

Conscious and Unconscious Speech

Prof. N. Shantha Naik

Professor, Department of English
VIJAYANAGRASRIKRISNADEVARAYA
Bellary
Karnataka
India. 583105

ABSTRACT: *A native speaker fluently speaks the language which is ungrammatical; the native speaker has a nation that he can speak his mother tongue without mistake. The confidence he gets because it is his mother tongue which he take it for granted. The research I have made in my mother tongue is that when someone unconsciously utters a sentence that /doctor kan jo/ /go to the doctor/ when the person uttered the incomplete sentence what was the situation? What was reason? Why she/he uttered? Is not known but the context may be someone might have expressed his/her health condition. What was his/her condition? Where was she/he? All these questions arose in my mind which I thought of these broken sentences and I understand the meaning of the utterance.*

KEYWORDS: Conscious, unconscious, speech, native speaker, language

INTRODUCTION

A native speaker fluently speaks the language which is ungrammatical; the native speaker has a nation that he can speak his mother tongue without mistake. The confidence he gets because it is his mother tongue which he take it for granted. The research I have made in my mother tongue is that when someone unconsciously utters a sentence that /doctor kan jo/ /go to the doctor/ when the person uttered the incomplete sentence what was the situation? What was reason? Why she/he uttered? Is not known but the context may be someone might have expressed his/her health condition. What was his/her condition? Where was she/he? All these questions arose in my mind which I thought of these broken sentences and I understand the meaning of the utterance.

Now I am remembering those sentences which I learnt in my early childhood from mother for example:

doob go – He is drowned in the water

doob go – go and drown in the water

mar jo – go and die

All these incomplete broken Sentences convey complete meaning to the sentences on a particular situation. When two women one interests and the heat gentles in their speech may cause to use the incomplete meaning of the complete sentence. The native speaker conveys the entire meaning in an incomplete utterance in unconscious wood. Some incomplete sentence could be, / jo jan panima

doban mar / the speaker unconsciously utters an incomplete sentence which gives complete meaning. It is not necessary to speak the whole sentence. This is in case of mother tongue. I learnt the native tongue Kannada in my early days, due to the exposure to that language and existence of Kannada Speaker in my thanda. I picked up native language like my mother tongue. I experienced some of the sentence like, / ba hogu/ come to go back soon/ somebody inviting you for some urgent work. We do not know the intention e behind the invitation. Only the inviter might know the cause of the invitation. The word/ uta/ means /had your lunch/ or /prepared lunch/ nor any other similar meaning but it convey the meaning.

Tone and intonation: here/uta/ will be the falling intonation with definite tone and stress falls on the vowel sound /u/ convey the definite in the tone that the listener whom the speaker asked has completed his lunch

In the same way:

/uta/ -/whether you had your lunch or no/ – dilemma

/uta/ -/casual enquiry had your lunch/- casual tone

The Logic here is that, the native speaker unconsciously speaks his mother tongue thinking that:

He is perfect in that language

He knows the fact that the opponent (listener) might understand his communication

He is habituated with the language which he speaks every day.

He know that, many communicators (mother tongue Speaker) are not writing grammar

They are colloquial language, dialect, Slang which does not need punctuation.

As Kannada of any Indian languages do not have a pattern in a fixed word order like English one can explore any number possible constructions like:

s o v s v o
 nanu shalege hogutten - I am going to the School
 o s v s v o

shalege nanu hoguttene - I am going to the School
 v s o s v o

hoguttene shalege nanu - I am going to the School

Same examples I am giving in two more languages which I know are Hindi:

s o v s v o
 mai school jarahahu - I am going to the School
 v s o s v o
 jarhuhu mai School - I am going to the School

O V S S V O

school jarhuhu mai - I am going to the School

The other language Gorboli:

S O V S V O

ma school jarocho - I am going to the School

V S O S V O

jarchu ma school - I am going to the School

O V S S V O

school jarchu ma - I am going to the School

Why I am giving the above mentioned three examples because, the thanda language Gorboli is a language I learnt in free environment in the midst of a particular community which is very casual regarding the language, People of the community least bothered about its phonetics, phonology, syntax, morphology, semantics and paradigmatic. Became they are not the educated, scholars, academicians are decision makers. Hence, the language is not growing, no new word are created, most of the Kannada words, Tamil, Telugu, Marathi, Gujarati, Hindi and English words are borrowed for the need of the hour. I am providing certain words as evidence for this

Words directly from nature languages

For studying - odronch, wanchronchu - Kannada

For studying - Sadavaranchu - Telugu

For studying - Padchranchu - Tamil

For studying - Padronch – Hindi

The above mention words are directly he borrowed by Banjaras who are living in thandas at the outskirts of the main village in India. These are the words which are not coined they are introduced by the native speaker. It is not known to all language speakers and language scholars and academicians that the word /study / was existed or is existing in Gorboli whether the word was in practice. The words might have vanished from them as it is one of the oldest Adivasi languages existing in India after 70 years of independence. In such cases borrowing certain words are important and relevant.

Words indirectly borrowed from Kannada: There are many words which we use in everyday life .As a technology is developing fast every community has to cope-up with the modern world. Every day new words are introduced and the tribe or civilized world has to update their knowledge immediately otherwise they will be treated as backwards. For instance word like: /nomo phobia/which do not exist in Gorboli or even in Kannada language. My argument here is how

common man could know this word? Or can it be used immediately? Only quiet few people might know the meaning and etymology of the word /nomo phobia/ here what I wanted to argue is; that Gorboli speakers does not have exhaustive word storage, as the Banjaras are leaving in Thandas. They are migrating to the civilised world for the better opportunities and getting convent education. Their intension for migration is to know the reality of the life. After getting English education they stopped using Gorboli frequently. Those who are in touch with thanda retain their language and their culture intact. As I mentioned above: limited words are remained due to the less scope and few loan words available., So the situation arise the Banjaras that they have to enrich their language and retain their culture. They need to borrow certain words from English via Kannada Language. For interstice:

Cycle: Bicycle

Car-Car

Bus-Bus

These words they are using unconsciously in the sentences without any hesitation. The other import and observation I am experiencing here is very interesting one. Once I was just standing in front of a dispensary a foreign lady came out. Exclaimed a name “Abdul, a group D employee in one of the department of Mysore university, the fellow respond in an broken English “fine How are you madam” the lady replied and asked about the small boy who is sitting on his bicycle “ who is this boy?” he replied “ he is my sons son” without second thought the lady replies “ oh! your grandson” then he says “yes” communication is just a understanding of the :

object

idea

feeling

emotion

aim

dream

Whether you are using sophisticated language, ordinary language what it is. According to my research if you are able to communicate and your idea is clear in the listeners mind that is a good communication. When some people might have not clear in their mind due to many reasons they might have heard the word which you have used for example

/hami tumshi bolo bhoshi/ -Bengali- in English – I love you

/na enna kadilikra/ -Tamil- in English - I love you

/na ninna pritisuve/ - Kannada - I love you

/ma ton cha rochu/ - Gorboli - I love you

kadalan - Telugu - I love you

One may not understand if you can utter the word / na enna kadilikra/unless the code of the language existing in your mind. When I heard / vanasand/ which means breakfast in Tulu

language .I did not know the meaning of the word. The code of that language did not exist in my mind. As I Heard /vanasanda/- /had your breakfast/ a Tulu language sentence I was not knowing what mean. Similarly/kitre kashdilo niste/-what man how did you give the fish? a Konkani language statement .I was unaware of the word “niste” means fish. Unless you love the language which is not your mother tongue or unless you open your mind to accept the situation and learn the language you will never learn anything from anyone in the world. I had neighbour in the quarters he was a Malayali worked with me almost 10 years in a multi lingual place, where Kannada and Konkani Languages are spoken. He was so closed minded Malayali that, he never expressed to the two Languages of the soil, he tried to communicate in English and Malayali (chleta-brother) he ignored all the social opportunities supposed to enjoy, because whenever he goes to the beach he might have communicated with the vendors in the beach, he might used /estu/ Kannada word for/how much /chai ba/Kannada phrase is incomplete sentence for /hello, tea seller come/this type of communication serve the purpose of the movement. It helps the people who are living in multi lingual countries like India, America etc In India These are more than 5000 Languages have been Spoken by the Adivasis . The Adivasi, Gypsies, Roma Banjaras so many other social groups have their own identity and languages. If we find them speaking a strange language we become panic: because we haven't heard that kind of a language. As a Multilingual I Know what are all the difficulties, when you are in a social group other than your village /thanda , ghetto, hatti, hadi, settlement. These areas find different Languages like Gorboli, soliga language, Kadukuruba language, hakki pakki language when you go to some villages, cities you find state language. In colleges and school you find national and foreign language. Surviving in such environment could it possible to sustain a child who born in thanda where culture is different, identity is different, practices are different. Whatever the situation is, the question arises here that, he has to accommodate himself to survive in the society in a border perspective he has to learn languages which are not his mother tongues, which he unconsciously speaks. The languages he letter picked up in his life from the society, in the school etc are consciously spoken languages. where as his mother tongue remains fixed in his mind whenever he gets a chance to communicate without second thought he speaks half sentence, quarters sentence, some time an utterance which in understood by the listener. That is why what is important here is that, in communication even utterance is also important. When you are confident and sure on the sentence which you are going to speak, then only and you speak in case of the other languages are concern, where as in mother tongue blindly you speak and you get success.

Reference:

- Chandler, David Tuning in to un conscious communication MIT News 27.02.2012
 Gill and Adams, David and Bridges (1989) ABC of communication Studies, Nelson Thorne's