writing The style of writing illustrated above is the one most commonly seen in Hebrew books. It is referred to as block print or sometimes Assyrian text. For sacred documents, such as Torah scrolls or the scrolls inside tefillin and mezuzot, there is a special writing style with "crowns" crows-foot-like marks coming up from the upper points on many of the letters. There is another style used for handwriting, in much the same way that cursive is used for the Roman English alphabet. This modern script style is illustrated below, at right. Another style is used in certain texts to distinguish the body of the text from commentary upon the text. This style is known as Rashi Script, in honor of Rashi, the greatest commentator on the Torah and the Talmud. The alefbet at left is an example of Rashi Script Transliteration The process of writing Hebrew words in the Roman English alphabet is known as transliteration. Transliteration is more an art than a science, and opinions on the correct way to transliterate words vary widely. Each spelling has a legitimate phonetic and orthographic basis; none is right or wrong. Numerical Values of Words Each letter in the alefbet has a numerical value. Alef through Yod have the values 1 through 9, counting by 10s. Qof through Tav have the values 10 through 30, counting by 10s. Final letters have the same value as their non-final counterparts. The order of the letters is irrelevant to their value; letters are simply added to determine the total numerical value. Because of this system of assigning numerical values to letters, every word has a numerical value. There is an entire discipline of Jewish mysticism known as Gematria that is devoted to finding hidden meanings in the numerical values of words. For example, the number 18 is very significant, because it is the numerical value of the word Chai, meaning life. Donations to Jewish charities are routinely made in denominations of 18 for that reason.
Regarding the first hypothesis, we came to the conclusion that some onomatopoeic activities in Persian and English were different especially concerning animal voices which can be due to the different species of animals, different phonological or morphological systems of every language, but the rest onomatopoeic sounds were to some extent similar having minor differences phonologically like in their syllables. According to the second hypothesis, we can not only make use of onomatopoeia in our advertisements like "Mmmm Cookies" and "Pepsi puffs but also of the potential ability of sound symbolism; for instance, manufacturers can use fricative sounds to label their detergents more successfully due to the likely innate potential of fricative sounds as scratching, coarseness and wounding. Alliteration, Commercial brands, Onomatopoeia, Publicity, Sound symbolism. Introduction In , the applied scientific studies on natural non-arbitrary words onomatopoeia began which drew the attention of both psychologists and linguists. While the paradigm of science changed from structuralism to generativism and from behaviorism to cognitivism, attitudes toward these kinds of words have been more or less stable Sobkowiak, Onomatopoeia in different languages can express moods, emotions and actions besides labeling objects Yule, As an example, tick tock of a clock is a label for its action and zig zag of a car is a mood of its action. According to Saussure, the difference among onomatopoeic words in languages is minor and can be ignored, in other words, he believed that because these words are derived from nature sounds, they are more or less used with the same pronunciation in different languages, but some other linguists like Jespersen considers these differences more seriously. Onomatopoetic words have a definite relationship to what they represent, thus they are not entirely arbitrary. However, different languages represent the same natural sounds in slightly different ways, meaning that they are not completely non-arbitrary either. In other words, it can be taken into account that phonemes can have meanings, ideas, or feelings and most meanings of the words are applied by them Wood, He argued that onomatopoeis are rootless meaning they have no etymology, and are unproductive, which means they cannot generate new words. In contrary to this matter, Jespersen later pointed out that the word cuckold was a derived word from cuckoo. Onomatopoeia is a modified type of coining in which a word is formed as an imitation of some natural sound. Onomatopoeia behaves differently in comparison to other processes of word formation meaning it lies outside of language itself due to being from natural sounds Falk, As a matter of fact, languages rely a great deal on onomatopoeia to describe actions. When onomatopoeia are used, there are four main functions, either to enrich the contents of texts, and giving more vivid description of the environment, or to increase the degree of musicality of the spoken and written texts and to deepen the impression of readers towards the message. There are four functions of onomatopoeia, as bellow: The researchers read the Quran, Holy Book, to find its onomatopoeia and to categorize the detected onomatopoeia into the aforementioned four groups. They concluded that the numbers of the detected onomatopoeia were a few. Three onomatopoeic words were regarding to the calls of animals, mooing of the cow once in Baqara Chapter Surah and once in Taha Chapter and voice of the bird "hoopoe" once in Naml Chapter. Two onomatopoeia to the sounds of natural sounds, thunder sound, once in Raad Surah and once in Baqara and four to sounds of human beings such as sounds relating to whisper once and groan three times respectively in Taha, Hud, Anbiya and Bible. Anderson believes that there are four objections of onomatopoeia on linguistic grounds proposed by some linguists. The objections are as follows: Regarding the objections above, Anderson pointed out that due to the constraints of phonological systems and the structure of the human vocal tract, the capacity of human to mimic sounds is limited and exact imitation of natural sounds by human is not possible, hence objection four is true but nevertheless cannot be used to prove that onomatopoeis are merely conventional. Moreover, since onomatopes are constrained by the phonological systems of different languages, they can only be partial imitation of natural sounds. As a matter of fact, onomatopoeia is a kind of iconism, and iconism only requires a partial resemblance of the referent Anderson, In order to conduct such a cross-linguistic comparison and
investigating the universal features, data of 12 languages from different language families were collected. Ten of them were first-hand data from native speakers collected either in person or through the Internet, while the other two were second-hand data from Internet web sites and dictionaries. And they concluded that onomatopoes are a distinct class of words, they are universal to languages. They are found in every language and due to their imitative nature, they often share some universal characteristics in different languages. Despite a common origin, they are influenced or restricted by the different phonological systems in different language and they are as productive as any other words. Hence, they can develop into nouns, verbs, adjectives and adverbs, which become part of our everyday vocabulary. It can be well concluded from his article that how the phonemes from our surrounding context can be good examples of the onomatopoeic words which can be used in comic books and also how the lettering of these onomatopoeic words enhance the beauty of comic books Guajarati effectively. Alliteration Alliteration is defined as a repetition of the first sound or sounds in two or more words that follow each other in succession. These words may be adjacent or may be separated by a word or even a few words. A simple example is "A charming chinchilla chiseled chopsticks cheerfully". Alliteration is found very often in poetry; but, is also found in many works of literature because it adds interest to the written and spoken word. It is a powerful rhetorical device used not only by poets but also by the masterful media and advertisers. It is carefully used for crafted product names, slogans which easily can stick in our heads due to having musical rhythm to our ears â€” the images that they invoke entice and excite us like Dunkin Donuts, Black Berry, Coca Cola, Chuckee Cheese in English products and Lop Lop, Pam Pam in Persian products. Firth narrating from Jespersen also dealt with Phonestheme which is a particular sound or sound sequence suggesting a certain meaning; for example, in words like glimmer, glitter and glisten, the initial cluster [gl] is associated with vision and light. He also states that some sounds have innate meanings. In his idea, the first cluster of [fl] in float, fluid, flee, flow and fly refers to movement and escape Bolinger, Iconicity in semiotics is the conceived similarity or analogy between the form of a sign and its meaning, as opposed to arbitrariness. Sapir investigated the connotative meanings of concepts used with opened and closed vowels and indicated sound symbolism of words and Jorgensen dealt with the connotative meanings of lightness vs. Dofs believed that the onomatopoeia and iconicity between English and Swedish and made a comparison between the animal sounds of both languages summing up although the sounds of animals are the same in all countries, the way of labeling for them in different languages is different and accordingly they are pronounced and applied differently. Methodology In this research regarding onomatopoeia first of all some Persian onomatopoeia were collected randomly from different sources for example Persian onomatopoeia was gathered by looking at supermarket products and English one from internet sites then they are compared contrastively to find similarities and differences between their sounds and phonemes. As Naturalists like Socrates believed there is a natural relationship between forms and meanings and exemplified the sounds of [r] and [l] in Latin as movement and softness respectively Hayes, ; accordingly Persian and English sound symbolism were gathered from different books, journals and internet sites to be compared because of having some innate meanings and hence may cleverly be used in advertising and labeling of products. To this purpose, Persian and English brands of products are gathered to see how much the manufactures are aware of the fact that using for example the fricative sounds for their brands of detergents is useful to entice and motivate the customers to buy their products and vice versa using them for the brands of soft products such as tissue papers and diapers is not beneficent enough. Results and Discussion According to Saussure , the difference among onomatopoeia is rather minor and can be ignored. In other words, he believed that because these kinds of words were derived from nature sounds, they are more or less used with the same pronunciation. And also according to Dofs , these natural sounds are not considered as perfect iconic. He believes that the sounds of animals as an example, are the same in all countries but the way of labeling in different languages is different. Before dealing with these issues, it is worthy of attention that in the following section, first some Persian and English onomatopoeia in tables attaches as appendix are compared and described to find their similarities and differences phonologically. According to table 1 appendix A , onomatopoeic activities in Persian and English can be classified into three groups: Regarding group one group one more similar onomatopoeia between English and Persian and group two approximately similar above, we
can say they are somewhat mimic sounds of the things that they refer to, then they cannot be considered as quite arbitrary sounds therefore, they can be called as onomatopoeia. However, according to group three above, while the two languages represent the same objects but they are recorded by different sounds, and none of them in any language is similar to natural sounds meaning they are not completely natural and hence they cannot be taken into account as onomatopoeia. Some persian and english onomatopoeia. Innate meanings of some phonemes As Jorgensen, Sapir, Jespersen, Bolinger, Hayes, Vahidian Kamyar and Saussure mentioned phonemes can express meanings, ideas, or feelings and most parts of meanings of the words are applied by them. These sounds can connotatively create the meanings of scratches, abrasion and detergency in the minds of people; hence applying fricative sounds are not recommended in products like tissue papers, diapers, lotions and moisturizers. In accordance with table 2, it should be considered that although phonemes in different languages have different meanings due to different phonological system, but the following consonants and vowels seem to have more or less similar meanings in the two languages: A number of sound symbolisms of the two languages from different authors narrating by Abelin Asa It is commonly found in commercials for popular name brands. Onomatopoeia is a device that is used because it helps engage the audiences as well as help them remember a nifty jingle or clever commercial. For instance the slogan for the antacid and pain reliever is "Plop, plop, fizz, fizz", which can mean a quick relief. Every trip is UK promotion to encourage the wearing of car seat belts. These sounds are used in road safety advertisements. In the UK, the onomatopoeia clunk, click which is the sound of a seatbelt when a person clamps is reminded by professional advertisers; its equivalence, click clack in Australia, used for the same goal on such signs. Brands of some products based on iconicity, alliteration and onomatopoeia. This onomatopoeia in the same way could be brightly used for the above product "Minoo", as "Mmmm Minoo" and the product "Pepsi" could be used with onomatopoeia "Puffs" as "Pepsi Puffs". The ultimate secret behind marketing or advertisements in one word is memorability. Consumers respond the most to products that have catchy tunes and slogans associated with them. Hence, these natural and none-arbitrary sounds of onomatopoeia besides alliterations and sound symbolism can be used in advertising due to their good characteristics of communications; for example, Words like "Snap, crackle and pop" are used in the product of Rice Krispies as Snap crackle pop, in which every single word as defined in the footnote is to some extent natural sound Wood. In table 3 appendix C , four products of diapers, tissue papers and moisturizers have intentionally been chosen due to having the characteristics of either softness or scratchy and abrasive detergents to see how much advertisers use sound symbolism for their products, here for example how much do they use fricative sounds for detergents and non-fricative ones for soft products such as diapers, tissue papers and moisturizers. The sound symbolism of [b] meaning power and dignity has been used as the first sound of English product BORAX which seems can help the products to sound much more like detergents. By the way, the roles of sound symbolism and alliteration can be influential enough in "B. Regarding table one, classification of group three quite different onomatopoeia such as, activities of barking, birdcall, bumbling, chicken clucking, cock crow, crow croaking, dripping water, duck quacking, knocking and snoring, as Dofs said these natural sounds are not considered as perfect iconic. It can be because of different species of the same animals, different phonological or morphological systems of languages. We saw that although phonemes in different languages can have different meanings regarding table two due to different phonological system, both consonants and vowels seems to have more or less the same meanings in the two languages. According to the second hypothesis of this research, we can use not only from onomatopoeia and alliteration in our advertisements but also from the potential of sound symbolism. For example, fricative sounds due to having innate meaning are playing their roles very cleverly in detergents and cleansing products. They express meanings, ideas, or feelings and hence they innately create meanings in the minds of their customers. To sum up, the roles of onomatopoeia, sound symbolism and alliteration along with arbitrary words should not be ignored in advertisements because they can bring success to a company providing that the quality of the product should be excellent too. References Abelin A, Studies in Sound Symbolism, Doctoral Dissertation. MA Thesis, Goteborg University. A grammar of iconicism. Assonance and Morpheme Analysis. MA Thesis, Karstads University. John Wiley and Sons Publications. Review and analysis of a poem based on Jacobson. Journal of Persian language and literature.
Chapter 6: Symbolic

Kinds of Symbolism

The slightest survey of different epochs of civilization discloses great differences in their attitude towards symbolism. Architecture was symbolical, ceremonial was symbolical, heraldry was symbolical. With the Reformation a reaction set in. But such symbolism is on the fringe of life. It has an unessential element in its constitution. The very fact that it can be acquired in one epoch and discarded in another epoch testifies to its superficial nature. There are deeper types of symbolism, in a sense artificial, and yet such that we could not get on without them. Language, written or spoken, is such a symbolism. The mere sound of a word, or its shape on paper, is indifferent. The word is a symbol, and its meaning is constituted by the ideas, images, and emotions, which it raises in the mind of the hearer. There is also another sort of language, purely a written language, which is constituted by the mathematical symbols of the science of algebra. In some ways, these symbols are different to those of ordinary language, because the manipulation of the algebraical symbols does your reasoning for you, provided that you keep to the algebraic rules. This is not the case with ordinary language. You can never forget the meaning of language, and trust to mere syntax to help you out. In any case, language and algebra seem to exemplify more fundamental types of symbolism than do the Cathedrals of Medieval Europe.

Symbolism and Perception

There is still another symbolism more fundamental than any of the foregoing types. We look up and see a coloured shape in front of us, and we say, “there is a chair.” But what we have seen is the mere coloured shape. Perhaps an artist might not have jumped to the notion of a chair. He might have stopped at the mere contemplation of a beautiful colour and a beautiful shape. But those of us who are not artists are very prone, especially if we are tired, to pass straight from the perception of the coloured shape to the enjoyment of the chair, in some way of use, or of emotion, or of thought. We can easily explain this passage by reference to a train of difficult logical inference, whereby, having regard to our previous experiences of various shapes and various colours, we draw the probable conclusion that we are in the presence of a chair. I am very sceptical as to the high-grade character of the mentality required to get from the coloured shape to the chair. One reason for this scepticism is that my friend the artist, who kept himself to the contemplation of colour, shape and position, was a very highly trained man, and had acquired this facility of ignoring the chair at the cost of great labour. We do not require elaborate training merely in order to refrain from embarking upon intricate trains of inference. Such abstinence is only too easy. Another reason for scepticism is that if we had been accompanied by a puppy dog, in addition to the artist, the dog would have acted immediately on the hypothesis of a chair and would have jumped onto it by way of using it as such. Again, if the dog had refrained from such action, it would have been because it was a well-trained dog. Therefore the transition from a coloured shape to the notion of an object which can be used for all sorts of purposes which have nothing to do with colour, seems to be a very natural one; and we—men and puppy dogs—require careful training if we are to refrain from acting upon it. Thus coloured shapes seem to be symbols for some other elements in our experience, and when we see the coloured shapes we adjust our actions towards those other elements. This symbolism from our senses to the bodies symbolized is often mistaken. A cunning adjustment of lights and mirrors may completely deceive us; and even when we are not deceived, we only save ourselves by an effort. Symbolism from sense-presentation to physical bodies is the most natural and widespread of all symbolic modes. It is not a mere tropism, or automatic turning towards, because both men and puppies often disregard chairs when they see them. Also a tulip which turns to the light has probably the very minimum of sense-presentation. I shall argue on the assumption that sense-perception is mainly a characteristic of more advanced organisms; whereas all organisms have experience of causal efficacy whereby their functioning is conditioned by their environment. On Methodology

In fact symbolism is very largely concerned with the use of pure sense-perceptions in the character of symbols for more primitive elements in our experience. Accordingly since sense-perceptions, of any importance, are characteristic of
high-grade organisms, I shall chiefly confine this study of symbolism to the influence of symbolism on human life. It is a general principle that low-grade characteristics are better studied first in connection with correspondingly low-grade organisms, in which those characteristics are not obscured by more developed types of functioning. Conversely, high-grade characters should be studied first in connection with those organisms in which they first come to full perfection. Of course, as a second approximation to elicit the full sweep of particular characters, we want to know the embryonic stage of the high-grade character, and the ways in which low-grade characters can be made subservient to higher types of functioning. The nineteenth century exaggerated the power of the historical method, and assumed as a matter of course that every character should be studied only in its embryonic stage. Fallibility of Symbolism There is one great difference between symbol-ism and direct knowledge. Direct experience is infallible. What you have experienced, you have experienced. But symbolism is very fallible, in the sense that it may induce actions, feelings, emotions, and beliefs about things which are mere notions without that exemplification in the world which the symbolism leads us to presuppose. I shall develop the thesis that symbolism is an essential factor in the way we function as the result of our direct knowledge. Successful high-grade organisms are only possible, on the condition that their symbolic functionings are usually justified so far as important issues are concerned. But the errors of mankind equally spring from symbolism. It is the task of reason to understand and purge the symbols on which humanity depends. An adequate account of human mentality requires an explanation of i how we can know truly, ii how we can err, and iii how we can critically distinguish truth from error. Such an explanation requires that we distinguish that type of mental functioning which by its nature yields immediate acquaintance with fact, from that type of functioning which is only trustworthy by reason of its satisfaction of certain criteria provided by the first type of functioning. Definition of Symbolism After this prefatory explanation, we must start from a formal definition of symbolism: The human mind is functioning symbolically when some components of its experience elicit consciousness, beliefs, emotions, and usages, respecting other components of its experience. It requires a ground founded on some community between the natures of symbol and meaning. But such a common element in the two natures does not of itself necessitate symbolic reference, nor does it decide which shall be symbol and which shall be meaning, nor does it secure that the symbolic reference shall be immune from producing errors and disasters for the percipient. We must conceive perception in the light of a primary phase in the self-production of an occasion of actual existence. In defence of this notion of self-production arising out of some primary given phase, I would remind you that, apart from it, there can be no moral responsibility. The potter, and not the pot, is responsible for the shape of the pot. An actual occasion arises as the bringing together into one real context diverse perceptions, diverse feelings, diverse purposes, and other diverse activities arising out of those primary perceptions. Here activity is another name for self-production. Experience as Activity In this way we assign to the percipient an activity in the production of its own experience, although that moment of experience, in its character of being that one occasion, is nothing else than the percipient itself. Thus, for the percipient at least, the perception is an internal relationship between itself and the things perceived. In analysis the total activity involved in perception of the symbolic reference must be referred to the percipient. Such symbolic reference requires something in common between symbol and meaning which can be expressed without reference to the perfected percipient; but it also requires some activity of the percipient which can be considered without recourse either to the particular symbol or its particular meaning. Considered by themselves the symbol and its meaning do not require either that there shall be a symbolic reference between the two, or that the symbolic reference between the members of the couple should be one way on rather than the other way on. The nature of their relationship does not in itself determine which is symbol and which is meaning. There are no components of experience which are only symbols or only meanings. The more usual symbolic reference is from the less primitive component as symbol to the more primitive as meaning. This statement is the foundation of a thorough-going realism. It does away with any mysterious element in our experience which is merely meant, and thereby behind the veil of direct perception. It proclaims the principle that symbolic reference holds between two components in a complex experience, each intrinsically capable of direct recognition. Any lack of such conscious analytical recognition is the fault of the defect in mentality on the part of a comparatively low-grade percipient.
Language To exemplify the inversion of symbol and meaning, consider language and the things meant by language. A word is a symbol. But a word can be either written or spoken. Now on occasions a written word may suggest the corresponding spoken word, and that sound may suggest a meaning. In such an instance, the written word is a symbol and its meaning is the spoken word, and the spoken word is a symbol and its meaning is the dictionary meaning of the word, spoken or written. But often the written word effects its purpose without the intervention of the spoken word. Accordingly, then, the written word directly symbolizes the dictionary meaning. But so fluctuating and complex is human experience that in general neither of these cases is exemplified in the clear-cut way which is set out here. Often the written word suggests both the spoken word and also the meaning, and the symbolic reference is made clearer and more definite by the additional reference of the spoken word to the same meaning. Analogously we can start from the spoken word which may elicit a visual perception of the written word. This is certainly true, and human nature sometimes works that way. For example, if you are a poet and wish to write a lyric on trees, you will walk into the forest in order that the trees may suggest the appropriate words. Thus for the poet in his ecstasy or perhaps, agony of composition the trees are the symbols and the words are the meaning. He concentrates on the trees in order to get at the words. But most of us are not poets, though we read their lyrics with proper respect. For us, the words are the symbols which enable us to capture the rapture of the poet in the forest. The poet is a person for whom visual sights and sounds and emotional experiences refer symbolically to words. Thus in the use of language there is a double symbolic reference: When in an act of human experience there is a symbolic reference, there are in the first place two sets of components with some objective relationship between them, and this relationship will vary greatly in different instances. In the second place the total constitution of the percipient has to effect the symbolic reference from one set of components, the symbols, to the other set of components, the meaning. In the third place, the question, as to which set of components form the symbols and which set the meaning, also depends on the peculiar constitution of that act of experience. Presentational Immediacy The most fundamental exemplification of symbolism has already been alluded to in the discussion of the poet and the circumstances which elicit his poetry. We have here a particular instance of the reference of words to things. But this general relation of words to things is only a particular instance of a yet more general fact. Our perception of the external world is divided into two types of content: This type is the experience of the immediate world around us, a world decorated by sense-data dependent on the immediate states of relevant parts of our own bodies.

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Virginia, that symbol for romance throughout the world of English speech: Virginia, which was captured for that world in the romantic period of English history by Sir Walter Raleigh, its most romantic figure: Virginia, which has been true to its origin and has steeped its history in romance.

Chapter 8 : Phonetic symbols

However, in contrast to the 26 letters, the ampersand does not represent a speech sound although other characters that were dropped from the English alphabet did, such as the Old English thorn, wynn, and eth.

Chapter 9 : Judaism Hebrew Alphabet

'The lily has always had strong symbolic value, though its meaning and symbolism have changed through the ages.' 'They either remained blissfully ignorant about the deep symbolism of these images or deliberately ignored it.'