

WHAT IS LINGUISTICS AND HOW IT IS RELATED TO OTHER FIELDS OF STUDY?

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ABSTRACT

This paper deals with linguistics and its relation to other fields of study. Linguistics is the scientific study of language and people think that it has no relation to literature. But this paper will discuss that it is an inseparable part of literature and it is also related to language, community, imagined community and stylistics.

KEYWORDS: Function of Language, Imagined Community

INTRODUCTION

The word 'Linguistics's origin is from two Latin words- 'lingua' and 'istics'. The meaning of 'lingua' is tongue and 'istics' is knowledge or science. The etymological meaning of linguistics is the scientific study of language. Linguistics studies language with universal and it is a kind of recognizable part of human behaviour which is very important. Swiss Linguist Ferdinand de Saussure in his famous book *Cours de Linguistique Generale (A Course in General Linguistics)* describes the notion of linguistics. According to Saussure linguistics' main root lies in the new and original approach in the study of language which provides a new direction and it changes the perspective of language study in the 20th century. He distinguishes diachronic linguistics from synchronic linguistics. Diachronic or historical linguistics means improvement of language from time to time and it investigates the changing of language. According to Saussure "synchronic linguistics will be considered with the logical and psychological relations that bind together co-existing terms and form a system in the collective mind of speakers. Diachronic linguistics will study relations that bind together successive terms not perceived by the collective mind but substituted for each other without forming a system."

Relation of Linguistics with Literature

There is obviously a relation between language and literature. Bakhtin's thinking about language and literature is essentially binary. Bakhtin thinks with pairs of terms- monologic/dialogic, poetry/prose, canonical / carnivalesque. The habit of thought is of course characteristic of the whole structuralist tradition from Saussure onwards.

In the literary text, is there any parallel autoletic function on the third functional plane? In its textual form, a literary work is what Epstein (1975) calls a 'self-reflexive artifact.' Literature has physical substance which enacts the meaning that it actually represents. In case of using language, iconicity has only minor role but in literature, it comes into its own as an important communicative device. Literature belongs to an autotelic character which does not mean that the normal function of language are suspended. Literature is the summation of langue and parole. But langue is the code or rule system working in a language.

Ferdinand de Saussure in his book *Course in Generale Linguistics* exhibits the revolutionary concepts which is related to the scientific study of the language. There is a new concentration on how language looks at such aspects of various types of meaning. Ferdinand de Saussure shows two concepts of linguistics – langue and parole. Langue is the abstract knowledge of language which is realized as parole in speech or writing. Langue is such a social fact which is not complete in any speaker; it exists perfectly within a collectivity; it is not a function of the speaker; hence it is the executive

side of language. 'Execution is always individual, and the individual is always its master' (p.13). Parole is such an object which is available for direct observation to the linguist. Langue is the linguistic competence of literature but parole is the competitive competence of literature. 'Speaking [parole] is an individual act. It is willful and intellectual.

Langue (language)	Parole (speech)
Code	Encoding of a messages
Potential	Actualized
Social	Individual
Fixed	Free
Slow-moving	Ephemeral
Psychological	Psycho-Physical

So the distance between langue or parole is the distance between the homogeneity of the imagined community and reality of linguistic experience which is totally broken in Modern Society.

Relation of Linguistics with Language

Linguistics is the study of language. So with the distinction of language, linguistics also changes. In the whole world, there are about six thousand spoken languages. Two main types of languages are the analytic and the synthetic. E.g.,- Chinese is a highly analytic language, Eskimo languages and Turkish language are the examples of synthetic language. From another well-known classification, language is divided into four categories isolating, agglutinative, polysynthetic or incorporating and inflectional. E.g., Vietnamese and Chinese are highly isolating languages and Turkish and Finnish are agglutinative languages. In a polysynthetic language, both lexical and grammatical can be combined into a single word just like Eskimo languages. In a flectional language, a morpheme may signal different features. Latin is a flectional language. So in all these types of languages, linguistics differ from one to another.

Relation of Linguistics with Community

Linguistics is related with community. Linguistics means scientific study of language that means language is not a rule governed linguistic system but also a communication system functioning different socio - cultural functions in various kinds of situation. Linguistics mainly deals with the properties and articulation of speech sound (phonetics), the organization of sounds (phonology), the formation of words (morphology), the formation of phrases and sentences (syntax) and the interpretation of words and sentences (semantics). Linguistics is really necessary for communication. Linguistics helps in many cases for communication. So some feelings and thinking that cannot be communicated by normal speech becomes possible by linguistics. By linguistics, we can communicate the examination or report of Medical and bureaucratic exchanges. Some possibilities help to distinguish co-operation from coercion, compliance or more complex responses.

There is a story- there is lack of confidence between the woman's belief and the physician's 'factual knowledge'. The woman is recalcitrance attributed to certain 'emotionally charged preoccupations.' Here two persons' thinking is different- the doctor has knowledge in the form of facts and information and the patient has beliefs which is anchored in emotion and experience. This story of conversation is known as the 'gynaecological horror story.'

Cicourel offers a generalization to both medical patients and subjects in psychological experiments. Scientists should understand people's 'schematised knowledge base' which includes a set of metaproposition... driven by emotional elements that can lead patient or subject to deny or resist accepting contradictory facts, yet reveals an awareness of them.

In case of games and sports, business purpose, research-work, classroom teaching, medical and bureaucratic exchanges or any other service – everywhere speech is dependent on linguistics. Linguistics helps to create such a language which is born only in a contact situation.

So Noelle Bissere Moreau Rightly Says - ‘dissimilarities b/n language practices are meaningful only in the light of the the [overall] social organization’, and Moreau thinks that –‘each class speaks itself according to the same hidden referent. This social referent is the dominant group because the social referent is the same for all classes, class language practices are necessary for domination.’

Sometimes it is seen that a language is born only for one purpose of society, i.e., the purpose of communication. E.g., the word pidgin is born in a language contact situation. The word pidgin is derived from /bisin/ that means ‘business’ as it is born in a language contact situation, particularly in the context of trade and commerce or buying and selling. It is a contact language, a lingua franca, between two individuals or groups whose languages are mutually unintelligible to each other. In other words, a pidgin is produced only for maintenance of contact between two individuals. It is a simple and reduced language that results from extended contact between groups of people with no language in common. It is a contract or shortened language restricted to certain groups - traders and seamen. Pidgins are used in some parts of South-West Asia. It evolves when they need some means of verbal communication but no group learns the native language of other group, may be because of lack of trust to each other. Usually the people who have less power (speakers of substrate languages) are more accommodating and they are compelled to use words from the language of those with more power (superstrate), although the meaning, form and use of those words may be influenced by the substrate languages.

Besides when dealing with other groups, the superstrate speakers adopt themselves into the following examples from Melanesian pidgin which is an English based pidgin. It is fascinating to see how the pidgin speakers use English (superstrate language) words in their own way to expand the meaning and use in Melanesian Pidgin English. Pidgin is actually a shortened or wrinkled language which is a mixture of elements from different natural languages. Chinese pidgin which is a combination of items from Chinese and English and it helps to serve the limited purpose of trade.

When a pidgin changes into a lingua franca, it is called a creole i.e., an international mixture language. A pidgin can acquire a standardized grammar, vocabulary, sound- system; it is spoken by so many people as their first language. A creole is such a language which consists of elements of different languages in areas of intensive contact. E.g.,- the creoles of the island of the Mauritius and Haiti. Now I am quoting an example of creole from Randolph Quirk’s *THE ENGLISH LANGUAGE AND IMAGES OF MATTER*.(LONDON,1972:48):

Hin sed den, ‘Ma, a we in lid?’ Him sie, ‘Mi nc nuo, wi pikini, bot duon lukfi
Him niem hahd, or eni wie in a di wohld an yuk al diniem, him hie unu.’ Him
sed, ‘Wel Ma, min want im hie me an nuo mi.’ ‘Lahd nuo masa.’ Duo no kal di
niem, hin we kom kil yu.’ ‘Him sie, ‘Wel Ma, hin wi haf fi kil mi.’

The translation of the above quoted lines is- He said then, ‘And where does he live, mother?’ ‘I don’t know, my child’ she said, ‘but don’t look hard for his name, or anywhere in all the world that you call the name, he will hear you.’ ‘Well, mother,’ he said, ‘I want him to hear me and know me.’ ‘Heavens, no sir,’ ‘Don’t call the name: he’ll come and kill you.’ ‘Well, mother,’ he said he’ll have to kill me.’

Relation of Linguistics with Imagined Community

In the original dedication of the Statue of Liberty we can see the picture of the statue surrounded by dignitaries and dignitaries surrounded by suffragists and the total is a picture of image of a 'kind of linguistics which is under the label linguistics of community.' The term community is actually exhibited by Benedict Anderson in his book *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. (1983) Anderson juxtaposes various types of perspectives of human communities in which People "will never know most of their fellow - members, meet them or even hear of them, yet in the minds of each lives the image of their communion." Anderson describes the nation as community which is imagined both inherently Limited and sovereign; third it is imagined as community- 'a deep, horizontal comradeship,' and a fraternity. By this image we can conclude that nation community is totally based on citizen soldier. It is said that European Bourgeoisies are distinguished from the previous elites by their ability to achieve solidarity on an essentially imagined basis on a scale far greater than previous elites. So many books (approximately 180 million) were put into circulation in Europe between 1500 and 1600 alone. In the 18th century the novel and the newspaper flourished and these two printed materials create a kind of world where various types of stories are connected by their adjacency and it creates a kind of 'imagined community' which is based on the imagination of both-omniscient narrators and readers. Whereas the nation is totally imagined, it is strongly utopian. The Modern nation of Imagined Community is build up in linguistics' imagined object of study. Linguistics' description is responsible to create utopian entity. If a language cannot be understood, in linguistics it is taken as speech of adult native speaker. Saussure dubbes 'internal linguistics'- linguistics is concerned with the 'heterogeneous, individual and momentary combinations that depend on the will of the speaker.'

Relation of Linguistics with Stylistics

Stylistics is the linguistic study of literature and it is a branch of linguistics. Stylistics is a kind of linguistic criticism of literature in which literary criticism is undertaken on the basis of linguistic evidence available in a literary text. It is an objective assessment of evaluation of literary text. By stylistics Widdowson (1988) means "the study of literary discourse from a linguistic orientation." It attempts to study the nature of language and establish a theory of language by applying the theory established. It deals with the linguistic components of language such as properties and articulation of speech sound (phonetics), the organization of sounds (phonology), the formation of words (morphology), the formation of phrases and sentences (syntax) and the interpretation of words and sentences.

So Moreau rightly thinks that in case of using language, one must use the language according to the logic of their own in which they will interpret their social condition to maintain the orderliness of their social situation.

In case of writing, linguistics of contact will be created in such a condition under which literacy is taught. Linguistics of contact is interested in process of penetration or co-operation of one's group of language by other. Linguistics of contact is a widespread phenomenon of bilingualism. It is dependent on social circumstances. In the American Southwest, an Anglo who addresses a native Spanish speaker in Spanish obviously will get answer in English.

At the end we can conclude that nation community is based metonymically in the finite, sovereign and fraternal person of the citizen soldier. It is said that the European Bourgeoisies are distinguished from the previous elites by their ability to 'achieve solidarity on an essentially imagined basis' on a great scale far greater than previous elites. The main instrument that made bourgeois nation-building projects was print capitalism.

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