

Principles and Parameters in Natural Language
Prof. Rajesh Kumar
Department of Humanities and Social Sciences
Indian Institute of Technology, Madras

Lecture - 40
Structure, Language, Cognition and Pragmatics

See, throughout we have been talking about natural language. When we wind it up let me give put it in perspective in the following sense. What is natural language? The language that people speak, the object of enquiry for study in linguistics has always and only been 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 were very exciting, very interesting and again with such things when people started looking at a formalization 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, then emerged some of the 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, in 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 and 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, E-language sorry I-language linguistic competence, linguistic theory all these things became synonymous terms. People started using them interchangeable. Native speakers intuition, native capacity, biological foundation the facts are not facts the foundations for a biological basis of language all these things where in a way connected discussions and then there is a whole range of discussions which can be covered under E-language.

So, this distinction was very clear and for a long time people talking about I-language will not discuss things that concerned 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 that 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 if 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 phenomenon.


So, there has been a very few attempts to put the 2 things together and see how it looks, that is the point I am trying to make. There has been distinction, people have been working in 2 areas individually, but there has been very few attempts to see such things together.

(Refer Slide Time: 06:30)

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 important question is, the things that are in the domain of E-language aren't they part of theoretical linguistics? Can't 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 and 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 a social phenomena as well. When the moment we speak 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 are not relevant for the shapes and forms of E-language and the way they we look at it in the society now.

So, language in a real world is definitely a different phenomena and how it governs itself and how it functions in society, how it works vis a vis other languages? We haven't looked at such things in details; however, what I 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 could be 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 such stuff in a 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 it? or the moment someone raises these kinds of questions these kinds of questions are brushed aside under the domains of E-languages, the phenomena of 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 will see its significance for linguistic theory.

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, and on the basis of such a discussion we concluded that this phrase that learning a language is child's play really suits when we talk about language learning, that it is such a natural phenomena for any child to pick up a 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 how the one of the ways that we can put it is we are not born knowing English, French or Thai or 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 world, we say or we feel that we have picked up a language. We have discussed all these things.

(Refer Slide Time: 12:02)

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 looked at the 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 2, that children are born with abstract, structural knowledge about language, which allow them to discover the rules of particular language. So, this the 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. It 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 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 isn't that set also invoking some of these issues, can we not deal with that data under this framework.

(Refer Slide Time: 13:50)

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

So, let us see 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 your 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 summarized or given this title for what we are doing today. 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 as knowledge of language? In other words, can the knowledge of use of language also not being 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: (Refer Time: 15:13)

Consciously.

Student: Knowledge of language is not conscious like you have some intuition about it but.

Right.

Student: Knowledge of the use of language is you are kind of thinking and all the rules and then making sentences.

In a way to some extent you can say oh one can say ok, but when you think 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. Do you get this thing? 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 too different from what we know is knowledge of language? What you said about knowledge of languages is clear. It is not a conscious thing, it is an abstract thing, it keeps on building, it is about the things that we know, but 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 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 alright.

So, E-language equates language for general purpose cognition. I just mentioned this thing I know I haven't discussed cognition in details with you. Give me a minute for that. You see there are 2 terms in the 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 when with such a foundation when we start and when people come to language the question there 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, but when they look at it in details and with inputs from study of language, the study of the structure of language and language is the whole phenomena has contributed a lot to this understanding to this question and on the basis of that 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 2 parts of all kinds of learning. All kinds of learning in the field of cognition can be divided in 2 parts; one, general purpose cognition and the other a specific purpose cognition. So, things like singing, swimming, riding a bicycle, seeing and the multitasking of all these things, all of them are general purpose cognition, because, we put conscious effort in learning of 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 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 learned to write with specific efforts. Speaking a language, us growing to speak a language or us growing with the ability to a 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, I mean fishes do not learn to swim. Similarly, and here we are making the distinction we are using the word learn carefully. So, far we have been using learning language interchangeably with cognition with acquisition, but now we are learning we are using it with little bit of care get my point.

So, with this distinction the of specific purpose cognition and general purpose cognition anything that is innate to humans or to their species is called a 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.

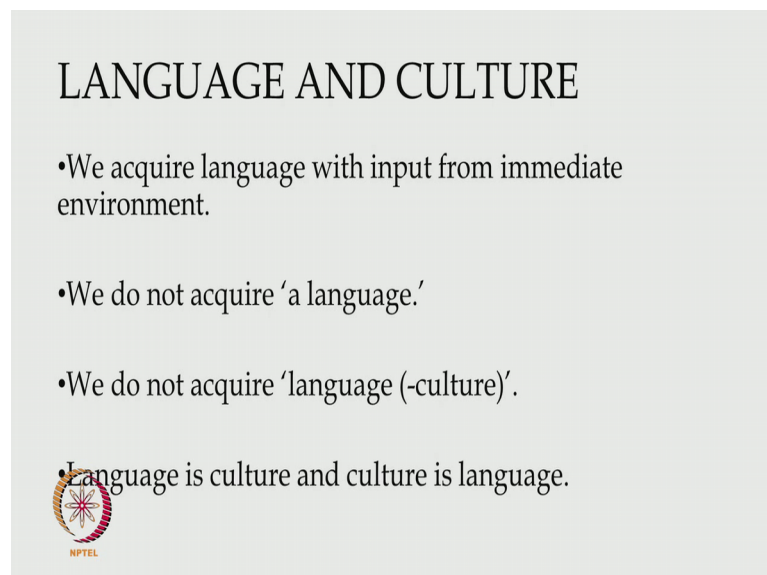
E-language part or the writing part does not make language a specific, special purpose cognition and that much is acceptable that is a good debate on that. So, do you do you understand what this means the E-language equates language to general purpose

cognition, this making sense? So, let us move, we can spend 1 or 2 hours talking about language and cognition and how language is 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 2 aspects, but let me show you more evidence I am more interested in that I am 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, 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 there 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 haven't worked 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.

(Refer Slide Time: 24:51)



LANGUAGE AND CULTURE

- We acquire language with input from immediate environment.
- We do not acquire 'a language.'
- We do not acquire 'language (-culture).'
- Language is culture and culture is language.



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. Lot of people

have a 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 part, 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 aren't we 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 realize 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 little bit in the earlier stage. 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 a specific attention too. 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.

(Refer Slide Time: 28:05)

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 to for us to try define culture and that's 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.

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 of 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 going that I am trying to make. The first sentence, Raju [FL] is not really a very acceptable sentence in Hindi; 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 judgment, speakers judgment that is reflected with a star and question marks, but as a conscious 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 thematic 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 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? 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 this is 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 you 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 first sentence many people will tell you look at the second one, this is ok 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.

(Refer Slide Time: 33:06)

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



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 [FL] is a verb in Hindi, which is a frozen verb. That verb does not inflict for anything.

That is, no tense marker, nothing comes on that verb, like we have a take an example of a verb like [FL]. So, we can say [FL] we can say [FL] we can say [FL] right [FL] all kinds of things are possible all kinds of inflections are possible on that verb, but on the verb [FL] no inflections are possible.

Student: [FL].

That is what I am trying to say [FL] is a different verb which is in the first sentence [FL] means to want and they look related because [FL] listen to me carefully and you since you have seen all these things therefore, I can move a little faster and I have to give you a more data. Listen to this carefully the verb [FL] what is the verb [FL] means in the first sentence.

Student: Want.

Want. This is the only verb in Hindi, which cannot have imperatives. Do you understand what I mean by imperatives, like when we say [FL] as the verb, what is the imperative verb out of this?

Student: [FL].

[FL] right or [FL] right if we say [FL] then.

Student: [FL].

[FL] or [FL] when you when we say the word of [FL] the imperative is not possible. So, you can request someone to sit you can 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, [FL] sounds like the imperative of [FL], but that is not the case. Therefore, they look related, but that is not the case, they are 2 different verbs.

Now, the reason why I am saying they are 2 different verbs is following. See, do you see the subject agreeing with the verb in the second sentence? You know the rules and that I have underlined you that if the subject is followed by a post position in south Asian languages, then the subject does not agree with the verb. I do not have the other example ready, Raju [FL] the example that I had given you long time ago, the object [FL] 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 sentence in that kind of context was because of the post position that was following it does not leave it in a position to agree with the verb. In this case, second sentence the subject does not agree with the verb. 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 is the direct sentence. Now, here is the explanation which is 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 an ungrammaticality 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 the desire here is. 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, you can call it a hypocritical thing, but to want for things are not permitted, is not acceptable for speakers of these languages.

So, and 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 can say [FL] you can say [FL] you can say [FL] all these sentences are ok. Aren't they? So, the moment you say I want to do something that is alright, but if I want something is not alright [FL] [FL] school [FL] that's alright. That is also expressing desire, but that is the desire about doing something is ok.

But the expression of desire to get something is not acceptable. Do you see this thing? Therefore, the sentence is unacceptable; change this sentence to [FL] school [FL] that is perfectly alright. So, school [FL] is also an object and I want to translate it in the terms that you are familiar with. School [FL] can be the object of the verb [FL], is a transitive verb. School [FL] 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, right now?

Student: (Refer Time: 39:57).

Pen. But so, its all requirements are fulfilled, but still this sentence does not make, is not acceptable.

Student: (Refer Time: 40:08).

But?

Student: (Refer Time: 40:09) language is perfect (Refer Time: 40:10).

No, hold on. I am coming to that, hold on. So, what I am saying is the 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 about some doing something then that is alright, acceptable. Therefore, a possible conclusion I am not saying it is a conclusive conclusion, a possible conclusion is probably for speakers of this language expressing desire in a direct sentence is not acceptable and therefore, why even with that explanation what is interesting? Why are we discussing this sentence? The reason why we are discussing this sentence is expressing desires or not expression 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 ok to say I want a pen. I want a shirt. In Hindi you cannot say I want a shirt [FL] is not possible to say. You have to say [FL]. So, what happens with the second sentence is, speaker consciously, I am sorry, subconsciously convert the desire into a requirement [FL] expresses requirement, I need one.

So, the moment all kinds of desires we convert into requirement then it is alright. We can even say [FL] 5 million dollars [FL]. 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 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. You can think more about this thing. Let me make at least one more point before we stop.

(Refer Slide Time: 43:02)

(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 Raju [FL] right and the second sentence is Raju [FL] both the things in red, what are these elements in grammar, in a sentence?

Student: (Refer Time: 43:28).

Something equivalent to preposition. These things are called post positions in our languages. Now, look at the choice of the 2 post positions and the function of these 2 post positions. They are not interchangeable. Can we say Raju [FL]? Why not? What is wrong?

Student: [FL] generally implies possession of something.

[FL] definitely implies possession of something.

Student: And you do not generally use the phrase position for kids that [FL] usually means that currently he is having 2 kids with him at the moment and not the kids are his.

True.

Student: For example, if I mean Raju has (Refer Time: 44:11) something on a school (Refer Time: 44:13) [FL].

Sure, absolutely right. What you are saying is, you actually do not want to say that I owned kids, but it is ok to say I own cars. Why? That description is perfectly alright and what goes wrong? There are other languages in which we can say, I have 2 kids, I have 2 cars. Do they mean that they own kids? No. Do you say we resolve this kind of ambiguity in English? See, even English speakers, do not mean do want to make a distinction of the kind that we are making in these 2 sentences.

But their effort to make that distinction is at this level, is still here. In other words, that does not get reflected in structure of 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, that is a very inadequate, inappropriate way of explaining language and if we make such if we discuss such things or describe 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 2 kids, they really do not mean that we have no distinction between kids and cars. That is taken care of, that is here.

It's 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 how is the point that I am trying to make.

What becomes interesting is how do we explain it theoretically and why is it restricted to the choice of postpositions? What we are saying, 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 post position 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 you mean by human relations? Whether you mean kids, parents or even friends? We can say [FL]. You may remember one of the famous Hindi movie sentence [FL] 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 that is not the canonical order of the sentence for drawing attention.

Now, let us not go there, but all I am trying to say is it is not possible and that kind of distinction it is not possible to use [FL] for inalienable elements in Hindi. Like, inalienable the real example of an inalienable element in Hindi is, let us say hands, I have 2 hands, how do we say that? Can we say [FL]? We do not. [FL] do we say that? No. What is wrong with that sentence? I have 2 ears. I can say I have 2 cars [FL] I have 2 hands why cannot we say [FL]? The problem is when we try to say [FL] it sounds like it is a detachable thing and I have 2 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 inalienable element. Therefore, we cannot say [FL]. 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 you concern (Refer Time: 49:17) grammatical not with the acceptability.

That's the argument that has always been given, but the point is we just saw the sentence before. Therefore, I gave you that in as an order first. See, both are about the use of

language. Do people teach us this thing, that you cannot say [FL] because [FL] is inseparable. Has anyone taught you this thing? No. Has any one taught us as a conscious thing that you know expressing desire for things is not a good thing in Hindi, is not good thing for us. We are great people. Has anyone taught us this thing? No. If this is part of E-language, true. Absolutely, this 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 efforts.

If we learn them without efforts, if the input comes through language and they get reflected in language then how could the linguistic theory shy away from explaining these things? I agree that it is not possible. But, what I am trying to say is, 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 are speak Hindi, but you ask them to explain. This is innate knowledge for Hindi speakers. Therefore, my question is, is the knowledge of language use which have been categorized as a separate thing of E-language not part of knowledge of language itself and I am only giving you 2 examples that languages are full of such examples. You need to evaluate your own your language, you need to evaluate others languages, making my point, clear. Do I have time for just one more example? Just one more example.


(Refer Slide Time: 51:54)

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 this sentence imperative sentences. One is, when we teach these things it starts as command and request. If we put more efforts we can teach them as informal and formal right [FL] or [FL], 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 [FL] is that really commanding your friend? Is that not a request? That could very well be a request in fact, to a friend, who you have very informal relationship with and you tell them [FL], 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 [FL] as command [FL] as request, but then where did we learn that, no, that is not true. Somebody may have taught that 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 reproduce that on quiz also that one is command and the other is request, do you get my point? But we never accept it.

Here, we know it clearly that we know how to use them appropriately. We never tell our friends [FL] 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 [FL] and that 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 requestful as possible, but that 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. Isn't 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 accounting abstraction which we do not have microscopes to account for I mean linguistic theory has done great job by restricting itself and accounting for aspects of I-language, but there is a 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. Look at this when someone says lunch [FL]? This is your question. Lunch [FL] or it is a suggestion, let us go for lunch and someone answers [FL] what does this mean?

Student: (Refer Time: 57:02)

That, no I cannot come. 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? [FL] 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 [FL] what is going on there? That is we at times 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 a knowledge is part of knowledge of language. We can definitely put them in 2 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 alright. So, we stop with this example there are tons of such examples in language you can think of more alright.

Thank you.