CHAPTER - 1

INTRODUCTION

The first chapter is an introductory one of the present study which contains some points, like importance of language, its different units such as sentence (vākya), phonems (dhvani), morphemes (rupa) etc.; parts of speech (pada) in a sentence, parts of speech in Hindi and Assamese, importance of Pronouns (sarvanāma); different grammatical categories which influence the pronouns, such as case (kārak), number (vachan), gender (liṅg) etc.; scope of the study, the methodology adopted in this research work and work done in the field till now etc. These points have been dealt briefly in this chapter as the base for the succeeding chapters.

01.01 Importance of language:

Man’s greatest achievement and the sign that above all others distinguishes him from the great ape is language. He has rightly been called as “a talking animal.” All of us live in a world of things and persons. Similarly, we have built a world of words also and we live in it. We learn how to think, to feel, to judge through the aid of and within the constraint imposed upon us by the words, idioms and syntax of our language. The experiences, dreams and wisdom of past generations are subtly and ineradicably preserved in language. And it is through language that dead are enabled to collaborate in the education of the living, and in the transformation of man, the ephemeral biological unit, into man, the historic person. Language makes possible the communication of meanings and the sharing of experiences among a people, enabling them to form an enduring society and to create and transmit a distinctive culture.

We live in a world of things and persons. When we see these things and meet these persons, we make certain responses. Similarly, we use words, phrases
and sentences and respond to them. This use of words and responding to them has much in common with our responses to and use of people and things. We use words "as tools to control" our own behaviour and the behaviour of other persons too. For example, the army commander orders his army to perform a certain act. The army acts according to the order. In the absence of this speech power, it was not possible for the commander to have that act done by the use of any power.

Language consists of words, idioms and syntax and it is through language that we learn to think, feel, judge and express. The rich heritage of great ideas and actions passes over to the young generation in term of its language. It is thus a great preserver of old experiences and wisdom through which new generation is transformed. Language helps the past come to be true in terms of present and help us to build our own future. Thus, language is one of the most important and characteristic forms of human behaviour.

01.01.01 Meaning of the Term "Language": Language is the entire complex of phenomena associated with human vocal and auditory communication of emotions and ideas. It includes the first cries of the baby, the most rudimentary forms of human speech and all connections with Physiology, Psychology, History, etc. Language appertain to individual and society.

'Langue'[^bāśā / bāśā-vyavasthā] is a specific form of speech. It is evolved due to the continuous use in course of time and conventional in nature. We can recognise it by its 'common usage' at any given period in the history of the human race within a given community or communities. It is mutually 'intelligible' to the members of a particular language community. Assamese, Bengali, Oriya, Hindi, Punjabi, Rajasthani, English, French, etc. are such languages.

1. "sasyūr dwārā prayukta pūra'sis̄i jābda 'Langue' tāhā 'Parole' ke pratiṣṭabda ke rūp me hindi me kramaṇaḥ 'bāśa' aur 'vāk' kā prayog caltā rahā hai. ab laṅgā hai ka ye pratiṣṭabda sasyūr ke tāik mantavya ko vyakt nahi kar pāte. ataṇ jin he kramaṇaḥ bāśa-vyavasthā (Langue system) tāhā bāśa-vyavahār (Langue behaviour) kahnā kadācit adhi kā tāik hai. " - Tiwari, Dr. Bholanaath; Bhasha Vijnyaan, p.14.
exclusively a ‘social’ phenomenon.

‘Parole’[vāk / bāśā-vyavahār]² is also a form of speech. But it is the ‘individual’ side of language. We see an individual speaking and expressing his emotions, feelings and desires and concepts which he has formulated while living in a social atmosphere. He is intelligible to those he talks to. The social aspect discussed above is static while parole is always changing. The individual modifies the group. The social reformers like Buddha, Mahavira, Tilak, Gokhale, Gandhi and Nehru have modified our ways to speech. During this process of ‘modification’ the person who modifies and the group which is modified remain unconscious of the alternations that are silently taking place by acting and counteracting accordingly.

01.01.02 Definition of Language: It becomes essential to define language before we proceed to study its origin, development, nature and scope. Unless this be done, vagueness and confusion are bound to result.

In its broadest and most general sense, “language is the means by which we think and express our ideas.”³ In an easier and simpler form it can be said that, “language may be said to be any means of expressing emotional or mental concepts by any living beings and of communicating them to, or receiving them from, other living beings.”

In its specific and usual sense, “A language is a system of arbitrary vocal symbols by means of which human beings as members of a social group interact and communicate.”⁴ It can be more simplified if it is stated as, “Language is such expression and communication to or from human beings by means of speech and hearing, the sounds uttered or heard being so combined in systems evolved,
conventionalised and recognised by common usage at any given period in the
history of human race within a given community or within given communities that
they are mutually intelligible to all approximately normal members thereof.”

In special and derived senses, the term ‘language’ may be applied to other
means of expression and communication between human beings, as by gestures,
signals, carved or written symbols and the like, or even to sentiments supposed to
be conveyed to or between human beings by means of inanimate objects.5

01.01.03 Language is Human Speech: In its broadest and most general sense
language is accepted as “any means of expressing emotional or mental concepts”
which may include “gestures, signals, carved or written symbols, etc.” and “by any
living beings” which means “any animals such as honey bee, ants, dolphins, cats
and dogs, etc.” But the science of language recognises the expression and commu­
ication to or from human beings only and that too by means of speech and
hearing. This means that this communications and expression of emotions, feelings
and desires should be from man to man and that too by means of speech and
hearing. Language, therefore, is human speech. In producing this speech, man will
have to utter some sounds. These sounds should be combined in systems evolved,
conventionalised and recognised by common usage. This is the social aspect of
language.

01.01.04 Concept of Living Language: A living language is one that has
developed through a continuous course of evolution incorporating within its fold the
external and internal changes in life of man vis-a-vis his society. The very outer and
inner structure, i.e., its vocabulary and meaning represent this change. It is on the
tongue of living men and it is in their literature. Just as the flow of life-force
dashes ahead taking new shapes, so also the flexible nature of a living language
expands its scope according to the widening activities of life. It coffers continue to

5. These may include – Morse code, Simaphore code, Braily system, language for deaf
and dumb, Body language, Flag signalling in Scouts and Guides, etc.
grow rich by new words and their new interpretations. Languages that cease to be co-operating with the active aspect of man's life, languages that cease to be vernaculars (used in speech) become dead. Latin, Classical Arabic, Classical Chinese and out Sanskrit, were once powerful languages but now are 'dead' because they have ceased to be vernaculars.

01.01.05 Language and Society: Language is one of the most important and characteristic forms of human behaviour. Human actions which find expression in terms of language are significant for us. With the widening range of human thoughts and actions human languages have co-operated in the act of expression and communication. In fact, language is a purposeful activity of human beings in a society.

The term 'conventionalised' cited above is of vital significance. Words and their meanings are purely conventional. No intrinsic reason can justify why a particular name or word mean a particular object or meaning. Why a 'rat' is called 'rat' in English, 'mooshik' in Sanskrit and 'chooha' in Hindi and 'endur' in Assamese? It is because of the conventionalisation of the term 'rat', i.e., the English spoken society has agreed to call it as 'rat' and understand it as 'rat' in English, and similarly the other language spoken society also agree for their specific terms.

Language is symbolic. It is physical and external manifestation of a non-physical (emotional, intellectual, spiritual) and internal state, an endeavour to represent materially what is immaterial. Physical is that which is experienced by our senses, while the non-physical has no shape, no colour, no smell. It can not be experienced by our senses. The sounds, words and syntax of a language are its physical aspects while ideas, feelings and emotions are the non-physical aspect.

The symbolism of language is unconcious under the normal conditions of life. A child learns his mother-tongue unconsciously. As his field of activity enlarges, he picks up the linguistic habits of the regional language unconsciously. Under special urges, this symbolism becomes 'conscious' when an attempt is made to
suppress one language in favour of another as the Indian states are reviving their own to replace English by their state languages as Hindi, Marathi, Assamese, Bengali, Oriya, Punjabi, Tamil, Telugu etc. This is a ‘vital and conscious symbol’ of nationalistic ‘consciousness’.

01.01.06 Language and the Individual: As a symbolic system, language either reports to, refers to or substitutes for, direct experience, (where there is no physical response). Whatever be the case, “It (language) cannot stand apart from or run parallel to direct experience, but completely interpenetrates with it.”  

It is not possible that ‘objective reality’ and ‘our linguistic symbols of reference to do it’ may stand apart. For the normal person every experience, real and potential, is saturated with verbalism. There is a ‘constant interplay between language and experience’ and thus language is more than symbolic systems as mathematical symbolism or flag signalling i.e., waving the flag by the railway guard or the communication of message by flags as is practised by boy scouts. Language substitutes for our experience also in addition to referring to it, moulding it, interpreting it, and discovering it. In our everyday life ‘speech and action’ go on supplementing each other. For instance, one may pick up a fruit and give it to another saying ‘here it is’ or ‘take it and eat it’ or he may give it without a speech too.

The ‘Stimulus-Reaction’ incident of language consists of three parts in order of time -

1) Practical events preceding the act of speech - the speaker’s stimulus.
2) Speech - the actual utterance of the speaker.
3) Practival events following the act of speech - the hearer’s response. This ‘practical reaction’ may be substituted by ‘speech’ or ‘speechless reaction’. The speechless reaction can take place in the body which received the stimulus. Where the reaction is mediated by speech, there is the link which consists of sound-waves

6. ‘Selected Writings of Edward Sapir’ in Language, Culture and Personality, 1919, pp. 10-12, 15-16.
in the air. The gap between the bodies of the speaker and the hearer - the discontinuity of the two nervous systems - is bridged by the sound-waves. These sounds have meanings which evoke a 'reaction'. Under different type of stimuli, the speaker produces different vocal sounds evoking different reactions. Hence different meanings in human speech. Language serves as a co-ordinator between the diverse sounds and meanings made and used by man. To study this co-ordination of certain sounds with certain meanings, is to study language.

01.01.07 Operation of the Language: For the operation of language the presence of a social situation is necessary. Language operates between the speaker and the hearer who comprehends it. In a social situation the speaker utters sounds and through these sounds he communicates his 'concept' or 'concepts'. He utters these sounds in such a way that the person who listens to it, understands. This concept sets up a verbal image in the mind of the speaker and he speaks it by a complex of sounds. This utterance produces a word—the vocally expressible smallest thought-unit. It is composed of one or more sounds, combined in one or more syllables. The utterance passes through the 'eardrum' of the hearer, arouses an image and evokes the 'concept' of the speaker. Thus the speaker, in the process of conveying his mental concept serves as 'stimulus' and the person, on hearing it and acting according to it, serves as reaction or response. Any response which we provide in terms of our expression in speech, we do it in language. Similarly, this 'reaction' or 'response' is worked out in re-uttering sounds by the hearers after receiving the stimulus or the challenge without involving any physical activity and 'conversation' begins between them. Conversation is a linguistic substitution in the absence of physical action.

01.01.08 Sounds and Signals: Human beings produce sounds and make use of it in their day to day life like the other animals. But the sounds produced by human beings differ from the 'signal like' sounds and actions of the animals. He utters many kinds of vocal noise and makes use of the variety. Under certain types of
stimuli, he produces certain vocal sounds and his fellows, hearing these sounds, make the appropriate response. Therefore, it can be said that in human speech, different sounds have different meanings. To study this co-ordination of certain sounds with certain meanings is to study language.

Human beings also use signals. The guard of a train blows a whistle and waves a green flag or green light at night. The driver, for whom these signals are meant, understands them and reacts accordingly and sets the train into motion. The stimulus and response are there, but no language. 'Road signals' standing on the road-side serve the same purpose for the drivers of the vehicles, but they do not fulfil the requirements of language. The dumb and deaf, who can neither speak nor hear, express through gestures – but these gestures are not and cannot fall, within the definition of language.

01.01.09 Characteristics of language:

1. The significance of language in human life is very great. Perhaps human beings could have not existed without language.

2. Language is a purposeful social activity. It requires a social situation for its operation. It has always drawn and shall always draw its 'life-forces' from life and the activities of man. When two or more persons engage themselves in communicating and understanding a concept, they perform an act of society.

3. The definition of language lay stress upon the 'sound producing, hearing, understanding and responding aspects of language.

4. Language is a conventional system and this system changes according to the process of evolution.

5. Language is a means of expression as well as a means of communication also. A man expresses his feelings, emotions and desires to the other by producing meaningful sounds (words). The other 'understands' and responds to these and reacts accordingly. Thus, 'expression' and 'content' are the main components of language.
6. Language is a set of human habits, the purpose of which is to give expression to thoughts and feelings and especially to impart them to others.

7. Language is an articulated system of vocal signs, primarily realised in the medium of speech. The word 'articulated' means 'joined'. Sounds are articulated to form words. Words function according to their articulation. The 'vocal signs' or the sounds are, therefore, necessarily mental products.

8. The signs are the functioning parts of language and hang together and condition each other. It is important to note that 'sign' which has a 'meaning' attached to it ought to be considered as a 'relevant sign'. The difference between 'u' and 'i' in 'but' and 'bit' is meaningless in itself. But these sounds are the means of making a distinction between two units of a different order from words.

9. The sound-signals of a language, which are actually words together with their meanings, phrases and idioms, when placed in an order form the structure of language and perform their function of communication or expression. Thus, a language is not only a system; it is systematic also.

01.01.10 The Functions of Language: The language has multiple functions which can be discussed under the following headings:

01.01.10.01 The Cultural Function: A language is a part of the culture of a society and also the chief means by which the members of that society communicate. Language is capable of handling all references and meanings of a given culture. Language operates only when there is a social stage set for it. The external and the internal components (words, phrases and the structure and their meaning) of a language are arbitrarily evolved by the society. Thus, language is wedded to a culture. It becomes an inseparable component of the culture as well as a central network through which the other components are expressed.

The content of every culture is expressible in its language. Expressing his view on the cultural function of language Edward Sapir says, "It is highly important to realise that once the form of a language is established it can discover meanings..."
for its speakers which are not simply traceable to the given quality of experience itself but must me explained to a large extent as the projection of potential meanings into the raw material of experience." If one man, who has seen an elephant, can speak to ten, twenty, hundred, thousand or of million elephants without hesitation. "It is obvious that language has the power to analyse experience into theoretically dissociable elements and to create that world of the potential intergrading with the actual which enables human beings to transcend the immediately given in their individual experience and to join in a larger common understanding." This 'larger common understanding' can be understood by 'culture'. Culture may affect or adulterate our 'modes of interpretation', but the projection and continuous transfer to relations suggested by the forms of our speech continues for ever. Thus, language is at one and the same time helping and retarding us in our exploration of experience.

01.01.10.02 The Expressive Function: Apart from the role of language in the experience of individual and community, language has its expressive function also. Thought is that form of communication in which the speaker and person addressed are identified in one person. "language is primarily a vocal actualisation of the tendency to see realities symbolically" and it is this tendency which makes it an efficient vehicle of communication. Language is a great force of socialisation. Language functions in a social context. Besides this, the chief function of language is communication among members of society. Therefore, it is the greatest force of socialising our behaviour. But more important than all this is that 'the mere fact of a common speech serves as a peculiarly potent symbol of the social solidarity of those who speak the language. This 'common speech' may be regional; it may be

7. 'Selected Writings of Edward Sapir'in Language, Culture and Personality, 1919, pp. 10-12.
8. ~ Ibid. ~
9. ~ Ibid. ~
national also. It has already been clarified above that the persons who speak the language add life and vigour to it. But a nation like India needs a language that can be commonly used by its people throughout the country. This language will be a national language. Ever since the dawn of independence we have been facing the problem of the absence of a common language, or a national language. Whereas a regional language 'socialises' the behaviour of the people living in a region, a national language 'socialises' the behaviour of whole nation. It recognizes the right of existence of every language. It also recognizes the right of uninterrupted independent growth of every language. It works to correlate it with the main stream of national life. It integrates the different strands of human thought into a whole. Like the bunch of a flower of different specie wich different hues and different fragrance, it helps to unite them into a national flower pot. This is 'social solidarity'. Regional languages have a legitimate right to fuller growth and development. It is from this enriched growth that a national language draws its strength.

"A national language is the bed-rock of national integration. It is a source of inspiration for the growth of regional languages. It is their mother that supplies nourishing milk."\(^{10}\) The regional and the national languages are complementary to each other. They are not rivals. Their relationship is that of mother and the daughters.

Beyond the perception of a national language is the perception of an international language – a language that may be ‘commonly used’ by all the nations – at least in international affairs. Such a language will be above the barriers of nationalities, political entities and the other dividing walls of humanity. It will usher in a world-wide understanding. It will foster the integration of world cultures. It will be the language of all human beings living everywhere in the world. Sapir says, "The psychological significance of this goes far beyond the association of

\(^{10}\) ‘Selected Writings of Edward Sapir’ in *Language, Culture and Personality*, 1919, pp. 10-12
particular language with nationalities, political entities, or smaller local groups. The extraordinary importance of minute linguistic differences for the symbolisation of psychologically real as contrasted with politically or sociologically official groups is intuitively felt by most people.\textsuperscript{11} Thus, the barriers that have divided Nations into further fragments of nationalities and sub-nationalities with their further subdivisions in their modes of living, their different social customs, political institutions, colour and creed, all present a lamentable story of human disintegration followed by 'mutual understanding'. Implementation of the concept of 'a common language' or an ideal language may be the nearest approach and materialise out old established, long cherished ideal of 'One World as One Family.'\textsuperscript{12} Language is the greatest and most potent force of integration.

\textbf{01.01.10.03 The Aesthetic Function:} Language has its aesthetic aspect, its function being one of realisation. Every day experiences of our life and especially those which we find difficult to express are realised, when expressed by someone who can do so. Authors, Poets and Dramatists serve us and keep together language and life-living.

\textbf{01.01.11 The Scope of Language:} Language and life are inter-related, though life always runs ahead and language follows it. The course of human evolution began with 'simple' and grew into 'complex'. The principle of 'Proceed from simple to complex' was at work. Even in those simple days, when our ancestors lived a simple life – sometimes a static life and at other times moving, they must have used language with the same purpose of communication. The scope of language widened with the widening scope of human activity to such an extent that today there is hardly any activity which does not find its expression in terms of language. Every language has its literature. It preserves the best human thought and his

\textsuperscript{11} 'Selected Writings of Edward Sapir' in \textit{Language, Culture and Personality}, 1919, pp.15-16
\textsuperscript{12} "vasudhaiva kutumbakam."
contribution to enrich life on earth. Man, wherever he lives, whatever he does, speaks and expresses using language. Language, is like a prism, which is reflecting the manifold shades of human knowledge and activity. Art, Commerce, Science, Social Science or any other branch of knowledge, cannot be pursued without properly using and understanding language. _Just as the scope of human activities has no end, so the scope of language has no end._ If words fail to convey our feelings and emotions and they prove to be 'meaningless', we prefer a 'meaningful silence'. Thus, human activity wedded to language, goes on widening in the manner of concentric circles.13

01.01.12 Structure of a Language: It has already been mentioned that 'expression' and 'contentent' make the 'structure' of a language. Any number of sounds (phonemes) produced by the human vocal apparatus can be labelled as 'expression' and the 'concept' which human beings, placed in an environment, desire to convey, can be termed as 'content'. Thus, ideas, feelings, desires, emotion and meanings etc., are the 'content' of language. 'Phonemes' are the 'carriers' -the means-- to convey them. When sounds or phonemes begin to carry the 'message' or 'information', these at once begin to be the subject-matter of Linguistics. In this sense, the meaningless sounds that appear to be 'the jumble of sounds' are quite different to what we have termed as 'speech'. 'Speech' is then 'an organized system or structure', and we study this 'structure' in the linguistics.

Language is the expression of ideas by means of speech sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts. Hence, linguists study these speech sounds, the process of their combining into words and also the process of combining these words into sentences. In short, a linguist studies the structure of 'expression' and the structure of 'content'.


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In a social situation a 'concept' is formed in our mind. We communicate this concept to one who listens to it and who reacts to it so that 'the stream of speech' continues to flow. There is no end to our thoughts, feelings and desires and hence there is no end to our expression. When the speaker describes a situation, presents some ideas or discusses some social formula, he understands what he is speaking about by means of an organized structure of expression. This structure enables him to select certain features for description and determines the ways in which he will interrelate them with the structures of content. As speech is an 'orderly sequence of specific kinds of sequences of sounds' occurring and recurring, so are the structures of content - occurring and recurring. Like the pattern of sounds are the patterns of content. The effective speech is intimately related to these two structures. That is why we go on 'speaking', unconscious of the process operating.

These two structures are complex. The relation between these two complex structures is also complex. The parts of the structure of expression are associated in definite ways with the part of contents. The linguistic structure of each language differs with that of others. The linguistic structure of Hindi is different with the linguistic structure of Assamese.

Besides these two structures i.e., the structure of expression and the structure of content, there is the 'vocabulary' of a language also as a field of study in linguistics. The vocabulary of a language goes on changing with the evolution of society due to many reasons as the fusion of races, change in climatic conditions or change in social and political conditions, or due to the effect of scientific and technological inventions, etc. The vocabulary of Hindi and Assamese language are no exception to this general rule. Thoughts and expressions (word, structure and style) undergo constant changes and only those 'survive' which are the 'fittest'. An individual who learns about a thousand words a year and forget old ones. New vocabulary, change meaning,
01.01.13 Contents of a Language: Language has two aspects as following:

(i) Physiological or Mechanical, and
(ii) Psychological or Non-Mechanical

These may be further sub-divided as following:

(i) Physiological or Mechanical: (a) Phonology and (b) Morphology.
(ii) Psychological or Non-Mechanical: (a) Syntax and (b) Semantics.

The physical or the mechanical aspect of language acts in obedience to the psychological or non-mechanical aspect. Some linguists want to add 'Etymology' with the abovementioned two aspects which is the historical character of language. The historical character plays a significant role in the study of a language. It tells us the origin and development of a word or an idea, phrase or an idiom, and also creates an interest in the comparative study of those words, ideas, phrases and idioms.

01.01.13.01 The Phonology: According to Bloomfield Phonology is the organization of sounds into patterns.\textsuperscript{14} In order to fulfil the communicative functions, languages organize their material, the vocal noises, into recurrent bits and pieces arranged in sound patterns. It is the study of this formal organization of languages which is known as phonology.

Phonetics and phonology are both concerned with the same subject-matter or aspect of language, speech sounds, as the audible result of articulation, but they are concerned with them from different points of view. The difference between phonetics and phonology is that of generality and particularity. Whereas Phonetics is the science of speech sounds, their production, transmission and reception and the signs to represent them in general with no particular reference to any one language, Phonology is the study of vocal sounds and sound changes, phonemes and their variants in a particular language.

\textsuperscript{14} Varshney, Dr. R. L.; An Introductory Textbook of Linguistics & Phonetics, p.71
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The subject matter of phonology is the selected phonetic material from the total resources available to human beings from phonetics. The human vocal system can produce a very large number of different speech sounds. Members of a particular speech community speaking that particular language, however, use only a limited number of these sounds. Every language makes its own selection of sounds and organizes them into characteristic patterns. This selection of sounds and their arrangement into patterns constitute the phonology of the language.

The expression system of a language is structure imposed by the language on the sounds which are used in speech. The phonemes are the units in this system. Thus, phonemes are the basic elements in expression. In studying any spoken language the first step is to study the phonemes. The phonemes build up the whole expression system. A phoneme is a minimum feature of the expression system of a spoken language, by which one thing that may be said is distinguishing from another thing which might have been said. The hearer can differentiate two utterances if the content conveyed by phonemes differs.

Phonemes of languages are different. Hindi and Assamese have their own system of phonemes, or sound system. The sounds used in Hindi and Assamese can be divided into vowels and consonants and some other categories. These are organised into syllables in a quite definite and systematic way. Each syllable must have only one vowel sound. It may have more consonants before the vowel and one or more after the vowel.

Phonemes in company form meaningful words and those words placed in a particular order forming meaningful sentence. It is these words and sentences which convey our ideas, feelings, emotions etc. and hence it is speech.

01.01.13.02 The Morphology: Morphology is the science and study of the smallest grammatical units of language, and of their formation into words, including inflection, derivation and composition. According to Dorfman, “Morphology is the study of the ways and methods of grouping sounds into sound-complexes or
words, of definite, distinct, conventional meaning.”\textsuperscript{15} Broadly speaking, morphology is the study of the patterns of word-forms. It studies how the words are formed, where they originate from, what their grammatical forms are, what the functions of prefixes and suffixes in the formation of words are, on what basis the \textit{parts of speech} of a particular language are formed, how the systems of gender, number, plural etc. function, and how and why the word-forms change.

Morphology is a level of structure between the phonological and the syntactic. It is complementary to syntax. “Morphology is the grammar of words, Syntax the grammar of sentences.”\textsuperscript{16} Morphology accounts for the internal structure, or ‘form’ of words (typically as sequences of morphemes) and Syntax describes how these words are put together in sentences. The way morphemes combine to form words is known as the morphology of a language. Morphology, therefore, refers to the form of words themselves in a language system, whereas syntax refers to the form of the arrangement of words in phrases and sentences.

Morphology is not only the synchronic study of word-forms but is also the study of the history and development of word-forms. The morphological analysis is the observation and description of the grammatical elements in a language by studying their form and function, their phonological variants, and their distribution and mutual relationships within larger stretches of speech. It may be either synchronic or diachronic, or may be both synchronic and diachronic. When it is only synchronic, it is called morphemics.

Morphemes are the second basic unit in expression system. It is the unit on the expression side of language which enters into relationship with the content side. A morpheme is composed of one to several phonemes. It differs from phoneme in the sense that phonemes have no meanings; morphemes have meanings. The significance of morpheme lies in this fact. Whatever detailed study

\textsuperscript{15} Varshney, Dr. R. L.; An Introductory Textbook of Linguistics & Phonetics, p.129
\textsuperscript{16} Ibid.
of the phonemes we may have, they cannot serve our purpose of studying a language unless the content for which they stand is studied. Phonemes are the units of a spoken language only in the sense they carry morphemes from speaker to the hearer. Morphemes are generally short sequences of phonemes. They are the smallest units which are grammatically pertinent.

Morphology is the system which enables us to learn expansion of vocabulary. We learn to express and make use of language associated with the content of expression. Morphology is based upon phonology and deals with the grouping of individual sounds into sound complexes. It deals with the forms and formation of words. The word is a complex of sounds possessing a meaning fixed and accepted by convention. It is the smallest thought unit which can be vocally expressed. It means a unit which cannot be divided without destroying or altering the meaning. Hence morphology includes the construction of words and parts of words. The significance of morphology lies in the use of a word in its proper context.

Morphemes have two orders: (a) fixed and (b) free order. The largest class of morphemes both in Hindi and Assamese can be found in the Roots. Affixes are subsidiary to roots. Roots are longer than affixes. Affixes may be Prefixes (Upasarga) and Suffixes (Pratyaya). Prefixes occur before and suffixes occur after the words. Infixes occur within. Affixes may be added to ‘root’ or to ‘stems’.

The relationship between expression and content is important as there is only way to gain access to the content structure by way of expression structure. As the whole human experience is content, this mass of material could not be known by one approach. Hence it can be studied in parts and not in a unified way. Only isolated portions of the content system can as yet be studied as structure imposed on a measurable continuance of experience. Again we cannot know the basic unit or units language expression. Hence the study of content structure must proceed
without equivalent source of order in the totality of its primary data. In this situation only *syntax* can be helpful.

**01.01.13.03 The Syntax:** The syntax is the study of sentence building, of the ways in which words are arranged together in order to make larger units. A syntactic analysis is generally concerned with sentences and the constituents of sentences. Briefly speaking, syntax is the science of sentence construction.

According to Saussure, “Morphology, syntax and lexicology interpenetrate because every synchronic fact is identical. No line of demarcation can be drawn in advance.”17

According to Charles Hocket, “Morphology includes stock of segmental morphemes, and the ways in which words are built out of them. Syntax includes the ways in which words, and suprasegmental morphemes, are arranged relative to each other in utterances.”18

However, the chief concern of syntax is the sentence which is the maximal unit of grammatical analysis, and the minimal syntactic level is the morpheme. Sentence may be analysed segmentally into phonological units called phonemes and syllables; into morphological units called morphemes and words; and into syntactic units called phrases and clauses. At the same time, sentences may be described suprasegmentally in respect of the prosodemes of length, stress and pitch and intersegmentally in respect of the posodeme of syllable transition or juncture.

Nevertheless, syntax, is the core, the centre of grammar and the linguists are interested in two aspects of this structuring of language. First, they are interested in the patterns underlying the sentence and its constituents. Secondly, they are interested in the syntactic devices used to link the constituents together, and the rules that transform one structure into another (the deep structure into immediate/surface) structure.

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17. Varshney, Dr. R. L.; An Introductory Textbook of Linguistics & Phonetics, p.141
18. Ibid
Syntax considers the relation of words to each other as expressions of the conveyance of ideas from speaker to hearer and the principles of their grouping into thought units (Sentences, clauses, phrases, etc.). It differs from phonology and morphology. It is also unlike etymology. It is essentially psychological while phonology and morphology are physiological and etymology, historical. Phonology and morphology form the outward forms of a genitive, an ablative, or a third person singular present indicative; syntax determines how and when such forms are used. In short, it helps us to deduce the original meaning of a given form if we study the co-operative syntactic phenomenon of various languages.

The unit of speech is neither the individual sound nor the individual word, but the sentence, i.e., a word or group of words expressing a complete concept, each word composed of individual sounds and meaning of the single word (when the combination of meaning of the group of words) conveying a unitary idea. Thus, a sentence is the oral expression of a mental concept. In a sentence the relationship of the constituent words is determined by psychological factors. The speaker speaks in sentences (though sometimes a single word conveys a complete concept and serves as a sentence) and the hearer hears those sentences. Neither the speaker nor the hearer concentrates on the words. The hearer can understand the full meaning of an utterance only when a sentence is spoken. A sentence may consist of either a single word or a group of words.

A sentence has essentially two parts: (i) A subject—the theme and (ii) A predicate—statement concerning the theme. From the grammatical point of view the subject is always in the nominative case and usually precedes verb.

The psychological foundation of syntax comes very distinctly to the fore in word order i.e., in the sequence in which words are arranged in a sequence. The entire syntactic arrangement in Indo-European languages appears to be conditioned by the position of the verb in relation to its subject and object. Apart from phonological and morphological factors, syntax is largely determined by psychol-
ogy. Different languages have different word-order. In general, vocabulary consists of content words and function words. Function words and affixes are entirely different.

It is the fact that sentence is the unit of thought. As such, sentence is the unit of teaching too. It is due to scientific approach to teaching a language demands that teaching should be done with 'sentence' as unit of teaching.

**01.01.13.04 The Semantics:** Semantics is the next psychological aspect of Linguistics. It deals with the evolution of the meanings of words and with the reasons for their survival, decay and disappearance and sometimes revival, as well as with the causes of creation of new words. Human society has undergone a tremendous course of evolution and the story has a long trail. Being a social activity, language too undergoes change both in expression and content.

The study of meaning and its manifestation in language is normally referred to as semantics. Broadly speaking, semantics is that aspect of linguistics which deals with the relations between referents (names) and referends (things) – that is, linguistic levels (words, expressions, phrases) and the objects or concepts or ideas to which they refer – and with the history and changes in the meaning of the words. A semanticist would like to find how a man is able to paraphrase, transform, and detect ambiguities and why the surrounding words sometimes force him to choose one interpretation rather than other. A semantic analysis must also explain antonyms, synonyms, polysemy, anomalies, contradictions, paraphrase, relations, ambiguities, implications and transformations of the language. It should give an account of semantic properties and relations. Hence to understand the meaning of a sentence and its semantic relations to other expressions, one must know not only the meaning of its lexical elements but also how they inter-relate.

When we talk about the meaning, we are talking about the ability of human beings to understand one another when they speak. This ability is to some extent connected with grammar.
No one could understand:

'I hat one the the but red green on bought tried Mohan.'

while,

'Mohan tried on the red hat but bought the green one.' – causes no difficulties.

Yet there are numerous sentences which are perfectly grammatical, but meaningless. The most famous example is Chomsky's sentence –

“Colourless green ideas sleep furiously.”

Similar other ideas are:

'The tree ate: the elephant.'

'The pregnant bachelor gave birth to six girl tomorrow.'

'The table sneezed.'

In a sentence such as “Did you understand the fundamentals of linguistics?” a linguist has to take into account at least two different types of meaning: **lexical meaning** and **grammatical meaning**. Full words have some kind of intrinsic meaning. They refer to objects, actions and qualities that can be identified in the external world, such as table, banana, sleep, eat, red, etc. Such words are said to have **lexical meaning**. Empty words have little or no intrinsic meaning. They exist because of their grammatical function in the sentence. For example, *and* is used to join items, *or* indicates alternative, *of* sometimes indicates possession. These words have **grammatical meaning**. Grammatical meaning refers mainly to the meaning of grammatical items as *did*, which, *ed*. Grammatical meaning may also cover notions such as ‘subject’ and ‘object’, sentence types as ‘interrogative’, ‘imperative’, etc. Because of its complexity, grammatical meaning is extremely difficult to study. As yet, no theory of semantics has been able to handle it properly. But the study of lexical items is more manageable.

19. Varshney, Dr. R. L.; An Introductory Textbook of Linguistics & Phonetics, p. 251

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The Etymology: As for etymology, which is historical in character, Hindi as well as Assamese enriched their treasury of words from loan words, phrases and idioms, allusions and the like. Most of its technological and scientific vocabulary is a witness to it. With the study of social conventions and with the study of Etymology, we may learn the origin, the course of evolution and changes and the present form and content of a given word. In Sanskrit we have the term ‘vyutpatti’ which denotes production, derivation and origin. By this process we can learn the true story of a given word.

The Grammar: For a long time the term grammar has been used very loosely to incorporate the whole study of language. The Greeks considered grammar to be a branch of philosophy concerned with ‘the art of writing’. By the Middle Ages grammar had come to be regarded as a set of rules, usually in the form of a text-book, dictating correct usage. So in the widest and the traditional sense, grammar came to mean a set of normative and prescriptive rules in order to set up a standard of correct usages. And grammar was both the art and the science of language. The grammarian until the nineteenth century was the law-giver. Though it is still a valid interpretation for a layman, no contemporary or modern linguist will accept this definition of grammar in our age.

The grammar of a language, in fact, is not a list of rules imposed upon its speakers by scholastic authorities, but is a scientific record of the actual phenomena of that language, written and spoken. If any community habitually uses certain form of speech, these forms are part of grammar of the speech of that community. In the words of Nelson Francis, “Grammar is the study of organization of words into various combinations often representing many layers of structure such as phrases, sentences and complete utterances.”

Thus recently it has developed a narrower interpretation and it tends to be

restricted to the part of the analysis of languages which was handled in classical grammar under the heading of inflexion (treatment of the internal structure of words) and Syntax (the way in which words combine to form sentences). It has often been said that grammar gives rules for combining words to form sentences. Therefore, there are two divisions of grammar: words (morphology) and sentences (syntax). Within linguistics, 'grammar', is thus used normally in a technical sense to distinguish it chiefly from phonology or the study of the sounds of a language, and semantics, or the study of meaning. It lies in the middle of these two, and is related in a Janus-like way to both.

01.03. Grammatical Functions:

The traditional syntactic notions such as 'subject', 'predicate', 'adjunct', 'complement' etc. are known as grammatical functions. It is a fundamental principal of traditional as well as of modern syntactic theory that every simple, declarative sentence consists of two obligatory major constituents, a subject (Uddeshya) and a predicate (Vidheya); and that it may contain, in addition, one or more adjuncts (Purak). Adjuncts (of place, time, manner, reason, etc.) are optional constituents of the sentence. If they are removed they do not affect the remainder of the sentence. In the sentence 'Ram killed Ravan in Lanka', 'Ram' is the subject; 'killed Ravan' is the predicate and 'in Lanka' is the adjunct. It may be said that the subject and predicate together form the nucleus of the sentences, the adjuncts are extranuclear constituents.

Subject may be defined as the person or thing about which something is said and the predicate as the statement made about that person or thing. According to Hocket, subject is the topic (subject of discourse, person or thing about which something is said) and predicate is the comment (the statement made or something said about this person or thing).

21. Varshney, Dr. R. L.; An Introductory Textbook of Linguistics & Phonetics, p. 234
22. ~ ibid ~
Only nouns and pronouns can occur in subject position. In a sentence which is in the active voice, the actor is the subject; in the sentences which are in the passive voice, the goal is the subject. According to Chomsky a passive sentence contains two subjects - a grammatical and a logical subject. In the sentence Ravan was killed by Ram, the 'grammatical subject' is Ravan and the 'logical subject' is Ram, whereas in the corresponding active sentence Ram killed Ravan, Ram is both the 'grammatical' and 'logical' subject (and Ravan the object). Some scholars say that the subject is the 'actor' and the object a 'goal'. But it is a fact that the subject is composed of noun, or the pronoun and the predicate is composed of transitive verb with the noun, or the intransitive verb.

An adjunct is by definition a 'modifier' attached to a 'head', upon which it is dependent and from which it can be 'detached' without any consequent syntactic change in the sentence. In the sentence 'Ram killed Ravan in lanka long ago', 'in lanka' and 'long ago' are adjuncts. Sentence adjuncts may be of various ranks (clauses, phrases or words). For example, the clause 'as soon as his father arrived', the phrase 'four hours later', and the word 'immediately' can all be attached as adjuncts to the nucleus (which is itself a complete sentence) Mohan left for the office. Further too, adjuncts fall into various classes according to their semantic function: they may be adjuncts of time, of place, of purpose, of result, of condition, and so on. Not all these different classes are manifest at all ranks.

There is a marked difference between the complement (Purak) and the adjunct (Vistār). The term 'complement' is largely employed only in relation to nominal or adjectival expressions which combine with the 'copula' in such sentences as Radha is a beautiful girl and sita is beautiful. In traditional grammar, the term 'complement' is used to refer to any word or phrase (other than the verb itself) which is an obligatory constituent of the predicate: for instance, the object

23. Varshney, Dr. R. L.; An Introductory Textbook of Linguistics & Phonetics, p. 234
24. ~ ibid ~
of a transitive verb (e.g. 'ball' in Mohan caught the ball). The predicative complement is syntactically required, in order to 'complete' the structure of the predicate (hence the term 'complement'). The difference between an adjunct and a complement is, the former is optional (extranuclear) constituent and the latter an obligatory (nuclear) constituent of the sentences.  

01.04. Grammatical categories:

The term 'category' in modern treatments of grammatical theories is employed inconsistently and without uniformity. Many a time it is employed like 'class' or 'set' to refer to any group of elements recognised in the description of particular language. Sometimes it refers to a 'part of speech' and at other times to such features associated with the 'parts of speech' as person, tense, mood, gender, number and case. Whereas 'parts of speech' are conveniently referred to as 'primary grammatical categories', notions such as the tense, mood, person, gender and case are 'secondary grammatical categories'. The traditional syntactic notions such as 'subject', 'predicate', 'object', etc. are 'grammatical functions' or 'functional categories'.

01.04.01 Primary Grammatical Categories:

By primary categories is generally meant parts of speech. (Pada). They are lexical classes. They may not be universal for all languages. There are eight parts of speech in common, i.e., noun, pronoun, verb, adjective, adverb, preposition, conjunction, and interjection. In the traditional grammars, the major parts of speech were associated with certain typical syntactic functions in simple sentences. Syntactic functions are more important properties of the parts of speech than their inflectional characteristics in particular language. Nouns are inflected for case (nominative, accusative, possessive, etc.) and number (singular, dual, plural) and belonged to a particular gender (masculine, feminine, common, neuter). Verbs are inflected for tense (present, past, future), person, number etc. and so on.

25. Varshney, Dr. R. L.; An Introductory Textbook of Linguistics & Phonetics, p. 235
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It was stated that every simple sentence is made up of two parts: a subject and a predicate. The subject is necessarily a noun (or a pronoun standing for a noun). But the predicate fell into one of the three types: (i) intransitive verb, (ii) transitive verb with its object, and (iii) the verb ‘to be’ with its complement. The object, like the subject, must be a noun. The complement must be either (a) an adjective or (b) a noun.

01.04.01 The Parts of Speech: Words are divided into different kinds or classes, called Parts of Speech, according to their use; that is, according to the work they do in a sentence. The parts of speech are eight in number:

(i) Noun (sanjña), (ii) Pronoun (sarvanām), (iii) Adjective (vījēśan), (iv) Verb (kriyā), (v) Adverb (kriyā-vījēśan), (vi) Post-position (sambandhābodhaJi), (vii) Conjunction (samuccayabodhaJi) and (viii) Interjection (vismayādibodhaJi).

01.04.01.01. A Noun (Sanjña) is a word used as the name of a person, place, virtue, state or thing; as,

akbar ek mahān rājā the. [Akbar was a great King.] (Hin)
kolkata hugli nair pārat. [Kolkata is on the bank of Hooghly.] (Asm.)

The word thing includes, (i) all objects that we can see, hear, taste, touch, or smell; and (ii) something that we can think of, but cannot perceive by the senses.

01.04.01.02. A Pronoun (sarvanām) is a word used instead of a noun; as,

mohan āj nahi āyā, kyuṅki wah dillī gayā hei. [Mohan is absent, because he went to Delhi.] (Hin.)

kitāpbār tumī zote erisilā tātei āse. [The books are where you left them.] (Asm.)

01.04.01.03. An Adjective (vījēśan) is a word used to add something to the meaning of a noun; as,

gopāl ek sāhasī ladkā hei. [Gopal is a brave boy.] (Hin.)
kārtik ezon bāl larā. [Kartik is a good boy.] (Asm.)

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01.04.01.01.04. A **Verb** (kriyaa) is a word used to *say* something about some person, place, or thing; as,

- *nītāne āpti bahan ko ek chittī likhī.* [Nita wrote a letter to her cousin.] (Hin.)
- *bizulīye bar bāṅg gāṅn gāy.* [Bijuli sings very well.] (Asm.)

01.04.01.01.05. An **Adverb** (kriyā-vi[j]ēsan) is a word used to *add something* to the meaning of a verb, an adjective, or another adverb; as,

- *wah bīmāṛī ke kāran dīre-dīre cāltā hei.* [He walks slowly because of illness.] (Hin.)
- *barāchān un diyāt ḥi ḍeṅkālē gāṅrāloī āhīl.* [He came home soon as it starts raining.] (Asm.)

01.04.01.01.06. A **Post-position** (sambandhī[bd]bodāk) is a word used with a noun or a pronoun to show how the person or thing denoted by the noun or pronoun stands in relation to something else; as,

- *priyej chat ke upar bātī ā ā.* [Priyesh is sitting on the roof.] (Hin.)
- *cowālīzanrāy pāthār pāle gāi ācē.* [The girl is going to the field.] (Asm.)

[In English the words at, in, on etc. are used before the noun and hence is called as preposition, but in Hindi and Assamese the words performing the same function follow the noun and hence they should be rightly called as post-position.]

01.04.01.01.07. A **Conjunction** (samuccaybodāk) is a word used to *join* words or sentences; as,

- *rām aur hari laṅgoti[yā] yār hai.* [Ram and Hari are childhood friends.] (Hin.)
- *rmlāi nāciba pāre kintu gābā nowāre.* [Reena can dance *but* cannot sing.] (Asm.)

01.04.01.01.08. An **Interjection** (vismayādibodāk) is a word which expresses some sudden feeling; as,
wāh-wāh! ham jit gaye! [Hurrah! we have won the game.] (Hin.)

hāi hāi! tāir āitāk dūnkūl! [Alas! her grandmother is dead.] (Asm.)

As words are divided into different classes according to the work they do in sentences. We cannot say to which part of speech a word belongs unless we see how it is used in a sentence. For example,

lāṭā madhūr swar se gāṭi hai. [Lata sings in a well tune.] (Adjective)
lāṭā madhūr gāṭi hai. [Lata sings well.] (Adverb)
lāṭā mohini se madhūr gāṭi hai. [Lata sings well than Mohini.]

(Postposition)

From the above examples it is clear that the same word ‘madhūr’ can be used as different parts of speech i.e. adjective, adverb and post-position.

**01.04.02 Secondary Grammatical Categories:**

Person, Number, Gender, Case, Tense, Voice, Mood, Aspect, Deixies, Countability, Affixes (prefixes and suffixes), Definitives etc., are the secondary grammatical categories. These are universal because they are common to all languages. As the present study is concerned with the study of the pronouns, it can be mentioned that the categories of Person, Number, Gender and Case are more influence. The influence of Tense and Voice are less and the Affixes (prefixes and suffixes), Definitives are concerned with Assamese a little more and with limitations in Hindi.

**01.04.02.01 The Person (purusā):**

The category of person can be clearly defined with reference to the participant roles. The ‘first’ person is used by the speaker to refer to himself as a subject of discourse; the ‘second’ person the hearer. The ‘third’ person can be distinguished from the ‘first’ and the ‘second’ because it is always used for persons and things other than the hearer and speaker. It implies that this category may combine with such other categories as ‘definite’ or ‘indefinite’ and ‘proximate’ or ‘remote’.

Pronouns of the first and the second person necessarily refer to human beings. When in fables and fairy-tales, animals and things are made to speak, they
are automatically recategorized as animate for the purpose. Pronouns of the third person may refer to human beings, animals, or things and it does not necessarily refer to participants in the situation of utterance.

The way person and number are joined together is complex. In Hindi 'ham' is regarded as 'first person plural' and 'mai' is regarded as 'first person singular'. But many times 'ham' is used for 'mai' and one and more other persons. And the other persons may or may not include the hearer. The second person pronoun 'ap' may be used as singular and as plural. Secondly 'ap' may be used for persons including the hearer or excluding him.

In some cases gender also is marked by pronoun while in others it is not. For example in Assamese 'chi' and 'tai' are masculine and feminine respectively, while 'mai', 'umi', 'taii', 'tumi', 'teo', 'tekhet' are unmarked with respect to gender.

The honorific dimension is introduced to account for the differentiation of the personal pronouns in Hindi and Assamese in terms of the relative status or degree of intimacy of the participants. For example, in Hindi there are three second person singular pronouns, 'tu', 'tum' and 'ap'. The hearer is called 'tu' when he or she is inferior or junior to the speaker, or very intimate and dear and near one; it is also used for God. An adversary in a quarrel is also addressed as 'tu'. 'tum' is used to address junior people and 'ap' to address senior and respectable people.

Person is regarded as a category of verb and in Sanskrit it is marked in the inflexional form of the verb. [for example : kridasi means ‘thou playest’, kridami means ‘I play’, kridanti means ‘they (all) play’, kridatah means ‘they (two) play’]. In Hindi and Assamese the ‘person’ is concerned with the ‘pronoun’ and since morphologically the pronoun can be regarded as a sub-class of noun, it should be regarded as a category of the noun rather than of the verb.
The Number (yacan):

Number is a category of the noun. Its most common manifestation is the distinction between plural and singular which rests upon recognition of persons, animals and objects which can be counted and referred to by means of nouns. In Sanskrit and Greek there are three numbers: singular, dual and plural. But in Hindi and Assamese there are only two numbers: singular and plural.

In Hindi pronouns have a tendency to overlap according to the subject and the verb: wah pʰal kʰā rahā hai. (He is eating (a) fruit.); and we pʰal kʰā rahe hai. (They are eating fruit.). But in Assamese pronouns this tendency to overlap according to the subject and the verb is not observed: teon pʰal kʰāicʰe. (He is eating (a) fruit.); and teonloke pʰal kʰāicʰe. (They are eating fruit.).

In Hindi we say “maiⁿ pāṁi pttā hū”"; “ham pāṁi pte haiⁿ.” In the above sentences the spellings and the pronunciation of the verb ‘pṁa’ (drink) have changed and this change shows the number of persons. But in Assamese we say “mai pāṁi kʰāoⁿ.”; “āmi pāṁi kʰāoⁿ.” In the above sentences the spellings and the pronunciation of the verb ‘kʰāoⁿ’ (eat, but here drink) remains the same uninfluenced by the number of persons.

In Hindi the number is distinguished by the declension of noun as in larkā / larke, larki /Larryaⁿ and the concord restrictions (a) with verbs: larkā ātā hai, larke āte haiⁿ. and (b) with demonstratives: yah larkā, ye larke. But in Assamese the plurality of the noun is distinguished by adding number suffixes with the base words and the verb does not change according to the number.

In Hindi number is closely associated with noun inflexion. The distinction is between words such as larkā, kuttā, pustak, etc. in one hand and gʰar, māmā, bālak, hātʰi, pāṁi, on the other. The words in the former group have their inflexional forms in plural number, but those in the later group are not inflected and remain the same in plural as in singular form. In Assamese number is independent of noun inflexion. Specific number determining suffixes and definitives are added to the base words to distinguish the number.
Gender and sex are often associated together. This view is based on the fact that there were three genders in Sanskrit: masculine, feminine and neuter. The nouns of Hindi are classified into two genders: masculine and feminine only. On the other hand the nouns of Assamese are classified into these four genders: masculine, feminine, common and neuter.

In most of the cases there are some elements of semantic consistency in the gender-system turning on sex, animateness, size, shape, degree or abstraction and the like, but at the same time there are many cases where the gender affiliation are arbitrary. For example, it will be very difficult to explain why in Hindi nāk (nose), ṭōri (chin), jibh (tongue), unglī (finger) are feminine gender and sir (head), kān (ear), hāth (hand), pair (leg), are masculine gender.

Cases are inflected forms of nouns which fit them for participation in key-construction relative to verbs. Case is the most important category of the noun as tense is the most important inflectional category of the verb. The commonnest cases are nominative (kartā), accusative (karmā), instrumental (karan), dative (sampradān), ablative (apādan), genitive (sambhandh) and locative (adikaran), vocative (sambodhan). In stead of these cases two more cases namely agentive and comitative are also discussed. In Hindi and Assamese grammar only the first eight cases are generally discussed. The most widely accepted function of nominative is to mark the subject of the sentence; the vocative is the case of address; the accusative is used to mark the object of a transitive verb; the genitive is the case marking possession; the instrumental marks the instrument with which something is done; the locative marks the location with both spatial and temporal reference (as ‘in the room’, ‘on the table’, ‘at school’, and the like); the agentive marks the doer (as in John was killed by Ram, Ram is in agentive case); and the comitative marks the sense of ‘in company with’ (as in ‘Ram went to the forest with Sita’; Sita has
a comitative function).

Thus ‘case relations’ refer to the underlying semantic relations between the participants and the action/process/state, etc.

1. Puja ran away. (agent/actor)
2. Puja is hungry. (patient/object)
3. Puja distributed the mango. (accusative)
4. Puja slept on the bed. (locative)
5. Puja gave the book to shalini. (recipient)
6. Puja opened the door with a key. (instrumental)
7. Puja went to the market with her sister. (accompaniment)

These case relations are realised on the surface by

(1) case inflection (as in Sanskrit),
(2) postposition (as in Hindi and Assamese) and
(3) word order and preposition. (as in English: Ram killed Ravan, Ram is in the nominative and Ravan in the accusative. This is realized on the basis of the word-order. Change in the word-order, i.e., Ravan killed Ram, will change the case relation too. Again, in the sentence ‘He went with his brother’ the case relations of accompaniment is shown by the preposition ‘with’)

01.04.02.05 The Voice (vācyā):

Voice distinction apply to verbs and have to do with the relationship between the subject and the verb, the verb and its object, or the verb and some other noun tied to it in an intimate way. In Sanskrit, Hindi and Assamese, verbs have three voices: active (kartrivācyā), passive (karmavācyā) and middle or mediopassive (bāvavācyā) which has reflexive meaning: ‘I wash myself’. In Sanskrit voice is marked by the inflexions but in Hindi and Assamese it is marked syntactically. It is determined by the structure of the verb-phrase. For example -

\[ \text{Jikāri ne ār ko mārā. (kartrivācyā)} \]
\[ \text{Jikāri se ār mārā gayā. (karmavācyā)} \]
Mood Illocutionary force

- Declarative Assertion
- Interogative Question
- Exclamatory Request
- Imperative Wish
- Subjunctive Warning/Possibility/Ability/Permission

Moods are (a) speaker oriented (b) subject oriented and (c) epistemic. For example:

(a) Speaker oriented:

1. Pass the salt. (I request you: you pass the salt)
   Request realised through the imperative construction.
2. Would you pass the salt? (I request you: you pass the salt)
   Request realized through the interrogative + modal 'would'.
3. You may go (I permit you: you go).
   Permission realized through the modal.

(b) Subject oriented:

He can eat ten bananas. (He is able: He eats ten bananas)
Ability modal.

(c) Epistemic:

He might drop in any time. (It is possible: He drops in any time.)
Possibility modal.
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01.04.02.07 The Tense (kāl):

Tenses typically show different location of an event in time. In the sentences – 'I am eating lunch', 'I was eating lunch', 'I shall eat lunch' – the event of eating lunch is expressed in three different location in time. A three way contrast is common in all languages: past (bhumkāl), present (vartamān kāl) and future (bhavisyat kāl). Its essential characteristic is that it relates the time of action, event, or state of affairs reffered to in the sentence to the time of utterence. For example -

1. wah dilli gayā tā. [He went to Delhi.] – Past tense
2. wah dilli jātā hai. [He goes to Delhi.] – Present tense
3. wah dilli jāyeğā. [He shall go to Delhi.] – Future tense

01.04.02.08 The Aspect (pakṣa): Aspect is concerned with the temporal distribution or contour of an event. It refers to the distinction like that of perfective and imperfective. Some of the common aspects are – Commencement aspect (ārambhdyotak pakṣa), Continuous aspect (sātatyabodhak pakṣa), Progressive aspect (pragatibodhak pakṣa), Perfective aspect (purnatwabodhak pakṣa), Universal aspect (nityatābodhak pakṣa), Habitual aspect (abhyasdyotak pakṣa) etc. Following are a few examples,

1. I have done the job. (Perfective aspect : completion of the action)
2. The train had left the station before I reached there. (Perfective aspect : point of time before a point in the past)
3. She is jumping up and down. (Prograssive aspect : Duration)
4. That boy is always breaking things. (Prograssive aspect : frequency)
5. I used to write stories. (Habitual aspect with past tense)
6. I got killed. (Mutative aspect restricted to the passive)

Aspects combine fairly and freely with tense and mood, and also with each other.
01.05. **The Pronoun and its significance**: The pronoun occupies an important place amongst the various parts of speech in each and every language. It fact, the pronouns are the most significant linguistic feature of any language. In the speech a Pronoun represent a noun. To prevent the repetition of of noun words the pronouns are used in instead of nouns. In any language, the number of noun words are literally unlimited, whereas the number of pronouns are very limited. But in practical use, the pronoun comes many times more in comparison to the noun words.

01.05.01 **The Nomenclature of Pronoun**: The name *Pronoun* means 'for a noun' A word used for naming anything is called a Noun as ship, fox, house, man, etc. Hence a noun is the naming word. In fact, the words noun and name are the same at bottom, but differently spelt. Pronoun comes in place of a noun representing it in a sentence. Thus, it is called *Pronoun*, i.e. the word which is used for a noun. In Hindi and Assamese the word ‘sarvanām’ which represents the English word ‘Pronoun’ means the ‘name for all’ (sarva + nām = sarvanām; sarva = all, nām = name). The word which may come for all the noun words, in fact may be the common name for anything is sarvanām. This name ‘sarvanām’ is popularly accepted for Pronoun in both the languages, i.e., Hindi and Assamese. Scholars forwarded other substitutes also for the word ‘Sarvanaam’. For example, in one Hindi Grammar book ‘bhaśācandroday’ the ‘sarvanām’ is called as ‘sanjnāpratiniḍhṛ’ (sanjnā = Noun, pratiniḍhṛ = representative).26 In one Assamese Grammar book ‘bhaśābodhikā’ written by Priyadas Talukdar the the ‘sarvanām’ is termed as ‘bikalpa pada’ (bikalpa = Substitute, pada = word).27

01.05.02 **The Importance of Pronoun**: The necessity and prime function of the Pronouns is to prevent the repetition of the noun words. They, in fact, are used

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27. Talukdar, Priyadas; Bhashabodhika, p. 235
in a speech as the representation of the Nouns. In any language the noun words are virtually innumerable and comparatively more in comparison with the other parts of speech. But the number of pronouns which comes as the representative of nouns are limited. Though, the pronouns are applied more rather than the nouns in speech. Therefore, the pronouns occupy a very important place as a part of speech in any language.

The pronoun makes the speech easier, pleasant and asthetic. It can be observed in the following paragraphs what difference the pronoun makes to a speech:

Para-1: “kabūtarōn” kā ek jūṃḍāʾ ākāf me ur rahā tūḥā. kabūtarōn ko bhūkhi lagi tūḥi. acānāk kabūtarōn me se ek kī nazār jaṅgal me biṅkhrē anāj ke dānōn par pari. kabūtar bahut prasanna huā. kabūtar ne kabūtar ke sātīroōn ko anāj ke dānōn ke bāre me batāyā. kabūtar niche utarkar dāne cūgne hi wāle tūṭe ki kabūtarōn ke sardār ne kabūtarōn ko tokā aur kahā — awājya dāl me kuc kālā hai. par kabūtarōn ne kabūtarōn ke sardār kī bāt nahnō mānt. sab kabūtar jikari ke jāl me faṅs gaye. sardār bolā, “yadi kabūtar kabūtarōn ke sardār kī bāt mān lete, to kabūtarōn par yah musibat na parti, par ghrāṅo māt, kabūtarōn ke sardār kī bāt dīyān se sūnō — sab ek sātīn jor laṅāo aur jāl lekar ur calo. pās ke jaṅgal me kabūtarōn ke sardār ka mitra cūhā raṅā ĕai. cūhā cūhā ke pāine dātōn se jāl kāt degā. kabūtarōn ne ek sātīn jor laṅāyā ĕai sab kabūtar jāl sahīt urne laje.”

[A group of pigions was flying in the sky. The pigions were very hungry. Suddenly a pigion saw some grains on the ground. The pigion became very glad. The pigion told the rest of the pigions about the grains on the ground. The pigions were about to descend and eat the grains, the leader of the pigions told the pigions, — there must be something wrong. But the pigions did not pay heed to the leader of the pigions. The pigions were trapped and caught in a net. The leader of the pigions said if the pigions pay heed to the leader of the pigions then the pigions would not fall into the trouble, but do not be afraid, listen to the leader]
of the pigions, pigions try to move and fly together with the net. In the nearby jungle, there live a rat, a friend of the leader of the pigion. The rat with the sharp teeth of the rat would cut the net. The pigions together tried to move and the pigions fly away with the net.

In the above lines the words ‘kabūtar’, ‘kabūtarō’ ke sardār’, ‘cūhā’ [i.e. the pigion, the leader of the pigions, the rat] are repeated several times. Because of this the speech seems to be somewhat odd, peculiar and unpleasant. These lines can be written in the following way too:

Para-2: “kabūtarō” kā ek jhūnd ākāj me ur rāhā tūhā. unhe būk laqi tī. acānak unme se ek ki nazār jangal me bikre anaj ke dāno par pari. wah bahut prasanna huā. usne apne sāthīyō ko anaj ke dāno ke bāre me batāyā. we niche utarkar dāne cuṅme hi wāle tē ki unke sardār ne unhe tokā aur kahā — awafya dāl me kuc kālā hai. par unhe ne apne sardār ki bāt nahi mānī. we sab jikārī ke jāl me fa’s gaye. sardār bolā, “yadi tumlog meri bāt mān lete, to tum par yah musibat na parti, par ghrābāo mat, meri bāt dīyan se sūno — sab ek sāth jor lagāo aur jāl lekar ur calo. pās ke jangal me merā mitra cūhā rahtā hai. wah apne paine dāto se jāl kāt degā. unho ne ek sāth jor lagāyā aur we jāl sahit urne lage.”

[A group of pigions was flying in the sky. They were very hungry. Suddenly one of them saw some grains on the ground. He became very glad. He told the others about the grains on the ground. They were about to decend and eat the grains, the leader of the pigions told them, – there must be something wrong. But they did not pay heed to their leader. They were trapped and caught in a net. He said if you pay heed to me, then you would not fall into the trouble, but do not be afraid, listen to me, you try to move and fly together with the net. In the nearby jungle, there live a rat, a friend of the leader of the pigion. He with his sharp teeth would cut the net. They together tried to move and fly away with the net.]

Now, in the above lines the noun words and phrases i.e. ‘kabūtar’, ‘kabūtarō’
ke sardār", 'cūhā' etc. are substituted by the pronouns 'merā', 'meri', 'tum', 'tumlog', 'wah', 'we', 'unhe', 'unme', 'usne', 'apne', 'unke', 'unho^e' (i.e. my, you, your, he, his, they, their) and the repetition of the noun words are prevented. The use of pronoun obviously makes the speech very easy, pleasant and aesthetic.

01.05.03 The position of Pronoun in a sentence: The Pronoun substitutes and represents a noun in a sentence. As the noun may be used either as the subject (uddejya/karta) or an object (karma) the pronoun also be used as the same manner i.e., in both the part of a sentence – the subject and the predicat. The use of pronoun with adjective is different from the noun. Generally adjective can either be preceding of succeeding with a noun in a sentence. But the pronoun always precedes an adjective if accompanied.

01.06. The Scope of the present investigation:

Language is the most important means of communication in human society. Human beings express their ideas, feelings, thoughts etc. by means of language either in spoken or in written form. The ‘sentence’ is the basic unit of language by which a complete and meaningful expression can be made. But a sentence has many smaller units which are called ‘parts of speech’ (pada). These parts of speech are classified by grammarians and linguists as Noun, Pronoun, Adjective, Verb etc. In a comparative study of two languages all of these units should be studied. But the task is very big as it has a wide span and it may not be possible to cover all the units exhaustively in a single thesis. Moreover, comparative study of some aspects of Hindi and Assamese have already been done by other research scholars. So, this research work has been confined to the ‘Pronouns’ (sarvanām) in these two languages which still remains untouched.

The Pronoun plays a very important role in any speech. The basic function of the ‘Pronoun’ is to substitute the ‘Noun’ in a sentence. Another important role of the Pronouns is that they establish interlinks with the other parts of speech in a sentence as well as among the sentences in a complete speech. Again, though the
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Pronouns are limited in number, they are more frequently used in a speech rather than the nouns which can be said as innumerable. Moreover, the Pronouns make a speech more appreciable in aesthetic sense. In fact, Pronouns are the vital factors in understanding the meaning and structure of a sentence. Further, unless one is well acquainted with the meaning and usages of the Pronouns, he may not be able to speak and write correct sentences in any language. These roles of the Pronoun make it clear that it occupies a very important place in a speech and so it has been chosen as the subject for the present research work.

This is the first systematic comparative study of the pronouns of Standard Hindi and Assamese based on principles of modern linguistics. The languages under investigation are the formal and cultivated speech, and used as the Standard literary style for present day publications of various types of literature. There are a good many dialects and subdialects in both Hindi and Assamese with a great deal of variation among themselves; but no attempt has been made to present an overall pattern or a common-core system.

The scope is limited to the comparison of pronouns of both the languages, with a general theoretical analysis which includes the definition, classification, characteristics, essence, etymology, and usages etc. All discussions, methodological and theoretical, have been left out. What follows in the body of the text is a systematic comparison of the Pronouns in Standard Hindi and Assamese done according to the linguistic procedures.

01.07 The Methodology adopted in this research work:

Regarding the methodology taken up for the present research work, a clarification will be note worthy that the present study is synchronic in nature. This thesis mainly confined to contemporary standard Hindi and Assamese. The necessary examples for support of various opinions have been collected mainly from published literature and standard use of the languages in day-to-day life. The explanatory method has been adopted in the present study and charts, tables etc. have been
included for better convenience to make the subject matter clear.

For collection of the data for the analysis, I have employed myself mainly in the library works. For the source of data the grammars and books written on origin and development by established grammarians and linguists including the result of a few published research works, and data downloaded from various websites are utilized. The K. K. Handique Library of the University of Gauhati as well as the Departmental library of the Department of Hindi, Gauhati University; Surabala Bordoloi Memorial Library of Guwahati College, Assam Rashtrabhasha Prachar Samity library and the library of Kendriya Hindi Sansthan, Guwahati are frequently visited for necessary data collection.

Moreover, in addition to the guidance and valuable advice of my research guide I seek advice and suggestion from many renowned scholars time to time during the research work. I am very much benefited by the valuable advice and suggestions of Prominent linguist of North-east India Dr. Promod Chandra Bhattacharya, Dr. Ramesh Chandra Pathak and prominent scholars in this field Dr. Prafulla Kumar Nath, Associate Prof, Department of Assamese, Guwahati College; Dr. Tarakant Jha, HoD (Retd.), Department of Hindi, Pandu College; Dr. Amulya Barman, HoD (Retd.), Department of Hindi, Cotton College; Dr. Dilip Kumar Medhi, HoD, Department of Hindi, Gauhati University and many other scholars throughout my research work.

01.08 Work done in this field till now:

It will be worth mentioned to quote the research work for the degree of Ph. D. in this field which have been already completed and also the works which are continued at present so that the importance, linkage, nature and place of this research may be determined.

In the field of comparative study of Hindi and Assamese on a particular linguistic matter, so far my knowledge goes, the following are the topics of the research work which have been completed till now for the degree of Ph. D.:
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i) A Contrastive Study of Assamese and Hindi Verbs by Bhaswati Devi.

ii) Hindi-Asomiya Vyakya Sanrachana by Krishna Kr. Prasad

iii) A Comparative Study of the Karakas in Hindi and Assamese by Achyut Sarma.

iv) A Comparative Study of the Avyayas in Hindi and Assamese by Abdul Mannan.

The present research work "The Comparative Study of the Pronouns of Hindi and Assamese" can be regarded as the fifth linkage of this long chain of the research works which may be extended to the remote future.

Moreover, the following linkages are being constructed to be added to the above mentioned chain of research works:

i) A Comparative Study of the Visheshanas in Hindi and Assamese by Ms. Preeti Baishya.

ii) A Comparative Study of Hindi and Missing Syntax by Ms. Sharmila Taye.

I hope, the present research work like the previous studies will contribute a lot to the expansion of knowledge as well as create some inquisitiveness to seek something new to add in future. This may create inspiration among new research workers to make this chain longer and longer.

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