

## **Different Perspectives on the Origin of Language and the Evidences from the Field of Language Acquisition**

**Assistant Prof. Dr. Hüsnü CEYLAN**  
Trakya University Faculty of Education  
Foreign Languages Department  
English Language Teaching  
Edirne –Turkey

### **Abstract**

*Many of us ask questions on the origin of Language and throughout the history of mankind different people from various disciplines have thought and shared their ideas. There was also some time that this issue had been banned to be discussed because the discussion led to no conclusion. In the twentieth century, however, the discussions started again, linguists and scientists from various fields shared their ideas. This study aims to present some ideas from the latest studies from different disciplines and to discuss the issue by comparing them with the evidences from the field of Language Acquisition. The evidences from the field of Language Acquisition do not contradict with the ideas from the other disciplines. In all of these fields language is seen as a species-specific feature and human beings must have possessed this faculty from the very start of their existence on this planet.*

**Keywords:** Language, Origin of Language, Linguistics, Language Acquisition, Input, Brain Research, Genetics, Philosophy, Anthropology, Religion

### **I. Introduction**

Linguists, psycholinguists, language specialists, philosophers or scientists from various other fields have tried to define what language is and it seems that their definitions have many common elements in them.

*“ Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntary produced symbols.”( Edward Sapir,1921)*

*“ A language is a system of arbitrary vocal symbols by means of which a social group cooperates.” ( B.Bloch and G.Trager,1942) “ From now on I will consider a language to be a set of sentences, each finite in length and constructed out of a finite set of elements.” ( Noam Chomsky,1957) “ We can define language as a system of communication using sounds or symbols that enable us to express our feelings, thoughts, ideas and experiences.”( E.Bruce Goldstein,2008)*

*“ Language is succinctly defined in our glossary as a human system of communication that uses arbitrary signals such as voice sounds, gestures, or written symbols. But frankly language is far too complicated, intriguing, and mysterious to be adequately explained by a brief definition.”( Richard Nordquist,2016)*

The most common elements in the definitions of language are that it uses arbitrary symbols, sounds and that this faculty is a human trait. It is known that other species also use some kind of a language among their own kind but language that the human beings use is unrivalled in its capability. As Pinker points it out, no animal is capable of speaking in the manner in which people can speak. Speech is a peculiarly human trait. (The Language Instinct) Harrub, B. et al (2003) conclude their article “The origin of language and communication” by stating that the evidence conclusively implies that humans were created with the unique ability to employ speech for communication. Many experiments have been conducted in order to determine whether human beings are the only species that possess a language system the way they do. These experiments have failed to find any other species capable of using a system similar to the human language. In this respect, it can be said that ‘language’ is one of the distinguishing characteristics of the human beings from other species. At this point many questions can be asked about language; if this is the reality about language at what time in history did language appear?

How did human language emerge? Did it emerge by gradual evolution steps? Did the first man and woman possess language? Why didn't language appear in other species? Is it granted to human beings by a creator? Is it in our genes? And etc. Such questions about language and its origin have been asked since the existence of mankind and many philosophers, linguists, anthropologists, scholars and scientists tried to answer such questions by using information from their own fields. A summary of the discussions from various fields will follow in the next part.

## **2. Perspectives on the Origin of language**

### **2.1 Evolutionary Ideas**

Evolutionists believe that the human being evolved from some kind of animal and this animal according to them was a kind of an ape and that's why they still consider chimpanzees, gorillas or other kinds of apes as our nearest relatives. Corballis, M.(2002,in *From Hand to Mouth*) for example states that :

*"My own view is that language developed much more gradually, starting with the gestures of apes, then gathering momentum as the bipedal hominids evolved. The appearance of the larger genus Homo some 2 million years ago may have signalled the emergence and later development of syntax, with vocalisations providing a mounting refrain. What may have distinguished Homosapiens was the final switch from a mixture of gestural and vocal communication to an autonomous vocal language, embellished by gesture but not dependent on it."*

In today's communication it is clear that we use a vocal language together with a gestural language ( Non-verbal or Body Language) but Corballis cannot state an exact date of the switch from gesture to vocal sounds and the years he states are just speculation because it is very difficult to calculate this kind of evolution by just looking at and experimenting on some human skeleton. Likewise Condillac (1746) stressed that man's first efforts at communication must have involved only signs that are self-explanatory ( such as threatening postures),not signs whose meaning depends on convention. Condillac believed that the element of spoken language must at first have followed the order of acquisition that was natural in sign language, and that common objects (e.g. fruit, tree ) would be first to be named.(In *New Perspectives on the Origins of Language*-2013:13) Other evolutionists like Monboddo ( 1774:459) held that there was no need for language until man came together in communities. Just like Corballis and Condillac, Monboddo believed that facial expressions, gestures, paintings, inarticulate cries and imitative sounds would have comprised the early repertoire of communication abilities. In addition to this Monboddo also believed that sounds must have been available before they could be used for communication. He suggested that man is predisposed to imitate the noises he hears in his environment and builds an onomatopoeic repertoire of articulated sounds and enlarges his stock of words. Herder (1772) in his book 'Abhandlung' states that languages comprising conventional sounds were preceded by natural languages consisting of gestures, postures, exclamations of emotions, and onomatopoeic sounds. Herder adds that man is not guided by instincts to the same degree as other animals are. He thinks that man is superior to other animals because they act in harmony with their instincts. In the 19<sup>th</sup> century, Charles Darwin also pointed to a gestural theory by stating that: *" I cannot doubt that language owes its origins to the imitation and modification of various natural sounds, and man's own distinctive cries, aided by signs and gestures."* Darwin,C. (1896:87) In line with the above mentioned ideas Corballis states that children begin to communicate intentionally using manual gestures from as early as 10 months of age. The dominant gestures are deictic, especially pointing, and are used both to request and to label objects, people, and events. Words are gradually introduced, but even at 16 months of age manual gestures are more frequent than spoken words. By 20 months, the balance has shifted, and spoken words become more frequent. At this point it can be said that children-babies gain their ability to speak with the help of a gestural language first position just as the evolutionists believe it to be.

### **2.2. Ideas from the field of Philosophy**

Philosophers saw the origin of language as a fundamental building block in the formation of knowledge. As Sylvain Auroux writes the eighteenth century constituted a 'turning point' in our intellectual tradition : the question of the origin of languages became a question for 'natural philosophy' or speculation, which in most cases avoided recourse to religion. Philosophers were divided into two groups regarding the origin of language; these were the conventionalists and the naturalists. The conventionalists hypothesized that the relationship between the form of language (i.e. primarily the sounds and words) and meaning was essentially arbitrary, a convention of society. The naturalists hypothesized that the form of a word (i.e. its sounds ) had a natural association with its referent in the real world.

Thus the ideas of naturalists seems to be the same with that of the evolutionists. They thought that through studying the derivational history of words (etymology) the naturalists intended to demonstrate that the origin of all languages was ultimately relatable to words which directly reflected the meanings of their referents. Among philosophers there was also a group of philosophers who were in favour of a historical model. These philosophers thought that all languages share a common ancestor and the origin of language could be traced back by a search for resemblances among all languages to reconstruct the 'original language' of humanity; and by a search for resemblances among the languages that make up a single family descended from a common ancestor and reconstruction of the latter. (Lefebvre, et al , 2013:47)

### 2.3. Ideas from the field of Religion

Philosophers and evolutionists completely reject any explanation about the origin of language based on religion or a divine explanation. The questions about the origin of language however are still not answered by means of just applying evolutionary or philosophical theories. It is also surprising that the views of the evolutionists and philosophers are not completely different from each other. In the views from the field of religion it is claimed that language or the faculty of using language was only given to human beings. There are similar ideas in evolutionary and philosophical theories; they also believe that the ability to use language is a species specific feature which is possessed by only the Homosapiens. An evolutionist, Max Müller who agreed with Darwin on many ideas wrote:

*"What is it that man can do, and of which we find no signs, no rudiments in the whole brute world? In answer without hesitation; the one great barrier between the brute and the man is language, Man speaks, and no brute has ever uttered a word. Language is our Rubicon, and no brute will dare to cross it, ... Language is something more palpable than a fold of the brain, or an angle in the skull. It admits of no cavalling, and no process of natural selection will ever distil significant words out of the notes of birds or the cries of beasts."*

(Müller 1861:360-361)

Likewise, religion admits that language is granted just to human beings and no other being on earth is able to use such a faculty. In this respect, working at and investigating ideas from the field of religion are also valuable in determining the origin of language. Information from the field of religion may also provide valuable information in answering the questions regarding the origin of language. Thus, here ideas from the three most widespread religion will be discussed; namely Christianity, Judaism and Islam.

#### 2.3.1. Ideas from Christianity

In the holly book of Christianity, the Bible it is stated that: *"When God created the first human beings-Adam and Eve- He created them in His own image(Genesis 1:26-27)*. This likeness unquestionably included the ability to engage in intelligible speech via human language. It is clear that God spoke to Adam and Eve from the very beginning of their existence as humans. ( Genesis 1: 28-30 ) Harrub, et all ( 2003 ) state that God gave very specific instructions to the man before the woman was even created. ( Genesis 2: 15-17 ) Adam gave names to the animals before the creation of Eve. ( Genesis 2: 19-20 ) In the Bible it is also stated that Eve was created from a portion of the male's body, and afterwards they were made a couple. After this it is again seen that Adam spoke to God by saying *" This is now bone of my bones and flesh of my flesh; she shall be called woman, because she was taken out of man."* ( Genesis 2:23 ) Here we can conclude from the information given by the Bible that Adam and Eve were not created as new born babies but in a teenage or adult form capable of comprehending and using language and they also possess speech producing mechanism just the same as ours today and a brain capacity to understand and respond to the instructions of God. In another part of the Bible ( Exodus 4:11-12 ) it ,is stated that God said to Moses: *'Who had made man's mouth? ... Have not I, the Lord? Now therefore go, and I will be with your mouth and teach you what you shall say'* All of these evidences from the Bible are clear and easy to understand and do not need much speculation that Adam and Eve possessed language from the very start of their creation by God.

#### 2.3.2 Ideas from Judaism

The Torah is the holly book that gives the most comprehensive information on the origin of language.

*“And Lord God said it is not good that man should be alone; I will make him a help meet for him.” ( Genesis 2:18) “And out of the ground the Lord formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them; whatsoever the man would call every living creature, that was to be name thereof.” ( Genesis 2:19) “And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.” Genesis 2:20 )*

From these information in the Torah it can be inferred that God created Adam and afterwards gave him the ability of naming ( in this case by words consisting of sounds) and that the first words to be used were the names of animals and fowl. It is also not difficult to think that the first human being had the necessary speech production apparatus and a brain capable of thought and creativity.

Other evidences about the origin of language found in the Torah are:

*“And the Lord caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the flesh instead thereof.” ( Genesis 2:21 ) “And the rib, which the Lord had taken from the man, made He a woman, and brought her unto the man.” ( Genesis 2:22 ) “And the man said: “This is now bone of my bones, and flesh of my flesh: she shall be called woman( Isha) because she was taken out of man ( Isch).” ( Genesis 2:22)*

Jewish people also believe that the first language spoken had been Hebrew and Adam named Eve as ‘ Ischa’ in Hebrew and that this word is still used in its original form today. Thus, from the information in the Torah it can be concluded that all the names of animals had been given by Adam and that the first language of the human beings gained its first vocabularies; but there is no information about how the first man learned the language or how the first man acquired his ability of naming. Obviously, God granted him these features all of a sudden because otherwise it would take quite some time to acquire such abilities.

### **2.3.3 Ideas from Islam**

According to the holy book of Islam, the Quran; language was given to Adam by God from the very start of the creation of man. This is stated in the Quran as:

*“And He taught Adam all the names (of everything), then He showed them to the angels and said, “Tell Me the names of these if you are truthful.”( Al Baqarah:31) “They(angels) said: “Glory be to You, we have no knowledge except what You have taught us. Verily it is You, the All-Knower, the All-Wise.” ( Al Baqarah:32) “He said: “O Adam! Inform them of their names,” and when he had informed them of their names, He said:” Did I not tell you that I know the Gaib (Unseen) in the heavens and earth, and I know what you reveal and what you have been concealing?”(Al Baqarah :33)*

From this information in the Quran it can be concluded that the ability to name animals or other things is present in Adam from the very start of his creation and the other beings; the angels do not possess such a feature. Angels in this respect do speak to Allah but their use of language has some limits and they can know something as far as Allah permits them. Allah orders all of the angels to prostrate themselves before Adam because Allah created Adam superior to other beings and all the heaven and earth and whatever present in them were actually created for the sake of human beings. In all of the religions it is very apparent that the ability to speak, to use language or the ability to name is existent from the very start of the creation of first man and this faculty is species specific. In a way the ability to name things is still going on and can be accepted as an answer for the question; “Why are there so many languages and so many words in each language?” This feature can also be counted as the faculty that distinguishes man from animals or any other being.

### **2.3.4 Ideas from Anthropology**

Today we have many devices that can record and store every kind of sounds, voices, pictures and scripts; but these devices started to be used very recently compared to the very far past of the human beings. In this respect there aren't any recorded evidences of human language that can be traced back to the first human beings and their language. Even written records of language do not date very far back in the history of human beings. Mc Carthy ( 2003 ) states that the earliest direct evidence of language in the form of writing is no more than 5000 years old and that it is therefore much too recent to shed any light on the origin of spoken language. Mc Carthy also states that we can rely just on indirect evidences in the field of anthropology. He thinks that the vocal apparatus ( tongue, lips, and larynx ) of early humans would tell us much if we had the chance to examine them directly; but because they are all soft tissue, it does not survive. In this case the field of anthropology can just work on bones and skulls as the remains of our ancestors. Today it is known that to be able to produce the sounds necessary for human language we need the cooperation of many organs and parts of the body, muscles and the brain.

According to Mc Carthy one thing is clear the acoustic properties of many human speech sounds; particularly vowels, depend on the L-shaped vocal tract with an oral cavity at right angles to the pharynx and with the larynx low in the neck. Mc Carthy thinks that this shape is characteristically human because in nearly all other animals and even in human babies during the first few months of life it isn't in this shape.

In human babies after 5-6 months the speech producing mechanism begins to get into a shape which enables us to produce sounds and voices necessary for human language but in other beings and even in monkeys that are considered our nearest relatives by the evolutionist such a transformation does not take place. This evidence from anthropology verifies the phenomenon that human beings are the only creatures to be able to use a language in the way they use it. Although all of the animals and insects have their own way of communicating with the members of their own kinds, their systems are very different from human language and no other being can use human language the way human beings use it. There are some birds that can produce human like sounds and voices but their ability to use human language does not go far beyond the imitation of human sounds and voices. They are only very good imitators of every kinds of sounds or voices they hear around them and they can't create new words or use language the way human beings use it.

### **2.5. Ideas from Brain Research**

In the previous part it was pointed out that in order to be able to produce human language ( spoken – written ) the coordination and cooperation of many parts of the body, organs, muscles and the brain are needed. From research in the field of Neurolinguistics and Neurobiology today it is clear that some parts of the brain are responsible for the language production and language use. The left side of the brain is thought to be responsible for speech production and especially in an area called the Broca's area language is produced. In the 1960s the well-known linguist Noam Chomsky claimed that there is a device in the brain which he named the Language Acquisition Device ( LAD ) that makes language acquisition possible. Chomsky also states that human beings are born with the instinct or ' innate facility' for acquiring language or languages. In ' An Introduction to Language and Linguistics' Fasold and Linton ( 2006 :273) conclude the chapter dedicated to ' Language and Brain ' by saying that researchers have now acquired reasonable evidence as to which language functions rely on which brain structures; and are even starting to understand which molecules and genes they may depend on. This case also implies the beginning of research on the biology of language.

The capacity of the human brain cannot be compared to any other species' brain capacity; it is unrivalled in its functions. So far many research has been conducted on other beings and no other being has been determined to get close to the capacity of the human brain, even the capacity of our nearest relatives, the apes is at a very minimum level compared to human beings. Moreover, the human being is also in control of the whole speech production mechanism. This again means that if other beings possess the necessary speech producing mechanism they must also possess a brain similar to the human beings to operate all of the muscles and parts of the body involved in the speech or sound producing mechanism. So far no other creature has been recorded as to have a similar brain capacity to that of the human brain and it seems that the human being is the only creature with such capacity. If the first human beings on our planet were able to speak, this means that they also had a developed brain to control their speech producing mechanism and to comprehend what is spoken to them. This situation implies that the brain is an indispensable part of the language production and most probably the capacity of the human brain is what distinguishes human beings from animals or insects.

### **2.6 Ideas from the field of Genetics**

Yule ( 2006:5) states that at birth the baby's brain is only a quarter of its eventual weight and the larynx is much higher in the throat, allowing babies, like chimpanzees, to breath and drink at the same time. In a relatively short period of time, the larynx descends, the brain develops, the child assumes an upright posture and starts walking and talking. It is the same process in all human babies who come to the world healthy, without any deficit. This situation seems to indicate that all children are born with a special capacity for language production. A new born Chinese baby for example, if this baby is taken to another country like England and grows up in an English speaking environment, will acquire English. It doesn't matter which language is spoken in the baby's environment it will acquire the language spoken in its environment. Yule (2006:5) goes on and asks whether this language capacity is genetically hard-wired in the new born human. Another linguist who dealt with this issue is Noam Chomsky. In his 'Innateness Hypothesis' Chomsky claims that all children are born with knowledge of the fundamental principles of grammar.

In this hypothesis Chomsky asserts that children's brains are programmed to acquire and learn any language they are exposed to. He also thinks that there is some kind of a device which enables us to acquire language. ( LAD ) After many scientific studies there is no doubt that language is a species specific phenomenon. At this point in the field of genetics it is asked whether there is a special 'language gene' that only humans possess. ( Yule 2006:5)

## 2.7 Ideas from the field of Linguistics and Language Acquisition

Rowland ( 2014:1) in the introductory part of her book ' Understanding Child Language Acquisition' states the following about language acquisition :

*“Researchers have spent many years arguing about how to characterize the difficulties between human and animal communication. However, all agree that human language is more complex, more sophisticated and more powerful than any other animal communication system. Not even dolphins or chimpanzees come close. Yet human children seem to acquire this system without any apparent effort. It has become a trite phrase, but it is no less true that: human children acquire the most complex communication system known to man before they learn to tie their shoelaces.”*

From these lines we can see that language is not a simple phenomenon but all children born healthy and normal can acquire it without any effort.

Rowland ( 2014) exemplifies the complexity and difficulty of the human language by asking : ' What skills and knowledge do children have to master in order to acquire a language ?' and states the following characteristics to be at least necessary :

- First Children have to learn to distinguish speech sounds from other noises so that they know which sounds to pay attention to.
- Once they have learnt to recognise these speech sounds, they have to learn to produce them by manipulating the passage of air through their vocal tract and mouth using precise sequences of lips, tongue, and vocal cord movements.
- Children then have to learn how to combine speech sounds into meaningful words.
- Once children have discovered the meaning of words, they need to work out how words fit together into sentences.
- They have to learn that changes in meaning may be signalled by sequencing words in different ways: 'man bites dog' is newsworthy ' dog bites man' is not.
- They have to learn that adding certain endings to words changes their meaning in precise but subtle ways.( kick-kicked)
- Children have to learn to string their thoughts together in a coherent way in order to hold a conversation and to respond appropriately to the sentences of others.

Just by looking at and thinking of the complexity of the process needed to understand and use language it is clear that this process is very complex and difficult for a child and despite this all children when they reach 5-6 years of age have mastered their native language and become very good users of it. It is also surprising that children in some parts of the world are exposed to two or three languages from the very start of their life and they do not have any difficulty in acquiring them simultaneously. At this point a question like ' What is it that enables children to acquire a language or languages in such an easy way ?' may be asked. In this respect Rowland (2014:13) mentions some pre-requisites in order for children to be able to acquire a language or languages.

- a- Human Brain
- b- A human brain that is configured in order to acquire language
- c- The right environment ( exposure to language )
- d- The amount and type of input the child receives

In the previous part about the evidences from the brain research it was pointed out that no other being has the capacity of the human brain and that some parts of the brain are responsible for language production; and that there is a device in our brain that Chomsky called ' LAD ' which makes language acquisition possible. From information and research in the field of linguistics we also know that there are many cases of children who grew up deprived from language and that these children have not been able to acquire or use language. ( Genie-1970, Victor of Aveyron-France-1800, The Leopard Boy-India-1912, Shamdea-India-1972, Madina-Russia-2013 and etc.)

Although being insane and cruel there have also been language deprivation experiments several times throughout history, isolating infants from the normal use of spoken or signed language to discover the fundamental character of human nature or the origin of language. In Scotland for example in 1493 King James IV ordered two new born babies to be sent to live on the isolated island of In chkeith to be raised by a deaf and mute woman. His aim was to see what language (if any) the children acquired; because with no other linguistic input, he believed that this language, whatever it might be, must surely be the innate, God-given language of mankind.(Jones,2016) Another striking experiment was conducted late in the 16<sup>th</sup> century by the Mogul Emperor Akbar the Great. He similarly tested his hypothesis that babies raised without hearing speech would be unable to speak. Akbar's hypothesis seemed to be supported: the children without any oral input were not able to acquire and use oral language. Many other experiments have been conducted with similar aims and none of the subjects have been found to be able to use language in the spoken or other form. Here it is very apparent that children without exposure to language or deprived from language input will not be able to produce language. About the role of input in language acquisition there are many ideas but the ideas of Stephen D. Krashen (1983-1985) are of great importance. Krashen (1983 ) in his book "The Natural Approach" states 5 hypothesis necessary for a successful language acquisition.

- a- Acquisition / Learning Hypothesis
- b- Natural Order Hypothesis
- c- Monitor Hypothesis
- d- Input Hypothesis
- e- Affective Filter Hypothesis

'Input' is one of the hypothesis that Krashen mentions in his book and in this hypothesis Krashen claims that humans acquire language in only one way- by understanding messages, or receiving 'Comprehensible Input'. Krashen puts great emphasis on the role of input for language acquisition and he shows this by writing another book which is wholly dedicated to input ( The Input Hypothesis: Issues and Implications) in 1985. Rowland ( 2014:18) summarizes the introductory part of her book by stating that :

*" The human brain is clearly configured for language. Although language processing is not localised in any particular part of an infant's brain, both lateralisation and localisation occur as the infant develops. However, we do not know what else needs to be built into the human brain: representational constraints, architectural constraints or chrono topic constraints. We also know that children must be exposed to language in order to acquire it, but we do not know what types of environment are optimal for language acquisition, nor do we know what role the input plays."*

Rowland does not have any doubts about the role of the brain and children's exposure to language about language acquisition but it is surprising that she is not sure about the role of input despite so many evidences of children who grew up without any exposure to language or without receiving any input. Exposure to language also means receiving input. In this case input must also be considered as one of the most important pre-requisites of language. If today it is impossible for people to acquire a language unless they are exposed to and receive language so ' How should the first man have been able to develop language unless he has heard or been exposed to it ?" Rowland (2014) cites exposure to language as one of the pre-requisites of language acquisition and Krashen (1983-1985) wrote books on the role of input for language acquisition. There are also many other linguists who wrote about the role of input. Haddad, Narafshan and et al. (2014) conclude their article ' The Role of Input in First Language Acquisition' by stating that :

*"The findings show that innate knowledge of grammar itself is not sufficient. Language acquisition is not only an innate process, and it does not come from language faculty alone, but is due to a complex interaction of input and the internal system, together with many other factors. It is important that the frequency of input is highly important, and there has to be a sufficient quantity of input review. A small amount of input may cause language comprehension, but language production will be delayed until the learner receives enough amount of input. Therefore, the input is not merely a trigger which operates the internal mechanisms controlling the language acquisition process, but a necessary condition for successful language acquisition."*

### **3. Conclusion**

Researchers from various fields have generated ideas and conducted studies in order to determine what language is and how it originated.

Most of the evolutionary scientists believe that language started with gestural language first and gradually evolved into a language of sounds in line with the evolution of the human brain and the speech organs. Philosophers tried to answer this problem by stating that we should look for a common ancestor of languages and that we can accomplish this by comparing and looking for resemblances among all languages. Ideas from the field of religion all centre around the idea that a creator ( God ) has created us with a faculty to understand and to use language from the very start of the creation of the human being. Anthropologists conclude that only human beings possess a sound producing system necessary for human language by examining the remains from the human skeletons and skulls. Ideas from the field of brain research clearly show that human beings possess a brain capacity which cannot be compared to that of any other being and that this brain is responsible for language production and control. Ideas from the field of genetics centre around the question whether we are genetically hardwired for language production and language acquisition or not. They conclude that language is a species-specific phenomenon and look for a special ‘ language gene ‘ that only humans possess. Ideas from the field of linguistics and language acquisition share a common idea that language is a very complex and difficult phenomenon and every human child born healthy and been exposed to language is able to acquire it effortlessly and that without exposure to language it is not possible to acquire and use it. By comparing all the evidences from these fields it can be concluded that only the ideas of the evolutionary scientists contradict with the ideas of the others. The ideas of the others share many common points such as :

- a- Only human beings possess the ability to use language ( human ).
- b- Human beings possessed this ability from the very start of their creation.
- c- No other being has all the features necessary for language production.
- d- There must be an innate capacity that makes acquiring or learning language or languages possible.

Moreover, the ideas from the field of linguistics and language acquisition are clearly in harmony with the ideas from the field of religion and complete each other. Linguists say that exposure to language and input are a must for language and without them language will not be possible. In this case it is also most probable that the first man on earth must have had some kind of exposure to language and input from the very start of his existence and this cannot have taken place by gradual evolution of the human being. It must be present from the very start and information from the three holy books the Bible, the Torah and the Quran clearly present information about this by saying that the Creator ( God-Allah ) spoke to Adam ( Adam was exposed to language used by God and received input ) and Adam spoke to God ( Adam was able to comprehend and converse with God ).All of this kind of information are evidences for the fact that God created Adam with a faculty to understand ( Brain capacity ),to produce ( possess the necessary speech production apparatus ) and an innate capacity to acquire, to use language and be able to name things.

#### 4. References

- Aydar, H. & Ulutaş, İ. ( 2010 ) Dilin Kökeni : Kur’an-ı Kerim ve Diğer Kutsal Kitaplara Göre Dil Olgusu. (The Origin of Language: The language Phenomenon According to the Quran and the other Religious Books) *Turkish Studies, Volume 5*, pp.679-696
- Auroux, S. ( 2013 ) The origin of Language as seen by the eighteenth century philosophy. (In *New Perspectives on the Origins of Language*, 2013) *Studies in Language Companion Series 144*. John Benjamins Publishing Company
- Aydın, İ. (2011) Kur’an Perspektifinden Dillerin Kökeni Meselesi. (Problem of the Origin of Languages in the Perspective of the Quran) *Dinbilimleri Akademik Araştırma Dergisi, Volume 11, Number 3*, pp.95-115
- Berwick, R. & Chomsky, N. ( 2011 ) The Bio linguistic Program : The Current State of its Development. *The Bio linguistic Enterprise. New Perspectives on the Evolution and Nature of the Human Language Faculty*. Oxford, OUP. pp. 19-41
- Bouchard, D. (2013) *The Nature and Origin of Language*. Oxford University Press. UK.
- Carstairs A. & McCarthy (2003) *Origins of Language*, in *The Handbook of Linguistics* ( eds. M. Aronoff and J. Resnik-Miller ), Blackwell Publishing Ltd. Oxford, UK. Doi: 10.1002/9780 470 756 409.ch 1
- Chomsky, N. ( 1957 ) *Syntactic Structures*. MIT. Mouton Publishers. The Hague, Paris. p.12
- Condillac, E. Bonnot de ( 1746 ) *Essai sur l’origine des connaissances humaines*. Amsterdam: Pierre Mortier. (Cited in *New Perspectives on the Origins of Language*, 2013)
- Corballis, M.C. (2003) *From Hand to Mouth : The Origins of Language*. Princeton University Press, Princeton. P.183

- Corballis, M.C. (2008) The Gestural Origins of language. *The Origins of Language. Unraveling Evolutionary Forces*. [N. Mas taka (Ed.)]. Berlin-Tokyo : Springer, pp.11-24
- Darwin, C.R. (1896) *The descent of man and selection in relation to sex*. (2<sup>nd</sup> edition, 1<sup>st</sup> edition Published 1871) New York, NY: Appleton.
- Fasold, R.W. & Linton, J.C. (2006) *An Introduction to Language and Linguistics*. Cambridge University Press, UK.
- Gass, S.M. & Selinker, L. (2008) *SLA- An Introductory Course*. Routledge. Taylor and Francis Group. New York and London. ISBN 0-203-93284-6
- Goldstein, E.B. (2008) *Cognitive Psychology. Connecting Mind, Research and Everyday Experience*. (3<sup>rd</sup> ed.) Wadsworth Cengage Learning, USA. pp.292-297
- Harrub, B. et al (2003) The Origin of Language and Communication. *TJ, (Journal of Creation) Volume 17, Issue 3*, p. 93-101
- Herder, J.G. (2002) *Treatise on the Origin of Language. Philosophical Writings*. (M.N. Forster, Translation) Cambridge, UK. Cambridge University Press. (Original work published in 1772 -Abhandlung über den Ursprung der Sprache)
- Jones, P.A. (2016) The King of Scotland's Peculiar Language Experiment. (February 18, 2016) Retrieved from: <http://mentalfloss.com/article/75378/king-scotlands-peculiar-language-experiment>
- Kerimoğlu, C. (2016) Dilin Kökeni I : Dilin Kökeniyle İlgili Akademik Tartışmalar (The Search for the Origin of Language I : Academic Controversies on the Origin of Language) *Dil Araştırmaları*, Volume 18, pp.47-84
- Krashen, S.D. & Terrell, T.D. (1983) *The Natural Approach. Language Acquisition in the Classroom*. Hayward, California. The Alenany Press, U.S.A ISBN : 0-13-609934-3
- Krashen, S.D. (1985) *The Input Hypothesis : Issues and Implications*. Longman Group UK Limited. ISBN 0-582-55381-4
- Kormos, J. (2006) *Speech Production and Second Language Acquisition*. Lawrence Earlbaum Associates, Publishers. Mahwah, New Jersey, London.
- Lefebvre, C. & et al (2013) *Studies in Language Companion Series 144. New Perspectives on the Origins of Language*. John Benjamins Publishing Company. Netherlands and USA.
- MacNeilage, P.F. (2008) *The Origin of Speech*. Oxford University Press, UK.
- Monboddo, J.B.L. (1774:59) *Of the Origin and Progress of Language*. Volume 1, 2<sup>nd</sup> edition. (Cited in *New Perspectives on the Origins of Language*, 2013)
- Müller, M.F. (1861) *Lectures on the science of Language*. (3<sup>rd</sup> ed.) London : Longman, Green, Longman and Roberts. pp. 360-361
- Narafshan, M.H. & et al (2014) The Role of Input in First language Acquisition. *International Journal of Applied Linguistics & Literature*. Vol.3 No:1 January 2014. ISSN 2200-3592 (Print) ISSN 2200-3452 (Online)
- Nordquist, R. (2016) *Language*. Retrieved from [rammar.about.com/od/grammarfaq/what is lang.htm](http://grammar.about.com/od/grammarfaq/what_is_lang.htm) 7.08.2016
- Pinker, S. (1994) *The Language Instinct*. New York, NY: Harper Perennial Classics. Division of Harper Collins Publishers, USA
- Piske, T. & Sholten, M.Y. (2009) *Input Matters in SLA. Multilingual Matters*. UK, USA, Canada.
- Rowland, C. (2014) *Understanding Child Language Acquisition*. Routledge: Taylor and Francis Group. London and New York. ISBN : 978-0-415-82713-3 (hbk) Sapir, E. (1921) *Language: An Introduction to the Study of Speech*. New York: Harcourt, Brace, 1921; Bartleby. com, 2000. [www.Bartleby.com/186p.1-27](http://www.Bartleby.com/186p.1-27)
- Saxton, M. (2010) *Child Language : Acquisition and Development*. SAGE Publications Ltd London, UK.
- Shah, M. (2011) Classical Islamic Discourse on the Origins of Language: Cultural Memory and the Defense of Orthodoxy. *Numen*, volume 58, pp.314-343
- Spolsky, B. & Hult, F.M. (2008) *The Handbook of Educational Linguistics*. Blackwell Publishing. U.K., USA and Australia.
- Yule, G. (2006) *The Study of Language*. Cambridge University Press. UK.
- The Holy Quran (June 15, 2008) Translated by M.A.S. Abdel Haleem. Oxford World's Classics. ISBN: 9780199535958 The Holy Bible -International Standard Version. Digital Edition. The Holy Torah. English Translation of Holy Torah provided by Jewish Publication Society taken from <http://www.sacred-texts.com/bib/jps/>