


**Basics of Language Science**  
**Professor Rajesh Kumar**  
**Department of Humanities and Social Sciences,**  
**Indian Institute of Technology, Madras,**  
**Lecture 5**  
**Aspects of Language**

(Refer Slide Time: 00:15)

**What is language?**

- Language is an impressive and fascinating human capacity. Human languages are strikingly powerful and complex systems.

(MARK CRIMMINS, Routledge Encyclopaedia of Philosophy)



You saw that we were talking about language as a systematic device as a system, which is inbuilt in us. And if I asked you where is language located in us? What will be the answer? Where is language located in us? Brain? It is a question like, how do we see? How do we see anything? With our eyes, right? Similarly, if the question is, where is language located? The answer is how do we know the answer is right. And sounds very convincing. But then the question comes to the same brain and mind that we do not know whether it really comes to the brain or not. But how do we know it is located in the brain?

Student: Because it plans by cognitive process, and all cognitive processes are done by the brain.

Teacher: Sure. And is language really a cognitive process?

Student: Because we think when we speak.

Teacher: So, you are saying thinking is a cognitive process. Can we not think without language? Can we or can we not? We can, right? How do we, how can you think without language?

Student: Visuals,

Teacher: Visuals?

Student: Memory,

Teacher: Memory? But how do we store such memories?

Student: We do not know.

Teacher: We do not know these things. Understand the question, what is not important is we need, we do not need to know answers to all these questions. At least right away. But we need to think about these questions at least. And is language really a cognitive process? Keep this question in mind, we will discuss about it. Do we really need to think in language or can we not think without language? These are some of the questions which are important for us to understand, in general, they are not necessarily directly a part of this course.

But anybody who understands something about language or wants to understand something about language, these are the fundamental questions you will need to answer after you have acquired certain fundamental aspects of language. And when you can say, I know about language. So, let me take you to more fundamental things and then we come to these questions.

So, when we say language is located in the human mind, we also want to say that it is one of the most sophisticated products of the human mind. Rather, it is the only product, which you can evaluate in a systematic way. We do many things with the human mind and all of them can be studied in a systematic way. For example, when we see something, we can study how the process of seeing works. What else do we do with the human mind? What else do we do with the human mind?

Student: Comparisons like mathematics, logic,

Teacher: Logic, mathematics, what else?

Student: Memory

Teacher: Memory? In a way, it will not be too much to say, if we say, we do everything with the human mind. Can we as humans cannot function if the human mind does not function in a particular way. At least we cannot function the way we do. One more question before we get into more fundamental questions and this is again for you to think, what are the things that involve language? We talked about thinking, I really want you to think very hard. Do we really need to think? Do we really need language to think?

Student: Communicating ideas,

Teacher: Communicating ideas, of course. And when you are thinking about this question, do evaluate whether you need language for that or not. Similarly communicating ideas, you may have wonderful ideas. You may be doing wonders in different aspects of life. Can we do such things without language? Can you talk about mechanical engineering without language? We need to decide which language we need to talk in whether we need Tamil or English that is a much later question, that is much a trivial question but can we talk about anything without language? Mechanical engineering just happens to be an example

Student: ((??)) (05:57) Currently implies that we are using language.

Teacher: Exactly.

Student: So, talking without language is kind of redundant. It is pointless.

Teacher: That is, what you are saying is it is not possible to do anything, which involves another person.

Student: No, I am telling, talking essentially has language.

Teacher: Sure, I get your point.

Student: Talking without language is not possible.

Teacher: Where let us remove the word talking. Let us say the word doing. Can we do anything with others without language? And we do not want to get into the trivial aspects of this question. The important part is in order to transact anything, we need language. Therefore, it is also called besides this definition that I have been showing you since yesterday, it is also called a medium of transaction among us a medium of construction of any knowledge, like you were talking about restoring memory or storing memory or communicating about ideas, these types of things are parts of construction of knowledge.

And we cannot really either construct or transact about such things without language. Such is the significance of language, and one of the reasons why we probably do not pay much attention to the need of looking at language in a systematic way because it comes to us so naturally. It comes to us so naturally, that we really do not want to be very serious about it, all of you must have heard things like we do not understand the value of the gift that we can see things. If you want to understand how fortunate we are that we can see, without making much

effort without difficulties, you need to talk to people who cannot, the fact that we are able to walk without problems.

And if you want to understand how difficult it can be, then you need to talk to people who cannot. Similarly, the way we learn to walk, the way we learn to see, or we happen to see, similarly, we end up speaking, this is what I mean when we say it comes to us so naturally, and therefore it does not become such a serious thing for people for us to get into. However, when you get into the details of it, then you see the underlying system and get to know it is really a complex system, and then we realize about its systematic arrangements. Now, we have looked at these things.

(Refer Slide Time: 09:12)

## Some Key Questions

- How many languages do you speak?
- How many languages does India speak?
- How many languages are therein the world?
- Do languages have something in common?
- How do languages differ from one another?



Teacher: We were working on these questions. Let us talk about a few more of them to come back to language learning. So, each one of us speaks 3, 2, 3, 4 languages. One can ask you this question both ways. Why do we not speak just one? If the purpose of language is to communicate, why do we not speak just one language?

Student: It is rooted in the geography culture.

Teacher: It is rooted in...

Student: Where the language has been developed.

Teacher: Language has been developed? Okay. So, in other words, we are saying it is not possible to have just one language, no matter how important it is for communication, and then we know that if it is important for communication, then it would have been much easier.

If we spoke if everybody spoke for all over the world, just one language would not be difficult at all. Many of you must be familiar with the artificial language that computers or machines work with. I do not know the names of all the languages.

But I am assuming that machine A and machine B can communicate only when both of them have the same language. They have difficulty communicating, even if they have one, one has a higher version and the other has a lower version. You see the limitedness, limits of artificial languages. However, it is not important for humans to be speaking just one language. And still, we can communicate effectively over a long period of time, or even in a shorter period of time, we do find a way to communicate with one another.

Therefore, many languages being around has very little to do with the answer that we need language only for communication. Get this thing then, how many languages do we speak in India?

Student: 1600

Teacher: You found that 1600? Do we know the names of all of them? No, and it is important for us, in the beginning, to know that one of the most authentic surveys that were done in India was around 1930. And it was done by an anthropologist called George Grierson, and the name of that project was the Linguistics Survey of India. It was easy for George Grierson to do, because he got help from British officials and how many languages are spoken all over the world?

Student: 6,909

Teacher: Something like 6000 or 7000, 6900. How much did you say?

Student: 6,909.

Teacher: 6,909. Now, if you compare these 2 numbers, what is the percentage of total number that is spoken only in India, 25 to 35, 25 to 30, somewhere between 25 to 30. You see the linguistic diversity of this geography. It is not just one-sixth of the world's population, but it is 30 percent of the languages of the world spoken here. We have talked about common things between languages and how they differ from one another. We will be looking at some of them in more detail, and I will come back to the total number in a moment again, before that, I want you to know.

(Refer Slide Time: 13:43)

## What is language?

- Most of the answers are impressionistic.
  - Mode of communication
  - Way of expression
- They relate to the use of language.
  - I-Language
  - E-Language



Teacher: That when we talk to people in general or even in classes in a systematic way, most of the time the answers that come up are based on impressions like I wanted to show you the thing that we definitely use language for communication, but that is not the primary thing about language. We do use language for communication, the simple answer to what I am raising is if it was only for communication, then we would have just one or few of them to make it easier.

On the other hand, when you see the total number of 7000 or 1600, they do not seem to be simplifying communication. Therefore, such an answer is an impression that we think this is probably how language is important. Then when we start looking at it in a serious way the first distinction that we make and as many of you said language is located in the human mind. When we learn languages the role of the human mind is very important and it is one of the most sophisticated products of the human mind. So, there are two aspects of language one is called I-language and the other is called E-language and these are not complicated terms they simply mean Internal language and External language.

Get it, Internal language and External language. What do we mean by them and why we need to make this distinction is the following, Internal language refers to the language here that is in human that is in our mind. And I will elaborate on what we mean by language in our mind and everything related to language that happens in the human mind when we study such things then we say or we think we are talking about I-language. E-language is when it gets out of us, the moment it gets out of here, what does it become?

Student: Spoken language

Teacher: Spoken language of course, but that is part of society, anything out of us in terms of language in society and that is called the E-language refers to everything that happens to external aspects of language that is for the purpose of interactions in society. And whatever we do with society and language that is out of this is part of E-language, is what we call E-language. Is this distinction making sense to you I-language and E-language? When we are again going back to I-language, when we study language learning of language, the role of human mind in language and how the human mind stores language, how language is processed in the human mind.

All such things are part of study within the domain of I-language. And it becomes interesting, only at the level of I-language many people, many studies make this distinction. And rightly so, because not every study can include all parts of it. That is the distinction between I-language and E-language. We have looked at the distinction between language versus languages. When we are talking about I-language, we refer to language. Keep this in mind, we refer to language and languages are part of E-language. I think this does not require much elaboration.

The moment we say languages are part of E-language and, the simple not proof, but simple idea to elaborate this is we can look at it, we do not need to go to a laboratory for this. Think about the following question. If you speak two languages, Tamil and English or Hindi and English, do you think you have two compartments in your brain? Are the words of these two languages stored in two different places? Yes or no?

Student: Do not know,

Teacher: We do not know. You can say no. They are not stored in two different places but we really do not know. Then with that, the fact that we do not know. One more question about that. And, trust me these questions sound funny, or maybe at times ridiculous, but they tell you something. Does it pain? That is this, do you feel any headache when you switch from one language to the other?

No, on the basis of these things we can say they are all part of one thing. Or for that matter when we look at the human mind as the bigger thing, and language is the smaller thing in it, we do not even know which part of this mind contains language itself. Forget about compartments of languages, do we realize where, here or here this side? No, we can make


sure that language is probably located here because, and this has been a study this is not just part of a joke, that due to brain damage, we find language disorder, we find language loss and due to other kinds of injuries, we rarely find any disorder in language.

And if at all, some other kind of injury causes language disorder that is related to, again, the human mind in a psychological way. It has been established that language has used connection with the human mind. But we do not know which part of it for sure and at this stage, I can tell you, it is not really that we do not know there has been one study by Broca, heard this name before? No. And one part of human mind is called Broca's area, Broca's area, this scientist, what he did, he has studied people who got language loss or some kind of disorder in language, due to head injuries.

And then this person finds that injury in a specific place on a specific site causes some kind of problem with language. So, he made a broad generalization that probably that area is responsible for language, and therefore, because it was done by him, so that area is called Broca's area. So, sometimes you will find people telling you that Broca's area is the area of language in the human mind.

(Refer Slide Time: 22:46)

- Language vs. A Language
- Language is a patterned system of arbitrary sounds. It is purely rule governed phenomenon.
- Arbitrariness plays great role in language, but language is not arbitrary.
- Linguists/linguistics makes such rules explicit with scientific investigation.



Teacher: So, but we really do not know. Even if we believe Broca, we have no reason not to believe him. But even if we believe, we do not know if other areas are responsible for language or not. And then forget about finding smaller compartments about Tamil, Telugu, and other things. If we go into more details of, let us say, a language called English, we do not know whether words are stored separately and then we pick words and make sentences.



How does the human mind make a sentence? Do we have grammar restored in one part, and words in the other part, and then we do it fast and come up with sentences without us even knowing because there are a lot of things that happen in the human mind, which we are not so aware of or so we cannot really keep up with our own mind, the kinds of things that are happening there, we really cannot keep up with all of them.

But, keeping those things aside, all I am trying to say is, it is not really possible to find out and get it. So, and then I want to bring you to the point that the distinction that we have made between language and languages, and we have talked about certain principles and parameters governing languages, so those are part of the human mind. What is not part of you?

We have no evidence to say that languages are like English, Tamil, Hindi in human mind. But we can hypothetically say convincingly, that what is part of the human mind when it comes to language is principles and parameters. And I will tell you more about that in due course or in a few minutes. I hope that point is clear, we talk more about that when we talk about language acquisition. Let me talk to you about the next point.

Teacher: We have briefly talked about that it is a pattern system. By now, we have only been talking that language is the system I have not given you any examples to show languages system or for that matter, we have talked about very few examples like certain examples of principles and certain examples of parameters that languages vary from one another and they are part of they are what make languages a systematic thing.

But look at this, what I want to say right now, it is a system of arbitrary sounds. However, the whole thing, what we know as language is not arbitrary, is a highly systematic phenomenon. We will be elaborating on this aspect, throughout the semester, many examples that we will be talking about whether we come back to this or not, will be around this. But therefore, it is important for us to know, right in the beginning, that it has a huge role of arbitrariness in it. By it, I mean language, language has a huge role of arbitrariness in it, in the sense that it is a, to begin with, it is a system of arbitrary sounds. And I will elaborate to you what I mean by arbitrary sounds in a minute.

However, language itself is not arbitrary at all. And that is what we mean by it is a purely rule-governed system. Nothing happens in language, which is just for that. It is possible that we do not know everything that is happening in language, just like we do not know everything that is happening in the human mind. But we know certain things on the basis of which we can say language is not an arbitrary phenomenon. It is a systematic phenomenon. It

is a rule-governed phenomenon. Now, let me give you a couple of examples at this point. So, when we say, let us talk about, what do we mean by arbitrary sounds? What is this?

Student: Mobile.

Teacher: Mobile, why do we call it Mobile? Which is, and I am not asking you a philosophical question. You can say it is portable, therefore, we call it mobile, my question is even not to that extent, my question is if we all call this something else if let us say we call this aeroplane, will that be a problem?

Student: Yes.

Teacher: No-no, I know right now it will be a problem, because if I asked you please give me your aeroplane, then we will not understand one another there will be a problem, which is called breakdown in communication. So, we need to call it the same thing. If we are talking about one language, then we need to understand that whatever it is called both of us know the same thing that is going to relax communication, otherwise it will just simply break down. We cannot choose our own words for things. What is this thing?

Student: Slide changer.

Teacher: Slide changer, I cannot call it anything else. You cannot call it anything else. We need to call things the same way, that is for communication. But what I want to bring out is, if we all call this thing something else, then we will all call this something else. A pen, why is it called a pen? Or for that matter, anything, why is it called that? This is called a desk. We could have called it a room or it will not make any difference. In short, and I am talking about a very significant point that naming anything is arbitrary, any name is arbitrary to the extent that as long as we know what we are talking about, we are fine.

There is no reason why this should only be called a mobile, there is no reason why this should only be called a pointer, or a remote control or whatever slide changer, we could have called this also a pen. And then that thing has remote. So naming things is arbitrary. And then if we call, let us say we have an object, then again, one more time, I will tell you the meaning of arbitrariness, there is no reason why the word pen is associated with the object that it refers to the association between the object and the word is arbitrary.

At the same time, and if you understand that kind of arbitrariness, then you also understand why, what are the sounds involved in the word pen? Sounds involved in word pen, you

understand the meaning of sounds, words are made of sounds. So, what is the first word of pen and the first sound of pen. And remember, I am not talking about letters. And that distinction I will make again, when we move ahead slowly, I do not want to talk about everything at a time. So, I want to draw your attention to a very significant thing that I am talking about: the first sound, not the first letter. What is the first sound in the word pen?

Student: Pa

Teacher: Pa, very nice. And what is the first letter?

Student: P

Teacher: P, so, now you can begin to see that the letter P is only a device to represent a particular sound. And that device is just designed to be able, just designed for us so that we can write something that is not how we speak, what we speak is the first sound is Pa and then you can begin to see that this sound is not specific to English alone. Do we not have this sound in our languages? We do. And then you will see in a more clear way that sounds are common in languages. So, let me come back to this. So why only Pa? And then what is the last sound in this word pen?

Student: Na

Teacher: Na, and the middle sound?

Student: A

Teacher: A, why only the sounds in that word? That is also arbitrary. And I promise you, I will take you through certain more nuanced constraint information of a word to see that not any few sounds together makes a word, there the construction of a word follows a very systematic constraint on them, which comes a little later, but this is exactly what we mean by saying when we say language is a system of arbitrary sounds, the association and when we come up with a word, the association between word and the object is also arbitrary.

But what is not arbitrary is the underlying system. What we call language, what we refer to as language is not arbitrary, which is when we say Tamil is a verb-final language. Remember this thing we did this exercise yesterday. Tamil is a verb-final language, or Malayalam is a verb-final language, or Hindi is a verb-final language. It never happens in a strict word order, that verb will start coming in the middle of the sentence. Some of you can argue that I can come up with a sentence and it is still a good grammatical sentence, with a verb in the middle

of it. But that is called scrambling because of the strength of the language, and again, I will talk to you about that strength a little later. It is possible in our languages to move verbs around and still retain the grammaticality of that sentence. However, in some languages, it is not possible to move verbs around. We can say, I am reading a book in our languages, where we can scramble verbs around, is that possible? How do we say this verb, this sentence in Hindi? I am reading a book. Anybody who speaks Hindi?

Students: (Speaking Hindi)

Teacher: (Speaking Hindi) Everybody understands this sentence? Yes. Can we say, can we move words around in this sentence?

Students: (Speaking Hindi)

Teacher: No, not changing anything. Just moving the verb around?

Students: (Speaking Hindi)

Teacher: We can say that. That is still a good sentence. Can we do this with English sentence? Can I say when I need to say I am reading a book? Can I say I book, I am reading, that sentence is not and we are not trying to make fun of it, we are only trying to make a point that scrambling words around in a sentence in a given language may be possible, may not be possible. In languages like ours, it is flexible, it is possible and because of that flexibility, we can still retain grammaticality of the sentence.

However, the reasons why certain things are flexible, and we still retain grammaticality does not mean that Hindi is not a verb-final language, or Tamil is not a verb-final language. In a normal order of verbs, in a given sentence, verbs always come in the final position of a sentence that is what is a principle behavior in language. And this is not arbitrary. That is languages do not choose that tool until 2014 we will remain verb-final, see this thing after 10 years from now, we will change this does not happen it never happens okay. And this is part of a systematic phenomenon, this is part of a rule-governed phenomenon.

We cannot have a sentence in any language of the world without a verb in it. You must have heard this word verb. I am sure almost all of you must have gone through some of the other language classes. What are the languages you have studied in a classroom environment?

Students: English

Teacher: English of course for everybody.

Students: Hindi

Teacher: Hindi for some people or maybe many, many Tamil nobody has studied Tamil in class, okay, one person at least two. So, when the only reason why I am asking this question is when you study language in a systematic way in a classroom, then you come up with these words people tell you these things, nouns, verbs, subjects, and objects. Therefore, I am talking about talking about this thing.

So, far you may not have noticed this thing or you may not have taken a note of it or maybe you may not have been pointed to this, but there is no language in which you have a sentence and sentence does not have a verb. And I can give you an example of that. Can you give me a smallest sentence?

Student: ((??)) (39:11)

Teacher: smaller than that?

Student: Go.

Teacher: Go, very nice. That is a sentence. But other things with one word, do not form a sentence. For example, if I say hello, is that a sentence? No. See this thing, the smallest sentence, go, is a sentence because it is a verb which tells you that you may not have anything else visible in the sentence. One can argue when we say go, we mean you go, so you is not really visible. And therefore, it is not just a word, it is more than a word. And that is not what we are talking about.

We are talking about visible elements. And even when we have just one visible element, it is a sentence, because it has a verb, and other things do not. Therefore, we can say, the verb becomes the most important part of a sentence. And we cannot create a sentence without a verb. And that is true for all the languages of the world. This is part of it, this is what tells us language must be a rule-governed phenomenon, no matter whatever is the role of arbitrariness in it. The last thing is, I think this point should have been clear by now.

When we try to make these things explicit, then you can say, I am doing linguistics, I, these things fall within the areas of linguistics. And by explicit, I mean, it is not that you do not know the things that I am talking about. And again, I will be talking about a lot of things, a lot of things, which, as a speaker of any language, you already know. But such things are just not explicit. And this is just the light, like, take the example that we just talked about, it is not

that you do not know that in the languages that you speak. For you to make a sentence, it is important to have a verb.

You know this thing, but it is just not explicit to us all the time. And it is not a fair question to the speakers of Telugu or Tamil or Hindi or any for that matter, English or French, for anyone to ask them this question that, do you know this rule in your language, this is not a fair question to ask them, because people learn these rules, these speakers of different languages, learn these rules automatically. And the word automatic is very important, we will be elaborating on that.

We do not know that and I am using the sentence very carefully. We can say when we are talking about language that we can say language happens to us. Do you realize when you get fever, no-no, you realize, but do you realize when it is coming to you? I mean, it does not come to you, knock on your door, say I am going to stay with you for 3, 4 days. That does not happen, it just happens to you. We can extend the same logic language from the very beginning when it starts happening to us. And I will elaborate on that in more detail for a longer time, shortly. So, this is what linguists do and this is what happens in linguistics.

(Refer Slide Time: 43:20)



Now, we have a, we do not have too much of time, but we will try to justice, try to do justice with at least one of these things and then we will discuss remaining part of it tomorrow, these are not this not again, very serious questions related to the domain of this, this course, because most of the things in this course are going to be about I-language. However, these are important things, just like the number of languages spoken either in India or in other places,

to know that there are just so many languages, not just a few. Similarly, these things are important for us to know. So, if someone asks you, what is the national language of India?

Student: We have no national language.

Teacher: You have no national language, how about others? We have no national language. Why? What is Hindi?

Student: It is official language, first official ((??)) (44:29)

Teacher: Official language of India. And this is an important thing to know. I must tell you, many of us, many people have this confusion. Many people will tell you I do not want to blame anybody, whether purposely or ignorantly that Hindi is the national language of India. That is not true. India does not have a national language. It has the state policy on language says it only has official languages.

Somebody said it's the first official language. Does it mean we have a second one too? So that is not true. It is just like we do not have a national language. It is also true that English is not the second official language. And the word in the Constitution has been chosen very carefully. India is the only nation in the world, which has a language component in its constitution. You may not be aware or maybe you are, I am not trying to trivialize it or underestimate you. When did India get independence?

Student: ((??)) (45:47)

Teacher: Understand, we know this thing. When did we get our republic setup? That is when did the constitution get in effect?

Student: January 26.

Teacher: January 26, remember, we celebrate two different things 15th of August and 26th of January. What happened on 26th of January?

Student: The Constitution came into effect.

Teacher: The Constitution came into effect. Why did the constitution not come into effect on the 15th of August 1947?

Student: We did not have one.

Teacher: We did not have one, you are saying that we created this big document in two years only. That is not true. Many parts of the constitution, I am not an expert on the constitution so

I cannot tell you this thing with authority, but many parts of constitution were already accepted from the existing documents around that time, you may hear many times even these days that we certain things we are following from British system we are not falling from British system per se, what we mean is we adopted such things from British system in our Constitution.

What delayed acceptance of that document for 2 more years was a debate on language there was a committee set up it was called that is famously known as constitution assembly debate. There was a chairman of that assembly and then all kinds of debate took place, the longest debate was about language.

If you are interested in this, these documents are available online. I am not sure if it is available on Wikipedia or not, but you will definitely find documents related to constitution assembly debates and then such documents relating to language not necessarily you have to read that, but if you are interested in this, sometimes you can look at it.

What happened was that the decision about language took the longest time. They still did not settle this question after a long and it happens normally that when we do not have a consensus, we settle down with some compromise formula and that was the most significant thing to come up with. And this is where this question is important. English is not the second official language like Hindi in that assembly debate. In those debates, many people wanted to declare Hindi as the national language, but that did not happen.

What happened was Hindi was declared as an official language of India, which was also very difficult. Then, English was declared as the official language of India. And there is a difference between first and second when we say something first and something Second, we are trying to put them in order and when we say associate official language, that is because it was put in place at par with me. So, as you can see, it is not second, it is just one and associate. You may see even now, after 6, how many years of independence?

Student: 60

Teacher: 60 or so many years of independence that people talk about many things in English, even in our parliament. That is the reason for this. And then, one more thing I tell you and then we stop, we will talk about the rest of these things tomorrow. It was also decided that we will review this question of English after 10 years. Which was around 1960, 61, or 62. Do you know, something significant happened around 1962, 63.



Student: ((??)) (50:03)

Teacher: China war, Pakistan wars, and one more significant thing that happened was the first Prime Minister of India Pandit Nehru died around the same time.

Student: In 63,

Teacher: Around 63, 64 and if you look at our political system carefully, there was a lot of instability at that time in political sense. And then this question did not get revised at that time and was not brought for revision. And the more we moved ahead in time, the more difficult it became to revise this thing. And until today, everybody just wants to leave it the way it is, because you can understand the sensitivity involved with issues related to language, this is the position on it, national language, official language, and state policy on language.

The last part that I told you that people do not want to discuss is my addition. This is not official. But as you can see, it is true that people do not want to discuss and rightly so, because it has potential for many issues. And this is the only time when we are talking about these external far to external things about language, we will be restricting to I-language. And also, one more thing I want to say with which we want to conclude a systematic study of language in a scientific fashion and particularly, the aspects of language which are rule-governed takes place not with emotional issues.

So, many of the things that I am going to be talking to you about have no association or relation with anything emotional about languages. In fact, if you understand in the last so many years, nothing scientific can be done, when you bring in emotional issues in it. Science does not move any further after that. So, knowing very well that language is a marker of identity, it has potential to create many problems in the real world.

Many of the things that we will be talking about are related to the I-language and only scientific aspects of language. However, we will still discuss the last two things tomorrow, which is the distinction between language and dialect and language and variety. I invite you to take a look at these things like you have looked at a number of languages in India and around the world. I am very happy about it. So please, please look at these things also. We begin talking about it tomorrow.

Thank you.