

poetry prize and organizes celebrations on *Commonwealth Day* (the first Monday in March). Its board of governors includes the high commissioners (ambassadors) in London of its member nations.

See (British dependencies asterisked) *ANGUILLA, ANTIGUA & BARBUDA, *ASCENSION (ISLAND), AUSTRALIA, BAHAMAS, BANGLADESH, BARBADOS, BELIZE, *BERMUDA, BOTSWANA, BRITISH EMPIRE, *BRITISH INDIAN OCEAN TERRITORY, BRUNEI, CANADA, *CAYMAN ISLANDS, CYPRUS, DOMINICA, EXAMINING IN ENGLISH, *FALKLAND ISLANDS, FIJI, GAMBIA, GHANA, *GIBRALTAR, GUYANA, *HONG KONG, INDIA, KENYA, KIRIBATI, LESOTHO, MALAWI, MALAYSIA, MALDIVES, MALTA, MAURITIUS, *MONTSERRAT, NAURU, NEWSPAPER, NEW ZEALAND, NIGERIA, PAKISTAN, PAPUA NEW GUINEA, SAINT CHRISTOPHER & NEVIS, *SAINT HELENA, SAINT LUCIA, SAINT VINCENT & THE GRENADINES, SEYCHELLES, SIERRA LEONE, SINGAPORE, SOLOMON ISLANDS, SRI LANKA, SWAZILAND, TANZANIA, TONGA, TRINIDAD & TOBAGO, *TRISTAN DA CUNHA, TURKS & CAICOS ISLANDS, TUVALU, UGANDA, UNITED KINGDOM (OF GREAT BRITAIN AND NORTHERN IRELAND), THE VANUATU, *VIRGIN ISLANDS (BRITISH), WESTERN SAMOA, ZAMBIA, ZIMBABWE. [AFRICA, AMERICAS, ASIA, EUROPE, HISTORY, NAME, OCEANIA]. T.MCA.

COMMONWEALTH CARIBBEAN. A collective term for Caribbean countries that are members of the Commonwealth and usually also those territories that continue to be dependencies of Great Britain. See CARIBBEAN, COMMONWEALTH. [AMERICAS, NAME]. T.MCA.

COMMONWEALTH LITERATURE, sometimes more broadly *Post-colonial Literature in English*. Terms for literature in English in the countries of the Commonwealth (usually excluding the United Kingdom). The term *Commonwealth Literature* is used in some centres of higher education to name courses covering literary works in territories that were once part of the British Empire, and may include for reasons of completeness countries that are not members of the Commonwealth, such as South Africa. Journals discussing this literature include: *World Literature Written in English* (based in North America, founded in 1962), *The Journal of Commonwealth Literature* (England, 1965), *The CRNLE Reviews Journal* (Centre for Research in the New Literatures of English, Flinders U., Bedford Park, South Australia, 1980). The literary journal *Ariel* (1962) devotes substantial space to the subject.

See AFRICAN LITERATURE IN ENGLISH, AUSTRALIAN LITERATURE, BRITISH EMPIRE, CANADIAN LITERATURE IN ENGLISH, CARIBBEAN LITERATURE

IN ENGLISH, COMMONWEALTH, ENGLISH LITERATURE, INDIAN ENGLISH LITERATURE, JONES (J.), NEW ZEALAND LITERATURE, SOUTH AFRICAN LITERATURE IN ENGLISH, WORLD LITERATURE WRITTEN IN ENGLISH. [AFRICA, AMERICAS, ASIA, LITERATURE, OCEANIA, VARIETY]. G.D.K.

COMMUNICATION [14c: through French from Latin *communicatio/communicationis* making common]. A fundamental concept in the study of behaviour, whether by humans, animals, or machines, that acts as a frame of reference for the concept of *language*. Communication refers to the transmission of information (a *message*) between a source and a receiver, using a signalling system. In linguistic studies, both source and receiver are human, the system involved is a language, and the idea of response to feedback (a message) holds a central place. In theory, communication is said to have taken place if the information received is the same as that sent. In practice, we have to allow for all kinds of interfering factors (technically known as *noise*), which reduce the efficiency of the transmission, such as poor articulation or hearing, extraneous noise, and unconscious personal associations for words.

The study of human communication in all its modes is known as *semiotics*. Although in principle any of the five senses (six, if telepathy is conceded) can be used as a medium of communication, in practice only three (tactile, visual, aural) are implemented in both active (*expressive*) and passive (*receptive*) ways. Tactile communication involves touch (as in shaking hands, grasping someone's arm or shoulder, stroking, and punching) and the manipulation of physical distance and body orientation in order to communicate indifference or disagreement. The study of tactile communicative behaviour is *proxemics*. Visual communication involves the use of facial expressions (as in smiling, winking, and eyebrow flashing, which communicate a wide range of emotions) and gestures and body postures of varying levels of formality (such as waving, gesturing rudely, kneeling, bowing, blessing). Often, visual effects interact closely with speech: movements of the hands and head tend to coincide with points of greatest spoken emphasis, and may convey particular nuances of meaning not easy to communicate in speech (such as the drawing of inverted commas in the air to signal a special meaning). The study of visual non-verbal communicative behaviour is *kinesics*.

The chief branch of communication studies involves the oral-aural mode, in the form of speech, and its systematic visual reflex in the form of writing. These are the verbal aspects of

communication, distinguished from the non-verbal (kinesic and proxemic) aspects, often popularly referred to as *body language*. A clear boundary needs to be drawn between these domains. The term *language* is usually restricted to speech and writing (and sign, in the case of deaf sign language), because these mediums of transmission display a highly sophisticated internal structure and creativity. Non-verbal communication, by contrast, involves relatively little creativity. In language, it is commonplace to find new words being created, and sentences varying in practically infinite complexity. In this respect, languages differ markedly from the very limited set of facial expressions, gestures, and body movements.

See (A)ESTHETICS, AMBIGUITY, ARGUMENT, ARTIFICIAL LANGUAGE, BIBLIOGRAPHY, BODY LANGUAGE, BOOK, CHILD LANGUAGE ACQUISITION, CINEMA, CLASSICAL LANGUAGE, CODE, COMMUNICATIVE SHIFT, COMPUTER, CONTEXT, CONVERSATION, DIALOGUE, DISAMBIGUATE, FEEDBACK, FLUENCY, FORMULA, GESTURE, HANDWRITING, HUMOUR, INFORMATION, KNOWLEDGE REPRESENTATION, LANGUAGE, LANGUAGE SHIFT, LIBRARY, LINGUA FRANCA, LINGUISTICS, LITERACY, LOGIC, MEANING, MEDIA, MEDIUM, MESSAGE, MNEMONIC, MONOLOGUE, MOTION PICTURE, NARRATIVE, NONSENSE, NUMERAL, ORACY, ORALITY, PARAPHRASE, RADIO, REDUNDANCY, REFERENCE, SEMANTICS, SEMIOTICS, SENSE, SIGN, SIGNAL, SIGN LANGUAGE, SPEECH ACT, STANDARD, STRUCTURALISM, STRUCTURE, STYLE, STYLISTICS, SYLLOGISM, SYMBOL, TECHNOLOGY, TELL, TRANSLATION, USAGE, VERNACULAR, WORD, WRITING (WRITING SYSTEM). [LANGUAGE, MEDIA]. D.C. Argyle, M. 1975. *Bodily Communication*. London: Methuen.

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COMMUNICATION DISORDER. See LANGUAGE PATHOLOGY.

COMMUNICATIVE APPROACH. See LANGUAGE TEACHING.

COMMUNICATIVE COMPETENCE [1970s: associated with the US anthropologist Dell Hymes]. A term in sociolinguistics for a speaker's underlying knowledge of the rules of grammar (understood in its widest sense to include phonology, orthography, syntax,

lexicon, and semantics) and rules for their use in socially appropriate circumstances. The notion is intended to replace Noam Chomsky's dichotomy of competence and performance. *Competence* is the knowledge of rules of grammar, *performance*, how the rules are used. Speakers draw on their competence in putting together grammatical sentences, but not all such sentences can be used in the same circumstances: *Close the window* and *Would you mind closing the window, please?* are both grammatical, but they differ in their appropriateness for use in particular situations. Speakers use their communicative competence to choose what to say, as well as how and when to say it. See COMPETENCE AND PERFORMANCE, LANGUAGE TEACHING. [LANGUAGE]. S.R.

COMMUNICATIVE SHIFT [1980s]. A radical change in the technology and practice of communication, such as the development of printing with movable alphabetic type in 15c Europe. There have been many such shifts, the most significant of which appear to be: the shift to speech (c.50,000–60,000 years ago); to script (c.5,500 years ago); to print (c.500 years ago); to the computer and screen (in the last 50 years or so).

The first shift. Little is known about how, when, and where people began to speak, but researchers generally agree that speech is a defining feature of the subspecies *Homo sapiens sapiens*, which has been in existence for at least 50,000 years. In relation to a human lifetime, the development of speech has been a long, slow process, but in evolutionary terms it is recent, brief, and swift. In its development, apparatus primarily used for breathing, eating, and drinking (the lungs, throat, mouth, and nose) has been adapted, along with the larynx, for a secondary purpose which did not displace but rather added to the various prior uses. Speech is both genetic and cultural: unimpaired babies have it as a birthright, but need priming and the opportunity to develop it. All later communicative shifts differ from speech in being cultural alone and requiring formal training in their use.

Storage speech. There is a considerable difference between everyday speech and the styles in which the lore of an oral community are preserved. The US classicist Eric Havelock has called such lore 'the tribal encyclopedia' (1963, below). To make such an encyclopedia possible, a subshift appears to have developed (perhaps c.15,000 years ago) through which the structured transmission from generation to generation of myth, genealogy, and other forms of orature became possible. This subshift into *storage speech* apparently consisted of styles and patterns in rhythm, rhetoric, narrative, plot, theme, and archetype,

LAMPOON [17c: from French *lampon*, perhaps from *lampons* let us drink: a refrain in popular songs]. A written attack on a person's character, ranging from graffiti to elegant composition and expressing a desire to wound publicly. Lampoons may occur in an extended satire, as with Dryden's presentation of the Duke of Buckingham as Zimri in 'Absalom and Achitophel' (1681), and Pope's attack on Addison as Atticus in 'An Epistle to Dr Arbuthnot' (1735). Verbal attacks on public figures have always been popular, and the UK magazine *Private Eye* (founded 1961) is a current specialist in the field. Television has added visual caricature, as in the British puppet show *Spitting Image*. See CARICATURE, PARODY. [LITERATURE]. R.C.

LANCASHIRE. (1) A north-western county of England whose name is historically associated with the city of Lancaster and the Duchy of Lancaster (which, unlike the Duchy of York, has no duke). It is administered from the city of Preston. (2) The dialect of the county, part of Northern English, and related to the Cumbrian and Geordie dialects to the north, and the Yorkshire dialect to the east, while also having features of the Midland dialect area. Some scholars give the town of Rawtenstall as the source of the alliterative 14c poem in North Midland dialect, *Sir Gawain and the Green Knight*. Although the Lancashire dialect is particularly associated with the cotton towns of the south-east, such as Burnley, Bolton, and Rochdale, it has many varieties, including the urban dialects of Manchester and Liverpool.

Pronunciation. (1) Lancashire shares many features of pronunciation with other Midland and Northern regions of England, accents ranging from the regional through the RP-influenced to RP. (2) Regional pronunciation is non-rhotic, except for a small and decreasing number of speakers in Rochdale, Accrington, and Preston. (3) Word-initial /h/ tends to be lost in frequently used words such as *house* and *hat*. (4) The same vowel /a/ is used for words such as *gas* and *grass*, *Sam* and *psalm*. (5) There is usually no distinction between the vowels in such words as *hoot* and *hut*, which are homophones pronounced /hut/. Among RP-influenced speakers, *book* is often pronounced /buk/, a usage that can be considered a shibboleth of Lancashire speech. (6) The long /u/ vowel is sometimes diphthongized in such words as *moon* /muən/ and *school* /skuəl/, especially to the north of Burnley. (7) There is a tendency to use the monophthongs /e, o, ε/ in words such as *take*, *soap*, *square*, where RP has diphthongs. (8) In the south, there is a tendency to round the /a/ vowel when it precedes a nasal, particularly /m/ and

/n/ in words such as *ham* /həm/ and *hand* /hɒnd/. (9) Word-initial /l/ as in *land* and *look* is often dark, and the /l/ in *-ld* clusters is often lost, *old* and *cold* being realized as 'owd' /aud/ and 'coid' /kaud/. (10) In words ending in /ŋ/ a final /g/ is sounded, as in 'long-g' /lɒŋg/ for *long*, 'sing-ging-g' for *singing*. (11) As in Welsh English, intervocalic consonants are sometimes lengthened in the south, making *chapel* sound like 'chap-pel' and *biting* like 'bite-ting'. (12) In the west, especially around Chorley and Southport, there has been a tendency to add a parasitic nasal after word-final plosives, as in *I've hurt my leg-n* and *They were but lad-ns* They were only boys. This feature is rare in the speech of people under 60.

Grammar. (1) There are many working-class structures such as multiple negation (*I haven't done nothing*), the use of *them* as a demonstrative adjective (*I don't talk to them people*), and the use of non-standard verb forms (*I seen, he done*). (2) In southern, rural Lancashire, 'aw' and '(h)oo' continue to be occasionally used for *I* and *she*: see verse below. In the south-east, *thou* and *thee* have been traditionally used, as in neighbouring Yorkshire, as a marker of intimacy and solidarity. However, the standard pronouns *I, she, you* are increasingly being used in all sections of society. (3) There is a tendency to drop the *to* in infinitive constructions, especially when the first verb ends in a *t*, as in *What d'you want do?* (4) The definite article is often reduced to /θ/ before both vowels and consonants: see verse below. (5) The negative modal verb *maun't* (mustn't) is sometimes used in rural areas, but the positive form *maun*, as used in Scots and in Northern Ireland, is rare. (6) As in many northern areas of Britain, such forms as *I've not seen it* are more widely used than *I haven't seen it*. (7) *Owt* (anything) and *nowt* (nothing) occur frequently, as in *I didn't say owt* and *He gave us nowt*. (8) *Right* and more recently *dead* and *well* are used as colloquial intensifiers, as in *We were right/dead lucky* and *They were well merry* (quite drunk).

Vocabulary. Lancashire shares many dialect words with other parts of northern Britain, including *elder* an udder, *freet* superstition, *fuddle* a drinking bout, *mither* to scold, and *oxter* an armpit. Items that do not occur elsewhere include *allicker* vinegar, *deggin'-can* watering can, *judy* a girl, *kay-fisted* left-handed, *maiden* a clothes-horse. However, most of these words are no longer widespread and are used only by old people, comedians, and dialectologists.

Literary Lancashire. The first well-known writer in dialect was John Collier (1708-86), a schoolmaster who lived near Rochdale and wrote under the pen name 'Tim Bobbin'. The most

famous is an admirer of his, Edwin Waugh (pronounced 'Waff'), the son of a shoe-maker who became a journeyman printer and later a full-time writer (1817-90). He wrote, among other things, of the oppression of a work system that forced a father to leave home to gain employment. In the following lines, a woman 'reports' to her absent husband:

When aw put little Sally to bed,
Hoo cried, 'cose her feyther weren't theer,
So aw kiss'd th' little thing, an aw said
Thae'd bring her a ribbin fro' th' fair.
An' aw gav' her her doll, an' some rags,
An' a nice little white cotton-bo';
An aw kiss'd her again, but hoo said
'At hoo wanted to kiss thee an' o.

[thae thou/you, bo' ball, 'at that, o all]

Like other writers of dialect, Lancashire poets have tended to be obsessed with standard spelling and inclined to use apostrophes freely to mark 'lost' letters, some of which were not sounded in standard English either (as in *kiss'd*, above). Organized interest in the dialect centres on the *Lancashire Dialect Society*, founded in 1951 largely through the efforts of the late G. L. Brook, Professor of English Language at the U. of Manchester. The Society publishes an annual journal devoted to the academic study of, and writing in, the dialect. Past articles have covered such matters as inshore fishing terms, nicknames, and a survey of Lancashire bird names. The collection *Songs of the People*, edited by Brian Hollingworth (Manchester University Press, 1977), contains examples of conservative dialect usage. See CUMBRIA, DIALECT IN ENGLAND, ISLE OF MAN, MIDLANDS, NORTHERN ENGLISH, SCOUSE, YORKSHIRE. [EUROPE, VARIETY]. S.E., L.T.

LANGUAGE [13c: from Old French *lang(u)age*, from Latin *lingua* tongue]. (1) A human system of communication which uses structured vocal sounds and can be embodied in other media such as writing, print, and physical signs. Most linguists currently regard the faculty of language as a defining characteristic of being human. (2) A particular instance of this system, such as Arabic, French, English, Kwakiutl, Sanskrit, Swahili. (3) Any more or less systematic means of communicating, such as animal cries and movements, code, gesture, machine language, or metaphorically: the *language of dreams*; the *language of love*. (4) The usage of a special group, such as scientific language, technical language, jargon, slang. (5) Usage that is socially suspect, often with a modifier, as in *bad/foul/strong language*, but sometimes alone, as in *Mind your language!*

Students of language. Language is the concern of linguistics, the systematic or scientific study of

language, and those who practice it are linguists. They do not, however, monopolize the study of language and languages, which takes various other forms. Many literary humanists, in particular, feel that objective analysis cannot replace the subjective insights of those steeped in literature; some deny or doubt the usefulness of linguistics.

The nature and properties of language. Language is a system in which basic units are assembled according to a complex set of rules. There is a major division between *natural language* (traditional human use of languages) and *artificial language* (devised languages like Esperanto; computer languages like BASIC). Human communication is multimodal, in that speech, gesture, writing, touch, etc., all interact. Language as such has the following properties:

(1) *A vocal-auditory channel.* This channel is often referred to as the *phonic medium*, that is, sounds produced by the vocal organs, which are then received by the ear.
(2) *Convertibility to other media.* Such media are writing and print (the *graphic medium*), sign language (a *visual medium*), and Braille (a *tactile medium*).
(3) *Use of arbitrary symbols.* There is no link in most words between the form used and the meaning expressed.
(4) *Duality or double articulation.* Language is made up of two layers: a layer of sounds, in which the units (phonemes) do not normally have meaning, but combine into another layer which does.
(5) *Interdependence.* Language can be regarded as an integrated structure in which the role of every item is defined by that of all the other items in the same system.

(6) *Open-endedness (productivity, creativity).* The number of utterances which can be produced is indefinitely large.
(7) *Displacement.* Language is used to refer to events removed in time and place, and to situations which never existed, as in lying and telling imaginative stories.
(8) *Continual change.* Language is always changing, and there is no evidence that overall progress or decay results from such change.
(9) *Turn-taking.* Spoken language involves structured interchanges in which people take it in turns to talk.

In addition to these features, there has in recent years been a search for universal characteristics which are somewhat more abstract. The difficulty of finding such universals has led to renewed interest in assigning languages to different types.

Language as a mental phenomenon. Language appears to be behaviour that is controlled by

maturation, in that it is 'programmed' to emerge at appropriate stages in an individual's development, as long as the nervous system and the environment are normal. Some language disorders are environmental; others may be inherited. Language ability is believed by most linguists to be genetically in-built, at least in its broad outlines, though the nature and extent of the innate contribution is controversial. The mental aspects of language are the concern of *psycholinguistics*, which deals primarily with the acquisition, comprehension, and production of language. Some theoretical linguists also attempt to produce models of the human language faculty, though many of these are controversial. The link between language and thought is another contentious issue. Few linguists accept the claim that language determines thought, but many consider that language has some influence on the way a person thinks.

Language as a social phenomenon. The social aspects of language are the concern primarily of *sociolinguistics* and *anthropological linguistics*. There have been various attempts to define the sociocultural notion of 'a language'. Political and geographical boundaries do not necessarily coincide with linguistic boundaries, nor do ethnic names: many Belgians, for example, speak French. Different varieties of the 'same' language may be mutually incomprehensible even within the same country: in England, a Cockney accent may not be understood by someone with a Geordie accent. Linguists usually therefore regard a language as being defined by those who speak it: the many varieties of English used around the world are all defined as English because this is the language the speakers agree that they are speaking. A variety, however, may be regarded by its speakers as a distinct language if there is a strong literary, religious, or other tradition, as in the case of Scots.

Variation in a language. Within a language, there are subdivisions traditionally known as *dialects*, increasingly as *varieties*, which are most commonly geographical but may also be social. A dialect is more than a simple difference of pronunciation. In the British Isles, many people speak the same dialect of English, but with different accents. Sometimes, one dialect becomes socially prestigious and is adopted as the norm; it is then usually referred to as the 'standard' language. Social variation in language may be due to social class, ethnic origin, age, and/or sex, and within these, to the level of formality employed at any time. Sometimes this variation remains stable, but is often the forerunner of a change. Language shift usually appears as variation within a community, one

variant increasing in frequency of use and in its distribution.

Languages in contact. The use of more than one language is common, particularly in frontier regions and in polyglot countries. Also common is the use of a restricted form of a language for a specialized purpose, such as the restricted variety of English used worldwide for air traffic control. Occasionally, formal and informal varieties of the same language may differ to such an extent that they are used virtually as different languages, as until recently in modern Greece. Sometimes, contact between languages may give rise to a system so different from the original(s) that it can no longer be regarded as the same language. A *pidgin* is a limited language system, with rules of its own, used for communication between people with no common language. A *creole* is a pidgin which has become the first language of a community. A *mixed language* is one in which elements from two or more languages have become so intertwined that it is unclear which is the 'basic' language.

The world's languages. There is no agreed figure for the number of languages spoken in the world today. Estimates cluster around 4,000–5,000, with a great deal of variation on either side. Some of the reasons for this uncertainty are: (1) From a linguistic point of view, some parts of the world remain unexplored, including areas where it is known that many languages are in use, such as New Guinea and Central Africa. The rate at which languages are dying, in the face of Western exploration, as in Amazonia, is an unknown factor. (2) Only after a great deal of linguistic enquiry does it become apparent whether a newly encountered community turns out to be speaking a new language or a dialect of an already 'discovered' language. (3) In some areas, it is not easy to decide on the status of what is spoken. Although normally those who can understand each other's spontaneous speech would be said to be speaking the same language, even if there were noticeable differences (as with AmE and BrE, or Cockney and West Country in England), in some places such relatively minor variants are considered important indicators of social, cultural, or political differences. In such cases, it proves necessary to talk of different languages, not different dialects. This has happened, for example, with Flemish and Dutch, Hindi and Urdu, and Swedish, Danish, and Norwegian. In these circumstances, a precise statement about the number of the world's languages is impossible to obtain. Similar differences are encountered when making estimates about the number of speakers of particular languages.

Language statistics. The following statistics are based on Crystal (1987, below):

(1) *Major language groups, with numbers of native speakers* (in descending order): 1 Indo-European 2,000m; 2 Sino-Tibetan 1,040m; 3 Niger-Congo 260m; 4 Afro-Asiatic or Hamito-Semitic 230m; 5 Malayo-Polynesian or Austronesian 200m; 6 Dravidian 140m; 7 Japanese 120m; 8 Altaic 90m (central Asia); 9 Austro-Asiatic 60m; 10 Korean 60m; 11 Tai 50m (Thailand); 12 Nilo-Saharan 30m; 13 Amerindian 25m; 14 Uralic 23m (Asia); 15 Miao-Yao 7m (Indo-China); 16 Caucasian 6m (Caucasus); 17 Indo-Pacific 3m (Papua New Guinea); 18 Khoisan 50,000 (southern Africa); 19 Australian aborigine 50,000; 20 Paleo-Siberian 25,000.

(2) *Major languages, with numbers of native speakers* (in descending order): 1 Chinese 1,000m (but see CHINA); 2 English 350m; 3 Spanish 250m; 4 Hindi 200m; 5 Arabic 150m; 6 Bengali 150m; 7 Russian 150m; 8 Portuguese 135m; 9 Japanese 120m; 10 German 100m; 11 French 70m; 12 Panjabi 70m; 13 Javanese 65m; 14 Bihari 65m; 15 Italian 60m; 16 Korean 60m; 17 Tamil 55m; 18 Telugu 55m; 19 Marathi 50m; 20 Vietnamese 50m.

(3) *Major languages and official-language populations* (the 20 main languages of the world according to aggregate populations of territories where they are official, in descending order): 1 English 1,400m; 2 Chinese 1,100m; 3 Hindi 700m; 4 Spanish 280m; 5 Russian 270m; 6 French 220m; 7 Arabic 170m; 8 Portuguese 160m; 9 Malay 160m; 10 Bengali 150m; 11 Japanese 120m; 12 German 100m; 13 Urdu 85m; 14 Italian 60m; 15 Korean 60m; 16 Vietnamese 60m; 17 Persian 55m; 18 Filipino/Tagalog 50m; 19 Thai 50m; 20 Turkish 50m.

[HISTORY, LANGUAGE].

J.M.A., D.C.

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The language and languages theme

Language and linguistics

A-C. ABERCROMBIE, ABSTRACT AND CONCRETE, ACCENT, ACCEPTABILITY, ACROLECT, ADVANCED, AGGLUTINATING, AGRAMMATISM, AMBIGUITY, AMERICAN DIALECT SOCIETY, AMERICAN LANGUAGE, ANALOGY, ANALOGY AND ANOMALY, ANALYTIC, ANGLICE, ANGLICITY, ANGLOCENTRIC, ANOMIA, ANTONYM, APHASIA, APPLIED LINGUISTICS, APPROPRIATENESS/ APPROPRIACY, ARGUMENT, ARTIFICIAL LANGUAGE, ASSIMILATION, AXIOM, BABBLE, BABBLING, BABEL, BABY TALK, BAILEY (B.), BASE, BASILECT, BEGGING THE

QUESTION, BICULTURALISM, BILINGUAL DICTIONARY, BILINGUALISM, BISOCIATION, BLACK, BLOOMFIELD, BODY LANGUAGE, BOLINGER, BORROWING, BOUND AND FREE, BRIDGES, BURGESS, CAMDEN, CARETAKER LANGUAGE, CATACHRESIS, CHAUVINISM, CHILD LANGUAGE ACQUISITION, CHOMSKY, CLASSICAL LANGUAGE, CLASSIFICATION OF LANGUAGES, CODE, CODE-MIXING AND CODE-SWITCHING, COGNITIVE MEANING, COHERENCE, COHESION, COLLOCATION, COMMUNICATION, COMMUNICATIVE APPROACH, COMMUNICATIVE COMPETENCE, COMMUNICATIVE SHIFT, COMMUNITY LANGUAGE, COMPARATIVE PHILOLOGY, COMPETENCE AND PERFORMANCE, COMPONENT, COMPONENTIAL ANALYSIS, COMPOUND BILINGUALISM, COMPUTATIONAL LINGUISTICS, COMPUTING, CONNOTATION AND DENOTATION, CONSTITUENT, CONTACT LANGUAGE, CONTACT VARIETY, CONTEXT, CONTRASTIVE LINGUISTICS/ANALYSIS, CONVERSATION, CORPUS, CREOLE, CREOLE CONTINUUM, CREOLIZATION, CREOLOID, CRITICISM, CULTURE.

D-G. DEAD LANGUAGE, DE-CREOLIZATION, DEDUCTION, DEEP STRUCTURE, DEIXIS, DESCRIPTIVE AND PRESCRIPTIVE GRAMMAR, DESCRIPTIVISM AND PRESCRIPTIVISM, DEVIANT, DIACHRONIC AND SYNCHRONIC, DIALECT, DIALECTOLOGY, DIASPORA, DIASPORA VARIETY, DIGLOSSIA, DISAMBIGUATE, DISCOURSE, DISCOURSE ANALYSIS, DOUBLE ARTICULATION, DYSGRAPHIA, ECHOLALIA, ELABORATED AND RESTRICTED CODE, ELLIS, -EME, ENGLISH LANGUAGE AMENDMENT, EQUIVOCATION, ERROR ANALYSIS, ETHNIC, ETHNOCENTRIC, ETHNOLINGUISTICS, ETYMOLOGICAL FALLACY, ETYMOLOGY, ETYMON, EURODICAUTOM, EXPRESSION, EXTENSION, FALLACY, FALSE ANALOGY, FATHERESE, FAUX AMI, FEATURE, FEMINISM, FICTION, FIGURATIVE EXTENSION, FIGURATIVE LANGUAGE/USAGE, FINGER SPELLING, FIRST LANGUAGE/SECOND LANGUAGE, FLUENCY, FOLK, FOLK ETYMOLOGY, FOREIGNER TALK, FORM, FORMAL LANGUAGE, FORMULA, FREE VARIATION, FREQUENCY COUNT, FREQUENCY OF OCCURRENCE, FRIES, FUNCTION, FUSIONAL, GAIRAIGO, GENDERLECT, GENERALIZATION, GENERIC, GESTURE, GIFT OF TONGUES, GLOSSOLALIA, GRAMMAR, GRAMMATOLOGY, GRAPHEME, GRAPHIC MEDIUM, GRAPHOLOGY.

H-L. HALLIDAY, HEMPL, HERITAGE LANGUAGE, HOME LANGUAGE, HOMOGRAPH, HOMONYM, HOMOPHONY, INDEXING LANGUAGE, INDIGENIZATION, INDO-EUROPEAN ROOTS, INDUCTION, INFERENCE, INFLECTED, INFORMATION, INTERFERENCE, INTERFERENCE VARIETY, INTERLANGUAGE, INTERNATIONAL LANGUAGE, INTERNATIONAL LINGUISTIC ASSOCIATION, ISOGLOSS, ISOLATING, JESPERSEN, JONES (D.), JONES (W.), KINESICS, KOINE, KOREA/KOREAN, KURATH, LANGUAGE, LANGUAGE ACQUISITION DEVICE, LANGUAGE AWARENESS, LANGUAGE CHANGE, LANGUAGE DEATH, LANGUAGE FAMILY, LANGUAGE LEARNING, LANGUAGE PATHOLOGY, LANGUAGE PLANNING, LANGUAGE POLICE, LANGUAGE RIGHTS, LANGUAGE SHIFT, LANGUAGE TEACHING, LANGUAGE TYPOLOGY, LANGUAGE UNIVERSALS, LANGUAGE AND PAROLE, LAPUS LINGUAE, LATIN ANALOGY, LECT, LEVEL OF LANGUAGE, LEXEME, LEXICAL SEMANTICS, LEXICOLOGY, LEXICON, LINGUA FRANCA, LINGUAL, LINGUIST, LINGUISTIC, LINGUISTIC ASSOCIATION OF CANADA AND THE UNITED STATES, LINGUISTIC ASSOCIATION OF GREAT BRITAIN, LINGUISTIC ATLAS, LINGUISTIC ATLAS OF ENGLAND, LINGUISTIC ATLAS OF THE UNITED STATES AND CANADA, LINGUISTIC