

1. Introduction

What would it be like to have never learned English, but instead only to know Hopi, Mandarin Chinese, or American Sign Language? Would that change the way you think? Imagine entirely losing your language, as the result of stroke or trauma. You are aphasic, unable to speak or listen, read or write. What would your thoughts now be like? As the most extreme case, imagine having been raised without any language at all, as a wild child. What—if anything—would it be like to be such a person? Could you be *smart*; could you reminisce about the past, plan the future?

There is a common sense set of answers to these questions, one that represents the mainstream in many circles of cognitive science (see Pinker, 1994 for a lucid exposition). Under this view, the language you speak does not affect how you think. Rich, powerful and abstract cognition can take place within minds that, due to injury or deprivation, have no natural language. Even babies know about the kinds and individuals that occupy their world. They just don't know their names. Before being exposed to words in a language such as English, all humans possess the concepts that these words correspond to, as part of what Jerry Fodor (1975) calls 'mentalese' or 'a language of thought'. Under this view, as Fodor puts it, all language learning is actually *second* language learning—when a child learns the vocabulary of English, all that happens is that the child learns the mappings from the English words onto the symbols of this prior language of thought.

There is another perspective, however, one that is also rooted in common sense, and which is popular across many disciplines. Many linguists and anthropologists claim that the language one learns has a profound influence on how

*This is the fourth in a series of Millennial pieces that have been specially commissioned by *Mind & Language* to appear in this volume and the next. Each contributor has been allowed choice as to topic and approach, being asked only to present a personal view of issues that he or she sees as being important in the present context of cognitive studies. Some of the article is a modified version of Bloom (2000, Ch. 10). Parts of this paper benefited from support provided by NIH Grant R01-HD23922 to Frank Keil.

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Thinking Through Language

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