

Basic of Language Science
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Lecture No. 41
Understanding Cognition and Pragmatics in the Structure of Language

We have been talking about natural language throughout, when we wind it up let me put it in perspective in the following sense, what is natural language? The language that people speak the object of inquiry for study in linguistics has always been the only language that people speak which is natural language.

Studying such a phenomena, when we started looking at underlying structure of language that is not individual languages, but language, then people found lot of facts, lot of things which we are very exciting, very interesting and again with such things when people started looking at formalisation of that stuff at a completely abstract level that is the phenomena which people started calling linguistic theory.

And then in the theoretical domain of linguistics around the theoretical studies emerged some stuff, I mean, there has always been a discussion around what could be theoretical, what is not theoretical, what is it that we should focus on more and what is not, what are the things that we are left out.

Anyway, the point that I am trying to make is the debates concerning linguistic theory, the distinction between E-language and I-language where always a very crucial distinction. Abstraction from the data from natural language was possible only with I-language we have looked at the distinction between E-language and I-language at length and I think by now, the moment when we say I-language E-language we understand what we are talking about, we do not need to get into the definitions of E-language and I-language at this stage.

So, I-language, linguistic competence, linguistic theory all these things became synonymous terms and people started using them interchangeably. Native speakers' intuition, native capacity, biological foundation, the facts around, not facts, the foundations for the biological basis of language all these things were in a way connected to discussions and then there is a whole range of discussions which can be covered under E-language, this distinction was very clear.

And for a long time people talking about I-language will lot discuss things that concern E-language and definitely people talking about E-language would many a times believe that discussions in the field of I-language are not really that interesting for us, see the distinction and the sort of it emerged in a form of rivalry, which is not actually the case.

It is a very interesting distinction that there is certain things, which can only be discussed at the level of abstraction which are common, which have really a foundation for the study of the whole phenomena of language and then there are certain things which are external factors in language, which are called E-language phenomena.

So, there has been a very few attempts to put the two things together and see how does how it looks that is the point I am trying to make there has been distinction people have been working in two areas individually, but there has been very few attempts to see the things, see such things together the important question is.

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Questions?

So far ...

- Linguistic Theory/Study of the Form of Language
- E-Language (Function of Language)

- The study of the form of language indicates several culturally sensitive elements in the structure of language. How do we study them?



The things that are in the domain of E-languages are not part of theoretical linguistics. Can they be studied within the domains of theoretical linguistics and if not, then how do we accommodate them, how do we study them? To deal with such a thing, I do not want to go into too much of details of that discussion to deal with such a thing, when we were discussing here linguistic theory in the study of the form of language at this stage and then we also discussed E-language, but we did not discuss enough about the function of language in society that is how language functions when it intersects with society.

So, language in a real world, it is social phenomena as well when it the moment we speak it, it becomes E-language and when we speak, we speak in society we interact with people and then there are lots of things which are good, not good which are only related to I-language and which are not relevant for the shapes and forms of E-language and the way they get the way we look at it in the society.

Now language in a real world is definitely a different phenomenon and how it governs itself and how it functions in society, how it works, so, like other languages, we have not looked at such things in detail. However, what is the goal for me for today is to look at the, when we look at the form of language, we find several things that are difficult for linguistic theory to explain. In other words, we find several things which are sensitive to cultural elements in language. How do we accommodate them and how do we study them if we do not find answers in linguistic theory about them? That is an important question.

So, I wanted to show you some of some such stuff in natural language and I have examples from Hindi to show you. However, again, like I always say, you can find such things in all languages, at least the languages that you speak then it becomes more interesting if such things are available in all languages, then they definitely be part of linguistic theory and linguistic theory must be adequate enough to explain such things, why is it that we are unable to explain them?

Or the moment someone raises these kinds of questions, these kinds of questions are brushed aside under the domains of E-languages, the phenomena E-language and therefore may not have direct relevance to I-language and therefore, not an adequate or appropriate explanation. So, let us see what those forms are, what those things are and decide for ourselves whether they are making sense or not, whether such things require explanations or not and then we see, we will see it is significant for linguistic theory.

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How do we learn a language?

- 'Learning a language is child's play.'
- We are born with a Language Acquisition Device (LAD) or Universal Grammar (UG). [Innateness Hypothesis]
- Poverty of stimulus
 - Imperfect stimulus, but perfect learning.
- We are not born knowing English, or French, or Thai. Rather, we are born with innate knowledge of certain universal structures.



See, like I told you in the beginning, we have seen about language learning, you have looked at language learning in great details, the terms like language acquisition device, universal grammar, should now be part of general terminology for you, so, on the basis of such a discussion we concluded that this phrase that learning language is child's play really suits when we talk about language learning.

That, it is such a natural phenomenon for any child to pick up E-language from the society that we do not pay much attention to, but when we look into this phenomena at a length, then we see several interesting issues around that and the one of the ways that we can put it is we are not born knowing English, French, Thai, Tamil or Telugu rather we are born with innate knowledge of certain universal structures and then when they get interpreted when they interact with real examples from the real verb, we say or we feel that we have picked up a language we have discussed all these things.

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UNIVERSAL GRAMMAR, PRINCIPLES AND PARAMETERS

- "UG consists of a set of innate, abstract, linguistic principles which govern what is possible in human language" (Larsen-Freeman & Long, p. 230).
- Principles cluster around "parameters" - sets of properties of a language that vary in certain restricted ways.
- Children are born with abstract, structural knowledge about Language, which allows them to discover the rules of particular languages -- "to engage in constant evaluation ... so as to construct the simplest possible system [to explain] the linguistic data" (Brown, p. 24).

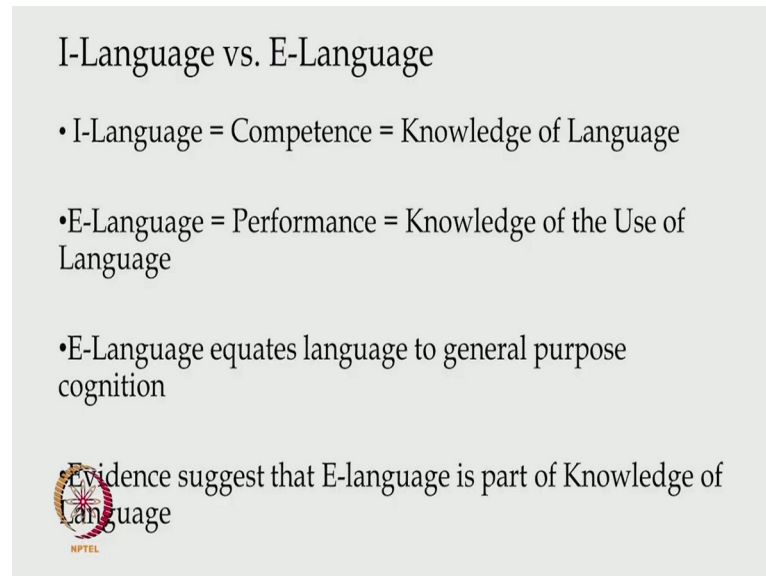


We have also defined what principles are and what parameters are with reference to universal grammar and of course, we have looked at what universal grammar is at some length. Then see the last point is relevant with respect to the first two that children are born with abstract structural knowledge about language, which allows them to discover the rules of a particular language.

So, this abstract structure that we have available with us is what is responsible for a particular language, for us learning a particular language to engage in constant evaluation as to construct the simplest possible system, the linguistic data is the circular thing that we look at linguistic data to understand how we learn it and then we finally the way we learn language is through abstract linguistic structure.


There is a purpose why I am mentioning these things to you, because this is just a reminder in order to evaluate the data that we are going to look at the data, the set of data that you are going to see is not that set also invoking some of these issues, can we not deal with that data under this framework, so let us see.

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I-Language vs. E-Language

- I-Language = Competence = Knowledge of Language
- E-Language = Performance = Knowledge of the Use of Language
- E-Language equates language to general purpose cognition

 Evidence suggest that E-language is part of Knowledge of Language

And then I have just talked to you about these terms that I-language means competence, that is linguistic competence, and then it means knowledge of language. So, these are the interchangeable terms, E-language, performance and the knowledge of the use of language. This is the term which I want you to look at a fresh. Does this term make sense to you, knowledge of the use of language? What could be the difference between knowledge of language and knowledge of the use of language?

So, in one way I could have summarised or given this title, for what we are doing today, that is, there a difference between what we know is knowledge of language and then the knowledge of the use of language, get the point and if there is any can that difference not be part of what we know is knowledge of language in other words, can the knowledge of use of language also not be part of knowledge of language itself, am I making my point?

So, what do you think this term means knowledge of the use of language?

Student: consciously knowledge of languages is not conscious, like you have some intuition about it, knowledge of the use of language, your kind of thinking and all the rules and then making sentences.

Professor: In a way to some extent you can say, one can say okay, but when you think a little harder, then it does not look like a conscious choice. For example, I am going to show you some of them, some of those things and then please evaluate this thing at that stage with reference to that data and then I will bring this to you again, did you get my, get this thing, how is, what is the knowledge of the use of language and even before that, what do we mean by use of language?

The use of language is E-language phenomena and then is that knowledge of the use of language to different from what we know is knowledge of language, what you say about knowledge of languages is clear is not a conscious thing, it is an abstract thing, it keeps on building, it is about the things that we know, what we do not know them explicitly all those things are fine but then at that with such a description of knowledge of language is the knowledge of the use of language also not part of the knowledge of language is the key thing that we are trying to discuss in the domains of the things that we have seen so far and this is why I mentioned to you universal grammar, principles and parameters.

So, E-language equates languages for general purpose cognition as I just mentioned, this thing I know, I have not discussed cognition in detail with you, give me a minute for that. See, there are two terms in cognitive studies. In the domains of cognitive studies, language is just one part, language is not all about cognition or for that matter, cognition is not, the study of cognition is not everything about language alone, cognition is a much bigger domain and, in that domain, language just happens to be one part that is one.

The second is with such a foundation, when we start and when people come to language the the question they raise is, do we learn language the way we learn everything else or is language different from all other kinds of learning? Does not sound very complicated, when they look at it in detail and with inputs from study of language, the study of the structure of language and language is the whole phenomena that has contributed a lot to this understanding to this question.

And on the basis of that is such studies and in order to understand that question, people have convincingly accepted that language may not be a general-purpose cognition. So, there are two parts of all kinds of learning in the field of cognition that can be divided in two parts; one general purpose cognition, and the other a specific purpose cognition. So, things like singing, swimming, riding a bicycle, seeing and multitasking, all of them are general purpose cognition.

Because we put conscious effort in learning these things, that is the only distinction we put conscious effort in learning of these things. Nobody is born singing, for see the argument is and the argument for why language could be a specific purpose cognition is language to humans is exactly like flying to birds, birds do not learn to fly with a conscious choice. Similarly, humans do not learn to speak with conscious choice.

When we look at language, we must look at it and when we look at other parts of language like you may have noticed, we have never talked about writing, how we write, writing could be general purpose cognition, because we learn to write with a specific efforts speaking your language grow us growing to speak a language or us growing with the ability to speak language has nothing to do with writing.

So, writing is like singing, writing is like drawing, but language to humans is exactly like how flying is for birds or swimming is for fishes and fishes do not learn to swim. Similarly, here we are making the distinction that we are using the verb learn carefully so far, we have been using learning languages interchangeably with an acquisition, but now, we are using it with a little bit of care, get my point. So, with this distinction of specific purpose cognition and general-purpose cognition, anything that is innate to humans or to the species is called specific purpose.

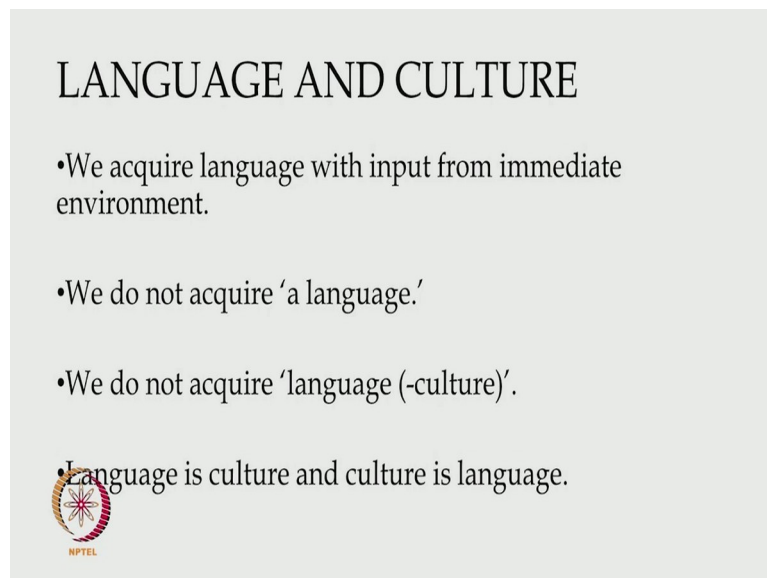
But again within when we divide and try to see language in parts then the argument is E-language that is the use of language could be general purpose cognition; I-language, that is knowledge of language may be part of special purpose cognition or the language is argued to be special purpose cognition is when someone argues language is a special purpose cognition, what they really mean is language, the I-language part, the innateness part is only what makes language a specific purpose cognition. The E-language part or the writing part does not make language specific special purpose cognition and that much is acceptable. That is a good debate on that.

So, do understand what this means: The E-language equates language to general purpose cognition, does this making sense. So, let us move, we can spend 1 or 2 hours talking about language and cognition and how language is a specific purpose cognition, there has been a huge debate in both the study of language in the field of the study of language and in the field of cognitive studies about this I mean, there could be a semester, forget about an hour or 2.

There could be a semester-long course only evaluating these two aspects, but let me show you more evidence. I am more interested in showing you evidence for you to decide how this works and then I am more curious in coming to the data part. So, look at it again, so is this clear, so the reason why I talked about specific purpose and general-purpose cognition because I mentioned knowledge of language and the knowledge of the use of language the argument is one could be part of a specific purpose cognition and the other could be part of general-purpose cognition.

Is that debate or is that argument, based on some facts, some data, do we have data to support that or does the data support something else or show you something else? This could be one of the big things I have not worked on myself, on this part enough to give you a conclusive answer, but that is a very interesting question in the field of both cognitive studies and study of language, so let me show you some more part.

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The slide features a light gray background with the title 'LANGUAGE AND CULTURE' in a large, black, serif font at the top. Below the title are four bullet points in a smaller, black, serif font. The first three bullet points are: '•We acquire language with input from immediate environment.', '•We do not acquire 'a language.', and '•We do not acquire 'language (-culture)'. The fourth bullet point is '•Language is culture and culture is language.' and is accompanied by a small circular logo on the left. The logo contains a stylized globe with a compass rose and the text 'NPTEL' below it.

There is one more part here which I want you to keep in mind, you must have heard the term culture, this is again one of the terms which we have never mentioned in all our discussions so far, because this is also argued to be relevant to E-language. A lot of people have studied culture as part of language, language having shades of cultural influences. Some people argue that it is not possible to separate culture from language and language from culture. All such things are possible and nobody denies these things, the idea is not to deny these things, it is just to underline that this is an important and relevant part.

And also, we do find evidence for when we see, when we acquire language the more interesting part or more interesting role of culture comes in acquisition of language. When we acquire language and if language and culture are intertwined with one another are inseparable parts then are we not acquiring cultural parts as well, when we are acquiring language or are we separating cultural parts and only acquiring linguistic phenomena from the environment? These are the questions, which we did not discuss, when we are talking about language acquisition.

We may have mentioned that we did not and once you look at how cultural elements are really not separable from language, then you realise that we do not acquire a language, so when we are in a society and society gives us input for language acquisition, we are just acquiring what is available in society, we are not


acquiring Hindi, Telugu or Tamil and this is a technical point, I am not only interested in the names of the language, I hope you understand and this makes sense, we have talked about this point a little bit in the earliest stage, clear?

In other words, we do not acquire language devoid of culture, it is not possible, we may not, when we say we do not acquire language without culture, we are saying it is such a thing that we do not need to pay specific attention to, then all the more reason that we are making the same point that it is acquired along with language, so, language is culture and culture is language these are the reasons, why people say the last thing.

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CULTURE


- There is a complex homologous relationship between language and culture.
- 'Culture, then, began when speech was present; and from then on, the enrichment of either means the further development of the other.' Kroeber (1923)
- When children learn language, they also learn their culture and develop their cognitive abilities.



So, keep this thing, this part also in mind and I do not want to get too much into details of the definitions and these things. It is not really worthwhile for us to try to define culture and that is not relevant for our discussion right now. But one word about that is everything that we do and the kinds of abstract constraints that we feel and that we follow as a conscious choice or as a subconscious choice is all coming from cultural components, that is all about culture I can say rest you can read.

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1. */? raajuu kalam caah^htaa hai
Raju pen wants is
'Raju wants a pen.'
2. raajuu ko kalam caahiye
Raju to pen need
'Raju needs/wants a pen.'



So, now let me give you the data and I want your specific attention to the points that I am going to make with reference to this data. Many of you have this much competence in Hindi and if not, do not worry, the discussion is not the competence of Hindi, the discussion is the point that I am trying to make.

The first sentence Raajuu kalam caahna hai, is not really a very acceptable sentence in Hindi, you see this thing? I have put a question mark also, because a star means completely unacceptable, ungrammatical and question mark means not really ungrammatical, it may be unacceptable and to some people, it might be acceptable also, so, it is just the speaker's judgement that is reflected with a star and question marks. But as a consensus decision, this is not really a very good sentence in Hindi, the question is, why, what is wrong in this sentence?

This sentence has and since you have gone through everything, so it will make more sense to you, this sentence has everything intact. It has a subject, it has a predicate, it has a subject which agrees with the verb all kinds of agreements every single component that you have seen is taken care of: subject, predicate, agreement between subject and the verb agreement between subject and predicate its transitive nature assignment of cases traumatic relations, all kinds of things that you have seen which are responsible for giving generating a grammatical sentence is intact here, why is this sentence not acceptable to speakers of Hindi?

The point that I started with is that linguistic theory must explain grammaticality or ungrammaticality of a sentence. All other ungrammatical sentences that we have seen so far we have seen, why such sentences are not grammatical. When we say what your name is, you may have heard people talking in the following way, what you are talking about, have you heard people saying this thing, if I say what you are talking is not a grammatical sentence can we not explain this sentence, why is it not grammatical?

This is not grammatical, because this does not fulfil the requirements of question formation in English, the requirement of question formation in English is tense must be fronted. So, when you say what are you talking about is a good sentence, but when you say what you are talking or what you are talking about is not a good sentence, we have explained all these things.

So, why can we not explain this thing and rather we do not have much to explain here. This sentence from all the components of linguistic theory is a grammatical one. Now the moment you talk about the first sentence many people will tell you to look at the second one, this is okay and there is absolutely no problem with that sentence.

Now we can talk a lot about these things, but let me give you a possible explanation and then see if it works or not. You see, the second sentence and therefore I have put the verbs in colours, the verb in second sentence and the verb in first sentence to many people they look related, but they are not related verbs, 'caahiye' is a verb in Hindi, which is a frozen verb that verb does not inflect for anything, that is no tense marker, nothing comes on that verb.

Like we have taken example of a verb like 'khana', so we can say 'khata huun', we can say 'khaa raha huun', we can say 'khaya', 'khaaeiga' all kinds of things are possible all kinds of inflections are possible on that verb, but on the verb 'caahiye' no inflections are possible.

Student: chaahunga.

Professor: That is what I am trying to say 'caahna' is a different verb which is in the first sentence, 'caahna' means, 'to want' and they look related, because 'caahiye' listen to me carefully and since you have seen all these things, therefore I can move a little faster and I have to give you more data, listen to this carefully the verb 'caahnaa', what is the verb 'caahnaa' means, in the first sentence?

Student: want.

Professor: Want, clear, this is the only verb in Hindi, which cannot have imperatives. Do you understand what I mean by imperatives, like, when we say khanaa as the verb, what is the imperative verb out of this?

Student: khao.

Professor: 'khao' or 'khaiye', if we say 'baitnaa', then?

Student: 'baithe'.

Professor: 'baithe' or 'baitiye', when we say the verb 'caahnaa' the imperative is not possible, so you can request someone to sit and the reason for that is, the reason why imperative is not possible is you can request someone to sit to eat to read to sleep, you cannot request anyone to want, want is such a thing that cannot be either forced or requested, understand this thing. Therefore, 'caahiye' sounds like the imperative of 'caahnaa' but that is not the case. Therefore, in this they look related, but that is not the case they are two different verbs.

Now the reason why I am saying they are two different verbs is the following: see, do you see that the subject agrees with the verb in the second sentence? You know the rules and that I have underlined U that if the subject is followed by postposition in South Asian languages, then the subject does not agree with the verb. I do not have the other example ready, Raajuu ne chai banai, the example that I had given you a long time ago. The object 'chai' agrees with the verb and therefore, that becomes the grammatical subject.

I have shown you the distinction between logical subject and grammatical subject before and the reason why logical subject was not grammatical in that kind of context was because of the postposition that was following, it does not leave it in a position to agree with the verb. In this case, in the second sentence the subject does not agree with a verb, the subject is not in a position to agree with the verb such sentences are called indirect sentences, where subjects do not agree with the verb and in the first sentence the subject agrees with the verb, so that the direct sentence.

Now here is the explanation which has very little or almost nothing to do with linguistic theory or this cannot be counted as theoretical explanation, the answer to such a question is such a grammaticality is in a language like Hindi and check it with your languages in a language like Hindi expressing desire directly with the help of direct sentences is not acceptable, now you can question what is the desire here?

The desire is to want for anything, to want for things, please pay attention to this thing and then you can think about it later. To want for things, is it you can call it a hypocritical thing, but to want for things is not permitted is not acceptable for speakers of these languages. So, I can demonstrate this to you. I do not want to say I can prove it to you but, I can demonstrate it to you. You can say mai khaanaa caahtaa huun, you can say mai jana caahtaa huun, you can say mai kalam kharidnaa caahtaa huun, all these sentences are okay, aren't they?

So, the moment you say I want to do something, that is all right, but if I want something is not all right, mai khana caahtaa huun, mai jana caahtaa huun, mai ghar jana caahtaa huun, school jana caahtaa that is all right, that is also expressing desire, but that is the desire about doing something is okay, but the desire expression of desire to get something is not acceptable, do you see this thing?

Therefore, this sentence is unacceptable, change this sentence to my school jana caahtaa this perfectly alright, so 'school jana' is also an object and it is I want to translate it in the terms that you are familiar with 'school jana' can be the object of the verb 'caahnaa', 'caahnaa' is a transitive verb, school jana becomes the

object of the transitive verb, this is a transitive verb and it has an object, look at this, what is the object here. (0)(39:56), but so it is that all requirements are fulfilled but still the sentence does not mean that is not acceptable.

Student: But the E-language is (0)(40:08)

Professor: Hold on, I am coming to that, hold on. So, what I am saying is look at the nature of the object of the verb, if the object is just a thing, that kind of object is not allowed but, if the object is denoting someone doing something, then that is all right, acceptable. Therefore, a possible conclusion. I am not saying it is a conclusive conclusion, the possible conclusion is probably for speakers of this language expressing desire in a direct sentence is not acceptable and therefore, even with that explanation what is interesting, why are we discussing this sentence?

The reason why we are discussing this sentence is expressing desire or not expressing of desire can be captured in the structure of language with the nature of object, but linguistic theory does not answer this question, linguistic theory does not have a device to account for or to describe what goes on what is explaining this culturally sensitive element and this happens only to Hindi and maybe to other South Asian languages, but does not happen to English.


In English, it is perfectly okay to say I want a pen, I want a shirt, in Hindi you cannot say, I want a shirt, mai kameez caahtaa huun is not possible to say, you have to say 'mujhe kameez caahiye', so what happens with the second sentence is speaker's subconsciously, convert that desire into a requirement 'caahiye' expresses requirement I need one, so the moment you all kinds of desires we convert into requirement, then it is all right we can even say mujhe 5 million dollars caahiye, as long as you are expressing it as a requirement that is allowed you are expressing even a small thing as a desire is not allowed, is not, is not acceptable,

I hope you see the point. So, such a thing is difficult to explain from the aspects of linguistic theory that we have seen so far, clear. You can think more about these things, let me make at least one more point before we stop.

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(3) raajuu ke do bacce haiN
Raju poss two kids are
'Raju has two kids.'

(4) raajuu ke paas do gaariyaaN haiN
Raju poss two cars are
'Raju has two cars.'



Look at this sentence, we will move quickly from this, raajuu ke do bacce hain and the second sentence is raajuu ke pass do gaariyaan hain, both the things in red, what are these elements in grammar in a sentence?

Student: (0)(43:26).

Professor: Something equivalent to prepositions, these things are called postpositions in our languages. Now, look at the choice of the two postpositions and the function of these two postpositions. They are not interchangeable, can we say raajuu ke do bacce hain, why not, what is wrong?

Student: (())(43:51) process to the something

Professor: But definitely employees' positions have something.

Student: We do not generally use the phrase position for raajuu ke do bacce hain. You should mean that he is having two kids with him or not the two kids and it's.

Professor: So.

Student: for example, if raajuu has a nanny or something or a school teacher, then you can say (())(44:12)

Professor: Sure, that what you are saying is, you actually do not want to say that I own kids that it is okay to say I own cars, why? That description is perfectly all right, but what goes wrong, there are other languages in which we can see I have two kids, I have two cars, do they mean that, they own kids? No. This way we resolve this kind of ambiguity in English, so even English speakers do not want to make a distinction of the time that we are making in these two sentences. But they did their effort to make that distinction at this level. Is it still here in other words that does not get reflected in the structure of the sentence?

We are not saying that English is bad language and they do not make a distinction between kids and cars, that is not what we are trying to argue I mean this is a very inadequate, inappropriate way of explaining language and if we discuss such things or described such things, then it means we do not understand language, rather what we are saying is speakers of English are aware of this distinction. It works in English as well, when someone says I have two kids, they really do not mean that we have no distinction between kids and cars.

That is taken care of, that is here. It is just that such a distinction does not become apparent in the structure of language and what you have said is absolutely right and that kind of distinction becomes apparent in the structure of language in Hindi that is all is the point that I am trying to make. What becomes interesting is, how do we explain if theoretically, why is it restricted to the choice of postpositions? What you said, we can put it in a more generic terms and then that applies to everything, which is human relations for Hindi and for the speakers of South Asian languages is inseparable elements for all inseparable elements you must use the first postposition.

And for all separable things, you can use the second one the terms are alienable and inalienable. Therefore, human relations are inalienable in our cultural constructs and you define, what do you mean by human relations? Whether you mean kids, parents or even friends, we can say, mere pass do dost hai, you may remember one of the famous Hindi movies sentence mere pass maa hai, remember this thing that was artificially created to draw people's attention, see that movie or any other Hindi movie, how many sentences are there in a movie of 3 hours, do we even count, but we paid attention or people paid attention to one sentence because that was artificially created, because this is not the canonical order of the sentence, for drawing attention.

Now, let us not go over there, but all I am trying to say is not possible and that distance that kind of distinct it not possible to us k pass, for inalienable elements in Hindi, like inalienable the real example of an inalienable element in Hindi is, let us say hands, I have two hands, how do we say that? Can we say mere pass do hath hain? We do not, mere pass do kaan hain, do we say that no, what is wrong with that sentence?

I have two ears, I can say, I have two cars, mere pass do gaariyaan hain; I have two hands, why cannot we say mere pass do haath hai? The problem is when we try to say mere pass do haath hai, it sounds like it is a detachable thing and I have two things in my bag. So, this is a real example of inalienable stuff inseparable thing, like our body parts are inalienable and inseparable human relations have been captured in the structure of Hindi as an inalienable element. Therefore, we cannot say mere pass do bacce hai, see this thing, this distinction is captured in Hindi, but how do we explain this, in linguistic theory?

It is just my observation and proposal that it is not possible to explain this fact in linguistic theory.

Student: Because linguistic theory (49:14) of grammatical not with acceptability.

Professor: That is the argument that has always been given, but the point is, we just saw the sentence before, therefore I gave you that as an order first, see both are about the use of language, do people teach us this thing, that you cannot say, mere pas do bacce hai, because bacca is inseparable, has anyone taught you this thing? No.

Has anyone taught us as a conscious thing that expressing desire for things is not a good thing in Hindi, is not a good thing for us, we are great people, has anyone taught us this thing? No. If this is part of a language, true, absolutely this is the linguistic theory is about I-language and the grammatical stuff at the level of abstraction, agreed. But these are also parts of acquisition, which are subconscious, which are part of acquisition, we learn them without effort.

If we learn them without effort, if the input comes through language and they get reflected in language, then how could linguistic theory shy away from explaining these things? I agree that it is not possible but, what I am trying to say, it is not possible because we have not tried hard enough, we have only looked at the aspects of I-language, we have not looked at the other things that we acquire along with language.

Now, you tell me whether these things are acquired along with language or not the aspect that I have just described to you, you agree with this thing or not, you have always been speaking Hindi this way or by you I mean, those who is Hindi, but you ask them to explain this is innate knowledge for Hindi speakers. Therefore, my question is the knowledge of language use, which has been categorized as a separate thing of E-language, not part of knowledge of language itself and I am only giving you two examples, the languages are full of such examples, you need to evaluate your language, you need to evaluate others languages, making my point, clear? Do I have time for just one more example?

Student Yes.

Professor: Just one more example.

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AMBIGUITIES

Imperatives

(5) ghar aa-o
home come-imp
'Come home.' [informal]

(6) ghar aa-iye
home come-imp
'Please come home.' [formal]



Look at these sentences, imperative sentences, one is when we teach these things, it is taught as command and request. If we put more effort, we can teach them as informal and formal, ghar jao, ghar aa-o or ghar aa-iye, but look at it. How do we acquire this knowledge?

We know how to use these things very well without any difficulty or without any effort and we know more about such complexities in the sense that, when I am talking to a friend, when you are talking to a friend and I say ghar aa-o is that really commanding your friend, is that not a request? That is where, that could very well be a request, in fact to a friend who you have very informal relationship with and you tell them ghar aa-iye that could sound sarcastic to them now, what sounds is not what we are discussing, what we are discussing is we, as the speakers of language, know which one to use in which situation, how did we acquire this knowledge?

In fact, if there is any sort of teaching, that is quite contrary, we are taught categorization aa-o as command, aa-iye as request, but then where did we learn that, no, this is not true somebody may have taught this to us, but we never accept that, we learn that we are taught, we learn that if I like questions and quizzes that we give you, you reproduce that on quiz also, that one is command, the other is request, do you get my point, but we never accept it here.

Here, we know it clearly, that we know how to use them appropriately, we never tell our friends ghar aa-iye, because we know we will sound sarcastic and probably they will not even come, so if I am talking to somebody informally and I can say ghar aa-o and this is a good enough request, get my point? And I have already given you this example, I guess that if a commander in Chief of Army tells, a Army General, that please come and see me in the evening, it is very urgent sir, I want you to see me in the evening he can make it as respectful as request full as possible, but this is not really request, is that a request?

The Army General does not have an option to say sir, I am busy this evening. Let us discuss this tomorrow, even though it could be a trivial thing, the moment the commander in chief says please see me in the evening means, see me in the evening, the army general knows this very clearly. How do we get this knowledge? This is never taught in any schools, is not this knowledge innate, which we acquire at the same time, when we acquire language, then how could we know that there is a distinction between the use of language and the knowledge of language.

But that distinction is really blurred, the acquisition of the knowledge of use of language comes along with the acquisition of language, therefore the knowledge of the use of language could very well be part of knowledge of language itself. Therefore, linguistic theory must account for these things. A theory that puts itself as a great theory for a core accounting abstraction, which we do not have microscopes to account for.

I mean linguistic theory has done a great job by restricting itself and accounting for aspects of the I-language, but there is startling evidence for us to show that the knowledge of E-language is also part of knowledge of language. Therefore, a theory which accounts for I-language must account for the knowledge of language use as well, these are the examples, making sense.

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Negation

(7) lanc ke liye calen
lunch for come-subj
'Let's us go for lunch.'

(8) abhii to mujhe bahut kaam hai
at this time emph I-dat a lot of work is
'I have a lot of work.'



Imp: No. I cannot go.

Look at this when someone says, lanc ke liye calen, this is your question, lanc ke liye calen or it is a suggestion, let us go for lunch and someone answers the abhii to mujhe bahut kaam hai, what does this mean?

Student: That, no, I cannot go.

Professor: That, no, I cannot go, how did we understand this, how did we interpret this thing, where is the negative element in the sentence, is there any negative element anywhere, abhii to mujhe bahut kaam hai is a direct affirmative declarative sentence, it does not say negation anywhere I mean, people had a choice to say no, I will not come. But when people choose to say abhii to mujhe kaam hai, what is going on there? That is, we act at times that without getting into much details, I can say at times, people do not want to be negative directly. How do we know when we do not need to be negative directly, who taught us this thing?

This is definitely the knowledge of language use, but the fact that nobody taught us these things and we acquired these things on our own as innate part forces us to conclude that such knowledge is part of knowledge of language, we can definitely put them into categories at knowledge of the use of language and knowledge of language, but again ultimately, the knowledge of the use of language is part of knowledge of language that is the point I am trying to make.

So, we stop with this example, there are tons of such examples in language, you can think of more. Thank you.