INTRODUCTION
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There have been several attempts in the field of Language to discover a science of it which can provide some clarity to the understanding of the nature and origin of language and its development in the course of evolution. But all the attempts made in this field, especially by the Comparative Philologists, apparently lead to disappointing results.

Sri Aurobindo, - whose contribution in the field of linguistics is not yet recognised - after having examined thoroughly the methods followed by the comparative philologist in establishing a science of language, comes to a point where he is convinced that the origin and growth of language cannot be shown, satisfactorily, without going deep into the hidden foetus of language. For this a primitive language has to be caught and studied. He advocates that it is only the Sanskrit language which has preserved the original primitive structure of language and the working system of etymons or simple root-sounds. Sri Aurobindo has extensively studied some of the word-families of Sanskrit to find out the original mind-impressions that the seed-sounds and the root-sounds have within them. This original mind-impression he calls the guna of sound. Once these original mind-impressions are found out it would be easy to establish a parent language or a source language of which all other languages of the world are mere transformations.

The present thesis is an attempt to bring into light the views of Sri Aurobindo with regard to the study of language and his scholastic endeavour at establishing a true Science of it. The attempts made in this
thesis, though incomplete in many ways, will at least be sufficient to enter into the deep thoughts of Sri Aurobindo with regard to the Study of Language in general and Sanskrit in particular. It will definitely lead to 'a deeper and freer approach to the problem of the origin of Speech'.

An honest effort has been made here to compare the views of other philologists with that of Sri Aurobindo in order to establish some link among the thoughts that have gone into the field of linguistics. This, hopefully, will explore many possibilities for advanced research in the subject concerned here.

This thesis has been developed along the following lines:

CHAPTER 1 This chapter deals with the study of language retrospectively and tries to describe the attempts made by the ancient Greeks and Indians, as well as the modern philologists in the study of language. Sri Aurobindo's views on comparative philology have been summarised in order to show how comparative philology, after its inception, has been more a mass of conjectural and ingenious learning than a science.

CHAPTER II This chapter summarises the presently available theories of origin of language and deals specifically with Sri Aurobindo's studies on the 'Origins of Aryan Speech'. Along with the description of Sri Aurobindo's approach and methodology it also attempts to show (purely in the light of Sri Aurobindo) the laws and processes that have guided the growth of language. An
outline of Primitive root-sounds has also been provided.

CHAPTER III

The Sanskrit alphabet is considered by Sri Aurobindo to be the representative of the original vocal instrument of Aryan Speech. These are the seed-sounds from which the primitive root-sounds are made. Once these root-sounds are found out and their senses are recognised then it will be a tremendous help in finding the common origin of all languages. This chapter attempts to give the description of: a the structural pattern of the Sanskrit alphabet, b the root-meanings of vowels and consonants of Sanskrit, c the growth of language from the seed-sounds. A number of words belonging to ढ (d) family have been analysed here to show how words bearing a particular family having common sound are similar in meanings. This also reveals the laws and processes of the origin and development of Sanskrit.

CHAPTER IV

Communication is not the only aspect of language. It has many deeper aspects. The modern philologists having kept aside all the higher aspects of language have given importance only to the communicative aspect of it and thus have failed to understand language in its totality. This chapter honestly attempts to deal with the higher aspects of speech along with
the lines developed by Sri Aurobindo. It summarises the Vedic and Tantric theories of speech, the *Sphota* theory of the grammarians, the Vibration theory of the modern physics and the Creative Word theory of Sri Aurobindo.

**CHAPTER V** The Vedas are the oldest scriptures of the world. In order to find out the primitive structure of the Sanskrit language a proper interpretation of the Vedic words along the lines of linguistics and psychology is essential. This chapter deals with the principles adopted to interpret the *Vedas* and tries to look at the problems related to the interpretation of the *Vedas* from Sri Aurobindo's viewpoint.

**CONCLUSION** This gives a brief idea of Sri Aurobindo's status as a philologist and summarises the thoughts presented in the main chapters of this thesis.

A Select Bibliography has been added at the end of this thesis for use as referential tool.