CHAPTER VI
Since language is the vehicle of all the transportation of the feelings, thoughts and idea, it was but natural on the part of Acharya Sharma that he should do something or at least think over the questions relating to language. This was also due to the fact that he had to tour over many foreign lands as a high dignitary, which might have inspired him or necessitated him to solve the so many riddles relating to language as to the origin of language, its kinds, its scope, its function and so on.

This book under study is the direct result of the inspirations of his friends namely Prof. J.R. Forth (the department of Philology in the London University and Prof. W.K. Mathews (in the department of Russian Language and Literature) who had a good command over Russian, French, English, German and Greek, Latin and Astoni.

Besides, Acharya Sharma wanted to have a copy of Philology which might exhibit the strength, might and achievement of the Indian philology. (a) The meaning of Language (9-10), (b) The definition of Language, (Tadova hi laksanam yaD Evap | ti uyapit asamkhawa roop dhatvaya munyam – 10)
Regarding the philological study we have got two invaluable books by Acharya Sharma, namely, (a) Bhasha Vigyan Ki Bhumika and (b) Rastrabhasha Hindi: Samasyayen Aur Samadhan. In both of these two books Acharya Sharma has exhaustively discussed the different aspects of language. To him philology simply means the science of language. He says, "thus the special or specific knowledge of language will be called philology."¹ "Philology is not a science in the sense of Mathematics, Physics or Biology. The term "science" has been loosely used for even such branches of studies which are strictly no science. For example politics, sociology and which strictly do not follow the rules of universality, necessity and the law of cause and effect."²

In about three hundred fifty pages of Bhasha Vigyan Ki Bhumika Acharya Sharma has thrown glowing light on language, philology and script from various angles with an intelligent manner. Verily the book has three parts as cited in the above lines — Language, Philology and Script.

In the chapter or part of Language Acharya Sharma has discussed about Language under the following heads:
(a) Language, (b) the origin of Language, (c) the stages or stages of the development of language, (d) the utility of

¹. Bhasha Vigyan Ki Bhumika, p. 168
². Bhasha Vigyan Ki Bhumika, p. 169
language, (e) the features and tendencies of language, (f) the different forms of language, (g) Language and dialect, (h) the changeability of language and the causes of the change, (i) the classifications of languages, and (j) the language families of the world.

These main topics have been divided into many meaningful sub-headings, such as, in the first part they are: The uses of term 'language' into various meanings; the various definitions of language; three sides of language — Individual, social and general. Two sides of language: Individual articulation (pronounceability).

In the heading of the origin of language the sub-headings are: Divine origin theory; symbolic theory; ding-dong theory; emotional theory (Pupuhu theory); yo-he-ho theory; bon-bon theory; gesture theory; compromising theory.

Likewise in the first part of the book called Language the headings from — (a) to (j) are divided into many sub-headings which all do not require mentioning.

The second section or part has its seven sub-division namely (a) philology, (b) relation of philology with other branches of knowledge, (c) phonetics, (d) etymology,
(e) syntax, (f) the science of meaning, and (g) the history of philology.

And the third part, that is, script has been divided into 4 chapters or headings. They are (a) the history of script, (b) Indian scripts, (c) the Indianism of Brahmi script, and (d) the Indian scripts developed from the Brahmi scripts.

The book is ended with a short list of Reference book.

The necessity of writing this book is three-fold as Acharya has himself mentioned in the preface of his Bhasha Vigyan Ki Bhumika. They are as such in his words:

"Then, I promised before Professor Farth that I will write on philology ....."¹

"To write this, in addition to the command like request of Professor Farth and request of my nears and dears there have been two more inspirative forces: To write a book on Philology in a lucid and plain language; and to exhibit the Indian achievements in the field of Philology ............."²

"As I have just now said, the second purpose of writing this book is to attract to the successes or fruits of Indian

1. Preface, Bhasha Vigyan Ki Bhumika, p. 1
2. Preface, Bhasha Vigyan Ki Bhumika, p. 2 Ibid.
Philology. There are many people in our country whose attitude is too much modern and full of inferiority complex. They can't glance at their own things in right perspective without the foreign goggles. For such people I have placed the foreign spectacles hither and thither too with the help of which they can look through their own things aright. I have put the Indian thoughts in only symbolic manner which too have not been mentioned by any one uptil now.1

In the same preface of this book Acharya Sharma has accepted and mentioned pridelessly what tight grip he has over the subject under task which are as follows:

"About me it is a prevalent idea that I have read something, a little about poetics. So, it is not under my regime nor I have capability of writing anything about philology. Therefore it is not but apt to make the point clear: under the shadow of the feet of my honourable father I was acquainted with the grammar of Panini, which became, in due course of time, the foundation stone of philology. Being grown up image and learning I came across and understood Mahabhashya, Vakyapadiya, Manjusha etc. Somehow or other along with Sanskrit I had to go through Pali, Prakrit and

1. Preface, Ibid., p. 2
Apabhramsha. Later on I got chances to study Hindi, Urdu, Bangla, English, Russian, French etc. too. This became the linguistic background which was required for philology.¹

"In addition to Grammar I was acquainted with philosophy and poetics too due to the blessings of my reverend father .... Philology and poetics are complementary to each other. Philology deals with the constructive side of (a) language and poetics deals with the ornamentation of it. The knowledge of one of them requires the knowledge of the other too or one remains incomplete or unripe in the absence of the other. Gray has truly said that between true literature and true linguistics there is no conflict; the real linguist is at least half a literateur and the real literateur is a half linguist. (Foundations of Language L.H. Gray, page 143)."²

"Foreign tours gave me the chance to understand occidental and modern styles of philology."³

This prideless acceptance of his ripe-hand knowledge enabling him to write a book on philology is not something boasting. This can be proved on the basis that Acharya sets examples by his works than that he talks of. This can be proved rightly by a simple example by showing how rightly

1. Preface : Bhasha Vigyan Ki Bhumika, p. 2
2. Preface : Bhasha Vigyan Ki Bhumika, p. 3
3. Preface : Bhasha Vigyan Ki Bhumika, p. 3
and logically in Rashtra Bhasha Hindi — Its problems and solutions\(^1\) he has refuted the charges levelled against Hindi as to be the national language of India by Dr. Suniti Kumar Chatterjee, one of the towering linguist of Asia. None before Acharya Sharma had dared to do this sort of job which was only under the grip of Acharya Sharma to be done. Going through the refutations stated above even a layman can form an idea how Dr. Suniti Kumar has been belittled or dwarfed by Acharya Sharma. Although Acharya Sharma's masterly grip over philology requires no proof at all; however it will be shown in the right places at the time of dealings of his work chapterwise. But one thing is not improper to tell here that the refutations of Acharya Sharma of the arguments raised by Dr. Suniti Kumar against Hindi that it is not fit or able to be regarded as the national language of India is just, proper and right. For Dr. Suniti Kumar did not dare to retaliate or retort those refutative arguments of Acharya Sharma since this task of Sri Sharma was done Dr. Suniti Kumar was alive. None of us before Acharya has pointed out his bias and narrow view regarding Hindi as the most popular and widely spoken language in India.

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Acharya Sharma begins his book *Bhasha Vigyan Ki Bhumika* with the very meaning and uses of Language or Bhasha. The word Bhasha has been used in various meanings, he says in the first line\(^1\). Although 'Bhasha' has been used in various senses like languages of Dogs, Cats, monkeys, parrots and various symbols as well; but phonetic symbols only ought to be regarded as the medium of expression for the exchange of thoughts, ideas and feelings. Only the language of phonetic symbol is fully complete in exchanging thoughts or feelings. Other languages are completely incomplete and indistinct do the purpose. Phonic, phonetic or sound-symbol language is the only language which is capable of being expressed for the purpose of communication. This form of language is the subject-matter of philology only to be studied. This study of branch never deals with the languages of symbols, animals or birds. The sounds uttered by them (animals or birds) may be their own languages; but the term 'language' or 'Bhasha' necessarily be meant for the phonics or human language, sounds uttered by beings which means spoken and written inclusively.\(^2\)

Going further Acharya Sharma gives derivation of the term 'Bhasha' which comes from the Sanskrit root 'Bhash' which means the expressed sound which otherwise known as language

\(^1\) *Bhasha Vigyan Ki Bhumika*, p. 9

\(^2\) *Bhasha Vigyan Ki Bhumika*, p. 10
(later on) with its full connotation. Expressed sound or language means clear and complete expression and that is possible only by utterable and readable language in which there are numberless vocal symbols capable of understanding even the minutest meanings. That is why language is befitting to vocal language, not for the other means for expressing thoughts or feelings, and if they are used as the sense of language they are negligible.¹ (Bhasha Vyaktayam Vachi - Dhatupath).

So far the real definition of Language is concerned it is variously different. Different philologists or linguists have defined differently. For example, according to Dr. Dan Bahadur Pathak — "From philological point of view, language springing forth from mouth is that vocal sound of which study and analysis may be possible."² While Dr. Bahu Ram Saksena defines language as — language is called that vocal symbols in their total form through which men exchange their thoughts in between them.³ Dr. Bholanath Tiwary is of opinion that "language uttered from the phonic constituents is that system of arbitrary vocal symbols through which the people of a society give and take of their thoughts and feelings or emotions between themselves."⁴

¹. Bhasha Vigyan Ki Bhumika, p. 10
². Bhasha Vigyan — (Question Answer form), p. 37
³. Quoted from the book by Dr. Dun Bhadur Pathak (referred to the previous page) p. 38
⁴. Bhasha Vigyan - Dr. Bholanath Tiwary, p. 4
But in comparison to the above writers Acharya Sharma’s definition of language is rather much simpler and easier. He says that the definition of language will be as follows: With the help of phonic vocal symbols the full expression of feelings (emotions) or thoughts or with the help of which men exchanges their thoughts between them that arbitrary, conventional vocal symbols — system is called language. However Acharya Sharma’s definition is with no guarantee thinking the danger in defining anything being either too narrower, too wider or impossible at all. Definition of anything must be free from all these three faults:

Tadeva hee Laskhanam yadavyapti — Ati vyapti — Asambhava—Rupa Døshatrayashoonam. In his definition quoted above there are three things to be noted: Firstly, language is vocal symbol, it is arbitrary, and it is conventional. Let us understand it clearly, he says further — (a) the vocal symbol is the element which makes a difference from the other media of expressing motion, commotion or emotion like flag symbols, red or green signals, the sounds uttered by the animals and the birds.

(b) Language is arbitrary symbols, that is, there is no logical relation between a word and its meaning. If it would

1. Bhasha Vigyan Ki Bhumika, p. 11
be possible, the word Ashwah of Sanskrit language meaning horse must be used in almost all the languages of the world; but this is not the case for different languages of the world have their own different words for 'Ashwah'.

(c) Language's vocal symbols are conventionally used so far their meaning is concerned. For example, the word 'Vriskha' used in Sanskrit since an unknown period for tree which nobody knows what for this particular word is used in that sense. This logicless usage of vocal symbols of a language is conventional. The vocal symbols of any language, however their number may be large, are but conventional.

Acharya Sharma in accordance with the famous linguist De Soschur agrees that language has three aspects: (a) Individual, (b) social, and (c) general or universal.

(a) Individual side of language is called 'Parole' by Sochur which is equavalent to 'speech' of the English term, which may be called 'vani' (expressed sound) in Hindi. The individual aspect must never remain irrespective of social side of language. A language can never be confined to its individual aspect only. There must be an another person with whom an individual can converse with. So there must both the aspects of language go hand in hand, that is, a man to understand and a man to converse. In other words, understanding
and expression is indispensable for a human language. Since they are interdependent. Individual takes language of its society for granted and in due course of time adds some words to it with labour at all. This is also a fact that the same person becomes speaker at a moment and listener on the other moment. This is the reason that any language is ever-flowing with its new vigour and vitality. It can not remain stagnant, it can never be. The language which loses the power of ever-flowingness in the absence of addition with something new, it remains standa and still for sometime and then becomes dead.

(b) This is due to the fact that the aims and objects of any language is social. It always crosses the boundary of individualness and enters into the social aspect. The social aspect of Language is named 'Langue' by De Sochur which is equivalent to 'Tongue' in English. After the social aspect of language comes the general side which is called 'Langage' by De Sochur. The side of language turns to be known as general or universal where there remains no difference between Gujarati, Marathi, Hindi, Bengla, English and French or Russian language now becomes universal which becomes the medium of expression of the whole human beings of the world.
Now, it is clear from the above statements that language begins from individual aspect, develops into society and takes, finally, the universal form.¹

Regarding the origin of language there is much controversy. Language plays a very vital role in many respects in the human civilization. So, it is but natural to have an appetite to satisfy the eagerness of knowing how language is originated. Many learned men have given their opinions or theories regarding the origination of language; but none of the theories have been accepted as final. For example, Dr. Bholanath Tiwary merely narrates what has been done uptil now regarding the origin of language. According to him the philologists have adopted two ways for knowing the origin of language. They are direct and indirect. (I think this may be known as immediate and mediate or inductive and deductive methods). As he further says, the learned scholars begin to know the origin of language directly, that is, they begin to know the birth of language from which or how language came to its existence, while in indirect way or method they try their best to find the origin of language from their developed form prevalent at present, that is, their method is to reach from conclusion to the premise.

¹ Bhasha Vigyan Ki Bhumika, p. 16
However in his first class (the direct way) he enumerates twelve theories given by different philologists and in the second he suggests three possible grounds which may be applied as the means to find the goal — the origin of language. They are (a) the language of children, (b) the language of the uncivilized people, and (c) the history of the modern languages.

In this respect Acharya Sharma is very clear in his approach. He rejects almost all the eight different theories of the different philologists enumerated and explained very beautifully. After criticising the aforesaid theories Acharya Sharma concludes as follows:

(1) All theories assembled together solves the very little portion of the problem of the origin of language. For example, take the following sentence as an exemplay:

The question of the origin of language and thought is indispensably joined with the development of the human society.

Even in this small sentence there is not even a single word which can be solved by the help of the aforesaid theories jointly. The looking at the limitless wider scope and depth of language these all theories seem to be playfulness of imagination only.

(2) These all theories at the very outset accepts that in the beginning man was dumb, but from physical and
mental both the stand points this thing is unacceptable. The creatures which were provided with language remained where they were before and the dumb man became the authority of the full-fledged developed language, the best means for expression.

(3) None of these theories explain the origin of the words capable of expressing the minute and abstract thoughts (or feelings). No language can be begun with the help of the words which are capable of expressing the concrete or material meanings only nor they can explain the boundless power and scope of language.

Looking after the critical stand point it becomes clear that the founders of these (theories) depend more on imagination than on the discovery of facts. When this problem will be solved, and will ever it be solved, it is doubtful.¹

The theory of assimilation or evolutionary is propounded by Mr. Sweat. Although this was more convincible than almost all the theories dealt by different writers and thinkers the problem of the origin of language, however, this was quite unsatisfactory and untenable as it has been shown or expressed very beautifully by Sri Sharma.

¹ Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 28
So far the stages of the development of language is concerned we may undoubtedly say that its creation is not a single day's business nor is it the fruit of an individual's single effort. In this regard almost all the linguists are of opinion that the development of language has passed through primary stages called (a) gesture, (b) vocal, and (c) written. Acharya Sharma has, in his book, added the recent stage called mechanical. The mechanical form of language is a very important factor to protect and develop the recent form of language with the help of telephonic and telegraphic messages, wireless set, Gramophones, tape-recorder, video cassette recorder and so on. This last stage of the development of language is a sign of wonders that has been created by science now-a-days. Now man has been able to develop language matchlessly.

Regarding the uses or utility of language Acharya Sharma has confirmed that language has three main ranges where language plays its roles — (a) in the cases of an individual himself, (b) in relation to his or her society or society, and (c) in the international field. Acharya Sharma is of opinion that language starts from an individual and stops the universe, that is, language is used in private or individual affairs, in social affairs and universal or international
affairs too. In this regard neither Dr. Bholanath Tiwary nor Babu Ram Saksena has given any touch regarding the utility of language. Rather they talk about the profit or loss of going through philology. According to the former there are ten profits of reading philology; while the latter has finished it in only two sentences. Acharya Sharma is very very clear and understandable when he says that language is meant for individual himself like soliloquy, he talks with another individual, he can speak or write for social self like delivering a lecture or speech from a pulpit or write a book, for his social being etc. This oration written and a written book crosses the boundary of an individual society touches the boundaries of the different countries. At this stage language turns to be continental or universal.

When we go through philology we find certain characteristics and tendencies which are unique in the field of philology and their study is very helpful while we go in detail study of language scientifically. These characteristics and tendencies are as follows:

(1) Language is a social thing or property. It is neither hereditary nor it is a single body's property. Although our first teaching being or tutress of ours, it never

1. Bhasha Vigyan Ki Bhumika, pp. 34-36
means that she has her own unique language. \(^1\) Whatever she teaches it is earned by the society. It is true that she plays a great role in teaching us language; but her language is the property of the society. To speak the truth, the creation of language is mainly for the smooth running of behaviour in society. \(^2\)

(2) Language is ever-flowing, that is, its form is never static. It is from very beginning gaining and regaining. It's going on never stopped so long its speakers (more or less) are alive.

(3) It is universal, that is, all human efforts are led by language; whether it is his internal and external, individual and social, thought and its expression, all are the fruits of language. \(^3\)

(4) Language's first foremost form is vocal. In comparison to it, all forms of language fall short, even the form. \(^4\)

(5) Language is something earned. Man does not get it in his cradle. He learns from his society by degrees.

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1. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 40
2. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 41
3. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 43
4. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 44
(6) It is gained by behaviour with others. Man learns it in a long course from simple to complex words or phonetic.

(7) Language is easy and divine process. It is learnt with and without labour.

(8) Language is standardwise from the social status standpoint. There is a clearcut division between the languages of a literate and an illiterate, a philosopher and a businessman, a scientist and a literateur, a gentleman and a rickshaw puller; and so on.

(9) Language is ever-changing. Like other things in the world its form too is changeable for many reasons and different situation and condition.

(10) Language is stabilized and standarised. Though language's natural tendency is to be changed, and hence there is diversity in it; but man tries to have it more and more stable and standardized; otherwise there would be great difficulty to make young generation to be acquainted with our own scientific laboured efforts of various researchers, discoveries, inventions, and with many more things.
(11) Language is started with spoken sounds or words before its written form. The Vedic Literatures have been handed down from generation to generation vocally for centuries before it came to its written form. Similarly, almost all languages of the world have started their infancy in their local form.

(12) Each language has its own separate identity. Some of them end their word with vowels only like Japanese. Likewise there are differences in much more languages so far their genders are concerned.

(13) Language becomes regional due to its geographical conditions. Even a dialect has got different pronunciations of the same words of it due to distances. Undoubtedly the difference between languages is due to certain geographical reasons. 

As it has been indicated earlier language has an ever flowing process. It is not surprising to tell that even the same words of the same language are differently pronounced by different individuals while they talk to each other. The word 'ghoda' (horse) is differently pronounced by the Hindi speaking themselves. That is the main cause of the changeability of languages in course of time. However, Acharya Sharma

1. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 47
has given the seven forms or kinds of languages. They may be enumerated as follows: (1) Polished language, (2) Dialect, (3) Slang language, (4) Cultured, special or commercial language, (5) Code language, (6) Artificial language, and (7) Mixed language. Although language can be divided arbitrarily in many divisions, it can be divided only into two broad divisions: Language and dialect. Even there is no clear cut demarkating line between them. Any dialect is turned or may be turned into language due to several reasons and under many circumstances. The present form of Hindi is nothing but a developed form of a dialect spoken near about Meru centuries before, which dialect can take the shape of a language and when, it depends upon the many reasons of coming into contact. Acharya Sharma is of opinion that "It is the greatest means of contact that changes a dialect into a language and they are more or less eight in number." Natural, social, religious, literary, political, military services, educational, economical and scientific.

Like everything in the world language too has a natural tendency to be changed. Its changeability is a fact. The author of the Ramcharita Manas speaks as follows:

"Dhara Koswabhava Ahai Tulsi jo fara so jhara, jo jara sbhutana."

1. Bhasha Vigyan Ki Bhumika, pp. 63-69
That it is the nature of the earth or Nature that that which has fruits it must have to loose its fruits and that which burns must be extinguished.

So language has an ever-inclination to get its form changed. Change happens in three forms or the word 'change' means — creation, development and extinction. Of course, change is the life and death of anything. But, it is also true that the course or process of change in the life of a language is very slow and steady; although each moment and individual play their roles in changing language, yet it is perceptible after a long duration of time. It is not possible even in a single generation, or a father's speech his son can not understand and then the very purpose of language will be flown into air.\(^1\) As language means its phonetic, word, sentence and meaning, similarly the change of language means the change in phonetic, word, sentence and meaning.\(^2\) Dr. Bholanath Tiwary adds to them a fifth one called 'form'.\(^3\) The causes of change may be divided into two broad headings — (a) internal and (b) external. Under the first come the speaker's physical fitness or characteristic, the power of his imitation, his process of pronunciation, his mental standard and his power of

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1. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 72
2. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 73
3. Bhasha Vigyan, Dr. B.N. Tiwary, p. 54
the understanding and grasping the meaning. All these depend on no external forces or factors; but, since language has got its relation to society. So, it is quite natural that it must have been influenced by the external forces which may be summarised as geographical, historical, cultural, literary etc. They are called external reasons for changing language. Acharya Sharma has added two more external factors in his book called scientific and individual influences too.

(a) Under the heading of internal forces or factors come almost six reasons which are littleness of effort, emphasis, excess of emotion, incomplete imitation, national tendency, and similarity.

Littleness of effort is found in 7 cases or process or directions like, induction of vowels and consonants, extinction of consonants, change in phonetic, change in order of consonants, equation or change of two phonetics into one, unequation, and division of consonants by introducing vowel in between them.

Although Acharya Sharma has shown the very traditional way or method of change in language as his predecessors have done it earlier, his way of illustrating the methods and matter are very lucid and distinct to understand.
The classification of anything makes it easier to understand. Likewise the classification of language is but essential and natural to understand the nature and form of language which is many in number. In this respect Acharya Sharma is not definite although he accepts the number shown by his predecessors which is about 3,000 or 2,796 exactly. He is, in this regard, of opinion that "Really it is quite impossible to tell the definite number of languages, because this can be told by him who knows all the language and is acquainted with the difference between one with the other. But the knowers of five to seven languages are found exceptionally. Under this circumstance the knower of 3,000 languages is not even imaginable. Hence, whether this number is 2,796 or 3,000 in only a guest."1 "The ground on which the languages of the world are divided may be many, but from the stand point of philosophy only two grounds are accepted. They are syntactical (morphological, typical or Typological) and geneological, historical or family group classifications."2 Dr. Bholanath Tiwary too has accepted these two although he has enumerated 7 grounds (on continent, country, religion, time or period, typical or syntactical, on genealogy and on effect).

The ground of syntactical or morphological classification

1. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 89
2. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 89
3. Bhasha Vigyan, Dr. B.N. Tiwary, p. 80
depends on the ground of the construction of word or a sentence. But before going to define the syntactical group of languages Acharya Sharma very beautifully explained the very primary process of the construction of the word with illustrations: For example, Root and suffix are the two elements out of which a word is come out. A third element too is sometimes used information of word called prefix. Root is the main element which is the base of the word, suffix defines or expresses its function, and prefix is the informer or changer of the word which is formed out of the summing of root and suffix. For example he quotes three words, such as, Pr + Char + ghain (A) = Prachar; Pr + Hri + ghain (A) = Prahar.¹

However the formation of a word is not sufficient. It requires something other which is called 'Vibhakti' in Hindi or sign or inflection in English. He speaks further that words are of two kinds: (a) that which is signless and (b) that which is with sign (viktieen and viktiyukta). The signless word is 'word' and sign-with word is called term. In a sentence term, not word, is used. With word no sentence can be formed.² There is a clear difference, he says, between sign and suffix. One must not be confused with the other. Suffix is used for the formation of a word while sign is used for

¹. Bhasha Vigyan Ki Bhumika, D.N. Sharma, pp. 89-90
². Bhasha Vigyan Ki Bhumika, D.N. Shazma, p. 91
the formation of a term. Otherwise, it may be known as suffix is essential for the word formation and sign is essential for sentence.\(^1\) The syntactical classification is that which has its bases of the formation of term, and the formation of sentence, that is, the language which have similarity in the style of the formations of term and sentence; they have syntatic similarity and they fall in the same group.\(^2\) When the ground of classification is not syntactical or typical similarity but similarity of meaning, then it is called historical or family group or genealogical.

where the element of formation is the only basis that is called the syntactical classification and where the basis is the element of formation and meaning both is called the historical classification. This syntactical classification be divided into two groups called (a) isolating, positional or inorganic, and (b) agglutinating or organic or agglutinating.

(a) Positional or inorganic, isolating language is one in which there is \(\text{non}\)existence of "Prakriti" and "Pratyahara", nor is there any changes in the words. In it every word has its own separate identity and that is maintained even it is used in a sentence. So in this language there is no grammatical division; that is, there is no classifications of

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1. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 91
2. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 92
words like, noun, pronoun, adjective, adverb etc. The same word changes its meaning due to the change of its position in the sentence. In other words, the same word may be different parts of speech like noun, pronoun, verb, adjective and the like. To make his point clear Acharya selected some sentences. They are (a) Ram beats Shyam, Shyam beats Ram, (b) Snake eats frog, frog eats snake, (c) Send it in the mail, Mail the letter, put it in the mail bag.¹

In Sanskrit which does not belong to this group of languages there is no chance of any doubt. In it, words may be placed anywhere, but there is no change in their meanings. The change of the position of words in Sanskrit sentences never means any change of their meanings; Darduram chadati sarpah or khadati Darduram sarpah means the same.

Chinese language is the main language belonging to this group, that is inorganic or positional language. Acharya Sharma has cited sufficient examples to make his point clear.

(b) Agglutinating (organic, agglomerating etc.) language is that wherein the relation or addition of meaning — element and relation — element or the addition of "Prakriti — pratyaya." is essential. "Most of the languages of the world are agglutinating."³

1. Bhasha Vigyan Ki Bhumika, D.N. Sharma, pp. 92-93
2. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 95
3. Bhasha Vigyan, Dr. B.N. Tiwary, p. 85
Having the above point of view in mind the Agglutinating language is of three kinds. They are (a) Agglutinating or "Simple Agglutinative" as Dr. Bholanath Tiwary says; (2) Inflecting; and (3) Incorporating. This last one is called polysynthetic or holophrastic etc. also.

(1) Simple Agglutinating is that language in which the mixing of meaning-element and suffix or sign is quite discernible. The representative language of this group is Turkish. According to the position or situation of the addition of affixes, this group of languages are of four different types: (a) Prefix Agglutinating, (b) Infix Agglutinating, (c) Prefix-Suffix Agglutinating, and (d) Suffix Agglutinating. These are the only types of the Simple Agglutinating languages as Acharya Sharma says.¹

The relation of philology with the other branches of knowledge:

Although it is very difficult to draw a demarcating line between a study and science, however, for the purpose of study conveniently, it is better to have a difference between study and science proper.

Acharya Sharma has shown the relation of philology with that of the branches of knowledge called Psychology.

¹. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 90
Physiology, Physics, Grammar, Literature, History, Geography, Sociology, Ethnology and Philosophy.

Regarding this respect Acharya Sharma sums up the relations of the above different branches of knowledge with philology in the following words:

Psychology:

Not only the ground of the origin of language is psychology, it is its end as well, that is, when a speaker uses a sentence for some purpose he wants to create or produce a like reaction in the hearer, and that is produced only after the understanding by the latter. The sense is this that the speaker's mind's communicated meaning produces the like meaning or sense in the mind of the hearer through the medium of language. Language is the means to bind in a thread the mind of the speaker with that of the hearer. To speak the truth, in the lack of mind (or brain) neither the production (or origination) nor the acceptance of language is possible. That's why consciously undeveloped beings have no developed language. So, philology and psychology have a great internal (or integrated) relation between them.²

1. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 90
**Physiology:**

There is a close relation between philology and physiology. The limbs through which sounds are pronounced are many in number like Palate (Talu), cerebrum (Murdha), gutter (kamtha), tvula (Alighviya), Lip, tooth and tongue etc. are the subject-matter of physiology. Similarly this part of knowledge deals with ear in all its elements through which an audience can be able to bear the voice of the speaker.

**Physics:**

This branch of knowledge deals with the natural phenomenon and different material happenings or elements. So, how the voice of a speaker reaches the addible sense organs it is due to the help of the air-wave which is the subject-matter to be dealt with by none but physics only. So, in this sense to some extent philology is related to physics also.

**Grammar:**

Grammar is a branch of study which deals with the particular language of a particular period of time in the vast space of history. Besides, it answers 'what' language is, it never tells how and why a language is. So, it
is called descriptive philology, while philology analyses the causes, functions, effects, aims, objects, and scope of language (or languages). In a sense, Acharya Sharma writes rightly that philology is the grammar of grammar.  

Etymology or Morphology:

At the very outset of the chapter in Etymology or Morphology Acharya Sharma speaks about the remarkable difference between sound and word. From the stand point of pronunciation and meaningfulness, the smallest unit of language is the vocal sound and word respectively. Besides, the meaningfulness of a word is not sufficient so far its use in language is concerned; because a word has got its form to be changed when its different expression is demanded. For example, 'to read', is a word which has got its meaning, but in a very limited range. But when it is inflected due to number, case, gender, tense etc., it is bound to be changed from its original form. A sentence, of course, is senseful when it has words with sign, prefix or suffix, and these words must be in order as well.

Besides, Acharya Sharma here, narrates that to form a term for meaningful uses in a sentence six ways or omnitota

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1. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 162
are adopted. For example, (a) to leave word as it is, or unaffected, without any inflection, (b) To form word by adding something to it before, after or in its middle, (c) The third method of formation of word is change it internally, for example, from 'strong' to 'strength', (d) In many cases habit (repetition) does the function of the formation of words like 'path' into 'papath' (Sanus.), 'bad' into 'Nanad' and so on, (e) Sound-quality also helps in this regard. It becomes possible due to stress, tone, etc. For example 'conflict' is noun and 'conflict' is used as verb, (f) Order or change of the original word into a complete different word is the sixth method. For example 'went' from 'go', 'worse' from 'bad' etc.

Acharya Sharma quotes a famous sloka from the 'Mimāṃsā' by 'Yaska' that —

Chatwārī pādjātāni gāmākhyaṭe
upasarga nipātāshoka

in connection with the division of term which means there are four divisions of words with sign (term) called (a) Sam which is noun, (b) Akhyat which means verb, (c) upasarga means prefix and (d) Nipat means inflexible or suffix. The latter two are called Avyaya or inflexible as well. These four are increased into eight in number in English and Hindi too.
They are eight parts of speech. They may easily converted into the previous four if minutely observed. According to Acharya Sharma the eight parts of speech of Hindi which are in correspondence to the eight divisions of the words in the English, may be converted into the three: (a) Noun, (b) Verb, and (c) inflexible. He clearly says that pronoun and adjective are the forms of Noun and adverb, preposition, conjunction and interjection may be called by the single name called inflexible.1

Besides, in the heading 'Vyakarnik Kotiyan', that is, grammatical classes, Acharya Sharma further speaks that the aim of language is the expression of thought or emotion and since full expression is possible only with the help of sentence, so in philology sentence is the unit of language; but this too may be shown by an example that sentence too is not the full or complete medium for expression.2 For example, he quotes a Hindi sentence which may be translated in English as The boy reads a book.3 Here all the queries related to the term 'boy', 'read' and 'book', may not be satisfied. However, we may roughly speaking be satisfied with that so far the meaning of the sentence quoted above is concerned. And the

1. Bhasha Vigyan Ki Bhumika, pp. 222-223
2. Bhasha Vigyan Ki Bhumika, p. 223
3. Bhasha Vigyan Ki Bhumika, p. 223
vehicle of language is moved on.

The purpose of the grammatical classification is to bring the minuteness relating expression. For this several methods are adopted. For example, gender, number, person, case, verb, and tense.

One thing must not be left without mentioning that all the methods adopted in a particular language may or may not be followed in other language or languages; however, there are certain formulae which are taken for granted in many of the languages. These methods are gender, number, person, case, tense, voice and mood.¹

Finally, at the end of this section of his book Acharya Sharma has discussed the reasons of the change of term. According to him there are five reasons for which a term is caused to be changed. They are (a) eagerness for easiness, (b) eagerness for newness, (c) stress or accent, (d) ignorance, and (e) analogy.²

Besides, like phonetic, words have incoming, extinction and conversion too.

1. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 223
2. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 235
Syntax:

In the chapter of Syntax Acharya Sharma defines syntax in the following words:

Syntax is that branch of philology in which the relation of terms to each other is discussed. In this regard Acharya Sharma further speaks about the comparative importance of term and sentence that there are two theories about it which are known as Abhihitānwayavād, and Anwitābhidhānvād. These theories had long before been propounded by Mimangasākas of Sanskrit language. In the former the existence of term is accepted while in the latter the existence of sentence is essential. In other words, the first theory takes for granted that terms are added together for the formation of sentence, whereas in the second the existence or importance of sentence is accepted. These two theories may be termed as Padvād and Vakyavād, as Acharya Sharma tells. The modern philology favours the second one in which there is no separate existence of term; since sentence is the smallest unit of language. Bhartrihari too supports this theory.

According to the first theory, that is, Abhihitānwayavād, or Padvād, as Acharya calls, is of opinion that terms are

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1. *Bhasha Vigyan Ki Bhumika*, D.N. Shamma, p. 237
added together for the formation of sentence, but that needs three things according to Acharya Sharma, which Dr. Bholanath counts as much five. Meaningfulness, and grammatical uniformity or concordance too are also essential for a meaningful sentence in addition to (a) ability, desire to know completely, and nearness. Ability means the absence of the obstacle in grammatical order of terms. Desire means the incompletion of meaning required from a sentence. Nearness means the close contact between terms. They must go side by side in the same period of time, and context. Acharya Sharma has laid greater emphasis on ability. Regarding ability, he says, from the stand point of philology ability is the only factor which is essential in the construction of sentence. Its absence means the absence of the reliability of the meaning of sentence. In this respect he, further, says that regarding the construction of sentence and the order of terms the following points may be notable:

(a) Comparatively the way of the construction of sentence is greatly influenced by the other languages than the vocal sound and term.

(b) Long the history of a language is the greater may be the differences between the construction of the sentence of one age from the sentence construction of the other age.

1. Bhasha Vigyan, Bholanath Tiwary, p. 229
2. Bhasha Vigyan Ki Bhumika, D.N. Sharma, pp. 240-241
(c) In order to study the order of words or terms the language of prose is better sort than that of poetry.

(d) Similarly the original work-language is more useful than its translation so far the order of terms is concerned.

(e) Simple or easy style is comparatively beneficial for the study of order of terms than the ornamented style.

(f) Likewise the language of uneducated is useful than the language of educated person, because in the first no trace of artificiality is found.

(g) Similar is the case in the written and pronounced languages. In written language the simplicity and originality are lost which creates hurdle in the way of maintaining order of terms.

After discussing the order of terms and construction of sentence, Acharya Sharma discusses what are the characteristics of terms while their uses in sentence are concerned. They are (a) selection (diction), order and modification.

After the elaboration of the above matter Acharya Sharma illustrates the kinds of sentences on the basis of verb, construction, meaning, and style.
Then, at last, Acharya Sharma, tells that the use of sentence is a difficult process because it requires thinking, befitting word-diction, grammatical formation, and pronunciation at the same time. For each of them requires equal emphasis and alertness on the part of the speaker.

Semantics:

The subject-matter of semantics or etymology is what is meaning? How is it obtained? What is the relation between word and meaning. How is meaning is discerned? How is there change in and why? To speak in brief, in the absence of meaning language has got no value at all. This thing is proved by Acharya Sharma by quoting two shlokas from the Nirukta by Yaska. Acharya Sharma speaks about the characteristics of meaning in the words that what has been understood by word is called meaning. This is the abridged form of a famous shloka from the Vakyapadiya by Bhartrihari which means as follows: When whatever has been understood by pronouncing of word, that is its meaning; there is no other characteristic of meaning.

Further, Acharya Sharma shows that meaning is obtained by ways: The first way of meaning is self-realization, the second is gained by the realization of others. The first is also had by two ways: by outer sense organ and by inner
sense organ. The first one gives an idea of a concrete thing and the second one gives the idea of immaterial things. However, mind must be attentive and centred for knowing even the concrete things; but it is also true that the knowledge obtained by outer sense organ is more definite and concrete without any doubt whereas the idea gained by inner sense organ or mind is indefinite and flexible.

The Relation between word and meaning:

A word is symbolically attached to a thing which produces an idea into the mind of speaker or bearer who has grasped long before the meaning of that idea attached to the thing concerned which, in turn, has been related to the word or sound pronounced.

There are eight means through which we can grasp meaning:

They are, as Sri Sharma says, (a) behaviour, or demonstration, (b) Statement of authority or testimony, (c) Simile (similarity), (d) context, (e) explanations, (f) nearness of the famous word (term), (g) grammar, and (h) dictionary.

According to the western philologists there are three means for getting knowledge of meaning. They are behaviour or demonstration, explanation and translation. The last one, of course, is of great value.

1. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 252
2. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 257
Alongwith the discussion of the means for obtaining the knowledge of meaning, Acharya Sharma discusses to a considerable extent the thing which creates obstacles in the way of understanding meaning. They are twelve in number. For example they are the absence of equality in understanding, equal mental status, forgetfullness of symbol sign, wrong conception, too much distance, nearness, unstability of mind, mixture of equal things, minuteness etc.

And then Acharya Sharma throws light upon the relation between word and meaning where he shows importance of meaning than word by citing a beautiful example with the help of a Hindi sentence, which English translation is 'The bell rang' which has various meaning according to situation, time, person, circumstances and thing related to the word 'bell'.

Again, a single word has three forces or powers to express meaning which Acharya Sharma calls standard. They are simple or real, ideal (according to Simile) and ironical. According to western philologists meaning of word is of three kinds : (a) According to dictionary, (a) according to grammar, and (c) according to the pitch of sound, gesture and posture of speaker and his force etc. all together accomplish the different meaning of a single word.

1. Bhasha Vigyan Ki Bhunika, D.N. Sharma, p. 262
Besides, Acharya Sharma focuses his attention on the division of words which are two kinds: (a) which expresses only one meaning at a time whereas (b) there are words which have power to contain many meanings for example 'bear', and 'wear'. Then Sri Sharma speaks about the means which help to decide the many meaning containing words. According to Bhartrihari, Sri Sharma tells, there are fourteen means which decide words containing various meanings. They are presence, absence, accompaniment, contrariety, purpose, context, sign, nearness of other words, ability, outhness, person, and sound.

Similar is the case with the decision of words which contain singular meaning like the words which have power to express various meanings. One meaning word also has as much as ten means for their decision. They are speaker, audience, sentence, statement, presence of third party between speaker and bearer, context, place and time, way of pronouncing a word or emphasis given upon pronounced words, gesture or posture.

Change of meaning:

Finally, at the end of this section of his book Sri Sharma discusses about the change of meaning. Like phonetic and word in meaning also there change occurs, change of
meaning is called the development of meaning too. This change occurs in three ways or directions. They are (a) expansion of meaning, (b) contraction of meaning, and (c) transference of meaning.¹

Besides, Acharya Sharma, enumerates and deals with about the reasons of the change of meaning. They are twelve in number according to Tara Purwala, but Acharya Sharma is not satisfied with these reasons, nor he accepts that these are sufficient. That is why, he adds some more reasons to the list quoted above and is of opinion that "it is clear from the above said brief discussion that there is no final and definite reason for the change of meaning. Regarding the change of meaning, internal and external, mental and physical and others do the purpose jointly which are resulted in the end of the development of meaning.² This can be easily shown and proved by the long list in this regard given by Dr. Bhola-nath Tiwary which is upto 25 in number.³

¹. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 273
². Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 286
³. Bhasha Vigyan Ki Bhumika, Dr. B.N. Tiwary, p. 290
The History of Philology:

The history of language is as long as the history of human beings. So one can find the trace of the history of philology in the very primitive age of language. However, like all the branches of human knowledge or science, this science too, has started after the human civilization as a whole.

Like many of the branches of science the origin of philology too may be traced out. In this respect Acharya Sharma has quoted a Sanskrit sloka from Lord Manu:

Garvajyanaayo hi sah' (The root of all knowledge is the Veda); and says that this statement is not imagination, (but) an unrefutable fact proved since thousands of years. How far our ancestors were alert in respect of philology, its ultimate proof is also this that for study the Veda, the study of the six parts of it also is understood indispensable and out of six — Shiksha, Kalpa, Vyakaran, Nirukta, Chhanda and Jyotish-siksha, Vyakaran, Nirukta and Chhanda are related to the old language. In this connection one thing is worth memorizing that even being the oldest literature in the world no letter has uptil now been added or changed. Except the Rigveda there is no other book in the world about which this claim can be claimed; not even about the Mahabharat or the Ramayana. For this

1. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 287
2. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 288
the several methods were applied. For example, Mantra-pāth, Pad-pāth, Krama-pāth, Jata-pāth, and Ghana-pāth, as they were called. Our Indian achievements in this branch of science is not a matter to be boast of by the Indians only, but something which stands as a legacy which has truly been accepted and acclaimed by the foreigners as well. Some important names in this regard only are worth-mentioning here without any extract from their pens. They are Sir William Jones, Otto Jesperson, L. Bloomfield, L.H. Gray, W.S. Allen, J.R. Firth, and so on. Even before Panini about whom Encyclopaedia Britanica writes in the words: "... Among the Indian Grammarians Panini ranks first, his work has been called the most complete grammar existing for any language dead or living" there were many dozens of grammarians and books of Grammar, and books related to philology or Phonetics of whom or which many have been either forgotten, lost or known very little to us. However, some of them which have been still existing are worth-mentioning. They are Sikṣa, Pratishākhya, Nirukta and Vyākaran. The books on Sikṣa were large in number, more than sixty five as Dr. Siddheswar Barma writes. The older Sikṣa books are lost; whatever we have they are later period than prātishākhya. Sikṣa has been defined by Sayan in the Rigvedbhāshyabhumika in the following words:

"varṇaswaṭādyuchchāraṇ prakāro yatropadishyate sā Sikṣa."
In the Panini\textsuperscript{he} Shisksha emphasis has been laid upon the correctness of pronunciation in the words:

'Samyagvarna pray\text{"o}gen Brahma-loke Mah\text{\text{"o}}yat\text{\text{"e}}t.'\textsuperscript{1}

Acharya Sharma regards Pratishakhya as 'applied phonetics'. 'They are enlarged forms of Shiksha', as he affirms.\textsuperscript{2} There were different styles of reading the \textit{Veda}. The maintenance of their separate identity was the business of the Pr\text{"a}tish\text{"a}-khya. Each style has its own branch, so, there were many branches of this system. So they were called. Only six of them, roughly speaking, are existing, of which Rikpr\text{"a}tish\text{"a}khya of Shambak, Shuklayajuh Pr\text{"a}tish\text{"a}khya of Katyayan, and Atharva Pr\text{"a}tish\text{"a}khya by Shaunak are important.

\textbf{Nirukta :}

The very word Nirukta means derivation. The definition of Nirukta tells its function and object itself:

"Varn\text{"a}gam\text{"a}varnaviparyayasyach\text{"a}w\text{"a}n cha\text{"a}paran var\text{"a}\text{"a}n-k\text{"a}rnashan Dh\text{"a}t\text{"o}stdartha-tishayen y\text{"o}gastaduchyat\text{"e} panchvidham Nirukt\text{"a}m."

Like Shiksha and Pr\text{"a}tish\text{"a}khya Nirukta's literature too was sufficiently rich, but, alas! we have now only one Nirukta by Yaska. This Nirukta has been divided into two parts:

\textsuperscript{1} Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 293
\textsuperscript{2} Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 294
(a) Nirukta, and (b) Nighantu. The definition of Nirukta has already been given. The Nighantu portion deals with the meaning of the Vedic words. It is a kind of Vedic dictionary. The Nirukta by Yaska has many sided value which requires no mentioning here.

**Vyakaran:**

Out of six Vedanga mentioned before, Vyakaran has been highly evaluated by the ancient and modern scholars of the East and the West alike. Vyakaran of that ancient period is likened to the modern philology, as Sri Sharma says. The importance of Vyakaran is great. In brief it makes language abridged and removes the doubt, if any, in language. The tradition of Sanskrit grammar was long and rich before Panini came to existence. Before Panini there were more than fifty grammarians and after him there were about fifteen, Sri Sharma says; but of all Panini ranks first.

Besides Panini, two more names of Grammarians and commentators of great merit are worth mentioning. They are Katyayan and Patanjali. Their famous books are 'Vartik' and Mahabhashya respectively.

Panini's genius in the field of language specially in grammar was so astounding and that there arose a school of

1. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 297
2. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 308
his commentators besides Katyayan and Patanjali like Jayaditya, Gaman, Kaiyat, Janendrabuddhi, Maitreyarakshit, Nandan Mishra, and Bhattoji Dikshit etc. Besides, Bhratrihari (Vakyapadeeya), Nagesh Bhatta (Manjusha), Kaund Bhatta (Vaiyakaran-Bhushan) are also famous for their originality.

In addition to Panini School, there were fifteen schools of Vyakaran; but of them three only are famous. They are the author of Katantara er Katap, Bopdee of Mugdhabodh, and Anubhuti Swarupacharya of Samswat grammars.

After Sanskrit the ages of Prakrit and Pali come respectively. The famous Prakrit Grammarians are Var Ruchi (Prakrit-Prakash), Hemchandra (ShagahnMahasan), and Markandeyya (Prakrit-Sarvaswa). And the famous Pali Grammarians are Kachchayan (Katyayan) and Moglan (Mahdgalayan). In India it was not the only duty of Grammar which has dealt with word and meaning, but other branches of knowledge too, like Poetics, Logic, Mimansa, Tantra etc., have played their respective important roles in explaining word and meaning.1

After discussing sufficiently about the ancient Indian Philologists, Acharya Sharma pays his lightening attention to the modern philologists of India as well as of Europe whose

1. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 308
names and works with their importance is not the subject-matter of this text, however, as summing up, the concluding facts or establishment of the modern philology requires worth of mentioning in the words of Sri Sharma:

(1) Language is a thing earned from contact and society.

(2) There is no necessity to give importance on grammar for studying language.

(3) It is better to study living languages than dead or written languages.

(4) Grammar speaks about exceptions as contrary to law, but it is not logical. Sometimes before they might have been using as general rule.

(5) Word and meaning are outer and inner elements respectively; both of them should be studied separately.

(6) The study of the origin of language or of classification became unimportant. The philological (Linguistic) society of Paris has closed the chapter of discussions about the problems of the origin of language and forming world-language.

(7) At the beginning the study of languages was confined to morphology or etymology. Now-a-days there is no separate study of word, phonetic and sentence; but they are studied as an integral part of language.¹

¹. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 226.
(2) Inflecting or inflexional Agglutinating languages are those in which changes are occurred in the meanings due to the inflexion in the words. Even then there is no difficulty to find out the constructive element from the meaning element. Acharya Sharma quotes an Arabi word "K-T-b" "katab" from which many words are formed like "kitab", "kutuba", "kutub", "katib", etc. Similarly, "Nesti" "Veda", "Deva", etc. words are inflected by adding "Ik" suffix to them making them "Naitik", "Vaidik", "Daivik", respectively.

(3) Incorporating Agglutinating languages are those in which inflexion is occurred in such a way that the inflecting part from the meaning element can not be separated. In reality some portions of meaning elements are left aside, and they perform the duty not of a word, but of a complete sentence. For example, the Sanskrit word "jigaishati", means "he wants to go" gives a full meaning of a sentence said above. In this single word many meanings are indicated; for example, the tense of the verb is present, the person is third, and the subject is in singular number. However, the word is single.

These are the four types of syntactical classifications of languages. As a conclusion Acharya draws following:

1. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 99
findings: It is the opinion of the philologist that the cycle of language moves from inorganic to organic and from organic to inorganic. Sanskrit was agglutinating. Hindi has been (isolating or) inorganic; Latin was agglutinating, but French and Spanish, Portuguese, etc. have been inorganic (or positional). It is but probable that after sometime again these inorganic languages might be organic. Sometime before the syntactical classification was very important, but now it is felt that no great scientific conclusion can be drawn on the ground of this classification. ..... philologists now have begun to lay greater emphasis on geneological or historical classification. 1

In the section of geneological or historical classification Acharya Sharma defines the meaning of historical classification in the following words:

The word 'origin' or 'family' used in relation to language must not be used in the sense of human race. It is rather allegorical. Here origin never means the accidental origination, rather it is a gradual development. One language came-forth from other means the first one was transformed into the second one. Likewise the destruction or death of a language also meant the stoppage of its usage in the mass.

1. Bhasha Vigyan Ki Bhumika, pp. 99-100
Even then its currentless currency remains. The unique uniformity in various divergences in the different languages makes the philologists to think over the problem as to question how would it be possible, that is, how this uniformity might have been possible.¹

Acharya Sharma's six grounds on which the historical classification of languages may be possible are although equal in number mentioned by Dr. Bholanath Tiwary,² they are more easier and briefer to understand. They are (a) phonetic, (b) Etymology, (c) syntax, (d) meaning, (e) word-stock, and (f) place-nearness. These six are the considering points on which we can decide that which language belongs to which family.³

However, Acharya Sharma, finally, accepts only two of them. He is of opinion that Etymological and syntactical grounds only should be accepted for the historical division of languages. Not only that, he is of firm opinion that None of the historical divisions due to the following facts:

(a) The study of all the languages of the world has not yet been completed for no person may be able to know the thousands of languages in a single life.

1. Bhasha Vigyan Ki Bhumika, pp. 101-102
2. Bhasha Vigyan, B.N. Tiwary, p. 97
(b) Materials available at present are not full. No language can be had in the same form as it was thousand years ago.

(c) The lack of contemporariness in the history of languages is the third drawback in the historical or genealogical division of languages. This division varies from twelve to hundred. This variation itself is the proof that the essential ground for the genealogical division has as yet not been available. The more we shall be able to know, the more faultless our division will be. According to Acharya Sharma there are total eighteen comparatively famous and indubitable groups of world language. They are:

In this last portion of the section of his book Acharya Sharma, though briefly, has beautifully discussed all families of historical division of languages.

Philology:

As it has been indicated before, this part of Acharya Sharma's book — Bhasha Vigyan Ki Bhumika has been divided into seven chapters. They are (1) Bhasha Vigyan in which Acharya Sharma has beautifully and briefly defined what does philology properly mean, its nature, its utility, its factors

1. Bhasha Vigyan Ki Bhumika, p. 105
or constituents, its branches, and its difference from linguistics and humanities.

Philology does properly and exactly mean the special knowledge of language is called philology. According to Acharya Sharma the field of knowledge has been broadly divided into three groups: (a) Physical sciences, (b) Social sciences and (c) humanities. Philology falls in the boundaries of all the three. For example, phonetics falls in the group of the physical science; its social utility is self proved. So it falls in the group of social science, and for its creative and individual nature, it comes under the group of humanities.

And so far the utility of philology is concerned, the main utility of any knowledge is the satisfaction of mental curiosity. Besides, the knowledge of philology helps in knowing the perfect knowledge of language with its total aspect, knowing the purity of language, the cultural and social standards of a society in a particular historical period, the constructive aspect of literature, and so on. It has been developed as an essential part of phonetic pathology and as a means for the development of communication as well.
Thus the study of philology is useful as a means and as an end both. It is end itself and means for knowing other knowledge as well.¹

The constituents of Philology:

According to Acharya Sharma, there are six constituents of philology. They are (a) phonetics or phonology, (b) Morphology, (c) Syntax, (d) Semantics (Sematology, Glossology), (e) Lexicology and (f) Linguistic Geography.²

(a) In phonetics from the very definition to its pitch differences and the physical means through which help it is communicated etc. all these are discussed thoroughly.

(b) In Morphological science words are discussed with all their aspects like what they are and what are their forms etc.

(c) In Syntax the formation of sentences and their kinds etc. are discussed in detail.

(d) In semantics or sematology it is discussed in detail that what does meaning mean and how a single word contains the capacity to mean various meanings like letter, bear, nature etc.

¹. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 171
². Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 173
(e) In Lexicology it is shown how a word in its different forms is derived from a single root, or how a dictionary is formed etc. All these are the subject-matter of Lexicology.

(f) Similarly, in Linguistic Geography the extent or area of a language or languages is discussed.

In the tripartite divisions of philology, descriptive, historical and comparative, Acharya, though in brief, but in a very fascinating and charming way, describes their subject-matter, functions and limitations. The descriptive philology is otherwise known as grammar. This branch of philology deals with the language along with its other elements or part of a particular period of history which De Sochur calls situational or positional.

In Historical Philology a philologist studies the gradual development of a language in different periods of history. Hence De Sochur calls it mobile or Developmental.

Likewise in comparative philology a philologist studies different languages from the stand points of divergence and similarity in their phonetic, word, sentence and meaning.²

1. Bhasha Vigyan Ki Bhumika, p. 173
Literature:

Literature is the static form of language. So, it is important for the study of philology, Acharya Sharma says. Not only from historical point of view, from comparative standpoint too, literature supplies the raw material for philological study. To speak in brief, we may fairly say that both of these branches of study are interdependent.

History:

History and philology help each other and are useful to each other as well. The language inscribed on a coin or on a rock decides the particular period of time, and that is decided by the help of philology; similarly, when, how, and why a particular foreign word was introduced in a native language is pointed out by history only. So, philology and history are inter-related.

Geography:

Like history, geography too has a close relation with philology. For example, the area of a language is decided by the help of geography. The climatic influence on a language is due to its geography. Many instances may be quoted

1. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 182
what for a language occupies a larger area than the other or
one has many variations than the other.

**Ethnology, Sociology and Philosophy:**

These branches of too somehow or other have relations
with philology. To make it brief, we may fairly say that
language is a unique creation of human brain, and, likewise,
almost all branches of knowledge are the produces of the
highly conscious human brain, so philology is generally
related to any branch of knowledge or science undoubtedly.

**Phonetics:**

As Acharya Sharma tells that phonology (phonetics),
morphology (Etymology), Syntax and Semantics (Sematology)
are the necessary elements in philological study, so he
begins with phonetics in his book (*Bhasha Vigyan Ki Bhumika*)
for discussion in order unlike Dr. Bholanath Tiwary who begins
with syntax just opposite to the order of Dr. Acharya Sharma.

In his book — *Bhasha Vigyan Ki Bhumika*, Acharya Sharma
has laid comparatively greater emphasis on phonetics, seman-
tics and history of philology. In the chapter of phonetics
Acharya Sharma accepts three aspects of sound or phonetic.
They are (a) Produce, (b) Transport, and (c) Grasp or
understanding.
(a) Produce of sound is possible due to certain organs of body which are tongue, lips, throat (gutter, velar), palate, alucola, and the parts of the tongue (front, middle and root) which all are set in the single cavity of the mouth which has direct connection with from the front part of the mouth to the wind pipe.

(b) Transport is possible due to the air-wave which is although the direct and proper subject-matter of Physics, yet it is now-a-days studied, to some extent, in philology for the purpose of phonetic.

(c) Acceptance or grasping of the meaning of the sound is possible only if there is an audience or hearer of the sound. That is why there are three parts or sides of sound which is used in language.

Besides, Acharya Sharma deals exhaustively with the basis of the classification of sounds which are three in number called (a) place of articulation, (b) Articulator, and (c) effort for articulation — sthan, karan, and prayatma.

(a) The important places of articulation are called in Hindi (1) Kakal, (2) Kantha, (3) Talu, (4) Mardha, (5) Vartsa, (6) Teeth, and (7) lip. The sounds pronounced with the help of them are uvular, guttural, palatal, cerebral, Alveolar, Dental, and Bilabial respectively.
(b) Efforts are two kinds—External and internal. External efforts are of eleven kinds and internal efforts are of four kinds according to Acharya Sharma.

(c) Articulator is of four kinds: (1) Lower lip, (2) tongue, (3) Soft palate, and (4) Vocal chord.

Sounds are mainly divided into two. They are vowels and consonants. Vowels are pronounced independently, and consonants are pronounced having the help of vowels.

Acharya Sharma has divided vowels according to the basis of the positions of the tongue and lips. On the basis of the height and rise of the tongue vowels are of four and three kinds respectively. Similarly according to the position of the lips vowels are of four types.

In addition to the classification etc., Acharya Sharma deals with the qualities of sounds. The qualities of sounds are (1) The duration or length of sounds, (2) the pitch of sounds, (3) the accent of sounds, and (4) the speed of sounds.

(1) The Duration of sounds are three: short, long and over-long. The long requires twice of the duration of short; and the over-long requires the thrice of the duration of the short.
(2) The pitch of sounds also is of three kinds. They are high, low and even or equal. The more vibration of frequency there is the more high pitch is and the less vibration of frequency is the cause of the lowness of the pitch of sound.

(3) The account of sound is of two types: They are pitch account and stress account.

(4) The speed of sounds of three kinds. They are (a) faster, (b) middle, and (c) slower. This last quality of sounds has not been discussed in the western philologists, Acharya Sharma says.¹

Acharya Sharma is of opinion that 'to study any language properly the cognizance of its pronunciation -- process is not only sufficient but the knowledge of its sound qualities -- duration, pitch, account and speed -- too is indispensable.²

Besides, Acharya Sharma deals about the difference between the languages of ear and eye. The former is the gift of Nature, and the latter is that of civilization. The language of ear is the pronounced language or sound and the language of eye is script or written language. Sound is necessary

². Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 203
for the pronounced language, and light is for the written.
The study of sound and light are the subject-matter of
Physics.\footnote{Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 204} This difference is shown by Acharya Sharma by
citing certain examples from English and Hindi words. For
example: The English ear hears \textit{'Lauf'}, but the eye sees
this word as \textit{Laugh}, Similarly, the ear hears the words
'through', 'though', and 'rough' as 'thru', 'tho' and 'ruf'
respectively.

In addition, Acharya Sharma shows that there are five
sorts of different differences. At the same time Acharya
Sharma, though briefly, but, nicely shows how the voice of
a speaker of sound reaches to the ear of a hearer through
the physical forces, that is, the air-wave.

Lastly, Acharya Sharma discusses excellently the physical
qualities of sound which are pitch, intensity, and timber;
and the rules of sound along with the differences between rules
of Grim and Ferner.

In connection with the discussion of the history of phi­
lo­logy Acharya Sharma rightly observes that in the modern age
philology started from Germany and thence it moves to France
and from France to England and from England to America. To-day
in America, the works on all the branches philology are being
donem more than anywhere else.\footnote{Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 326}
The History of Script:

As it is difficult to write anything definitely regarding the origin of language, similarly to speak anything relating to the origin of script is something difficult. Whatever we may say, it would be mere a gesture. However, on the basis of history we come to know that there have been three stages of the development of script. They are (a) Figure script, (b) Emotion script, and Sound or Phonetic script. According to Dr. Bholanath Tiwary these stages are 6.² Acharya Sharma has shown the demerits of the first and second type of scripts in comparison to the third. Invention of sound script is a great achievement in the human civilization. According to Acharya Sharma there are four free sources of all the scripts prevalent in the world. They are (a) Indian, (b) European, (c) Sami, and (d) Chinese. Their (these fours) beginning can be sought in a single source, but it would be fallacious to do that.

In ancient time in India there were two sorts of scripts prevalent: They were (a) Brahmi and (b) Kharosthi. The second was a foreign script which were confined to some districts of the Punjab only.

1. Bhasha Vigyan Ki Bhumika, B.N. Sharma, p. 329
2. Bhasha Vigyan Ki Bhumika, B.N. Tiwary, p. 512
Acharya Sharma refutes the logic that in any way Kharoshthi has any relation or it has an indigenous origin. For this he gives four reasons that Kharoshthi was an out and out foreign script. In his argument he has shown the demerits and dissimilarity of Kharoshthi which are not found in Brahmi.

Besides, he argues further that it is also ludicrous to accept any connection or relation of Brahmi with either of Chinese, Greek, Arabi, Sami, Phenician, Egyptian or Assyrian etc. In addition, Acharya Sharma has sufficiently proved by his eight-fold arguments that Brahmi was a pure Indian script from which all the Indian languages have been sprung up.

According to Gaurishankar Harachand Ojha, Acharya Sharma accepts that Brahmi had two kinds so far its uses were concerned. They were (a) the Northern and (b) the Southern. The Northern Brahmi was developed into five forms which are known as (a) the Gupta script, (b) the Kutil script, (c) the ancient Nagari script, (d) the Sharda script, and (e) the Bangla script. And out of the Southern Brahmi there have been sprung up at least six scripts which are known as (a) the western, (b) the that of Madhya Pradesh, (c) the Telegu-Kannarese, (d) the Grantha, (e) the Tamil and (f) the Kaling scripts.

1. Bhasha Vigyan Ki Bhumika, D.N. Sharma, pp. 334-335
Moreover, Acharya Sharma has beautifully dealt with the causes of the differences in writing of a script; and the qualities of an ideal script which are five and six in number respectively.¹

At the end of his book — Bhasha Vigyan Ki Bhumika — Acharya Sharma comparing Deva Nagari with all the scripts of the world tells and justifies its qualities in the words as follows:

Devanagari fulfills all (the qualities) these conditions (that an ideal script must have). In comparison to any other script this is doubtlessly more scientific and faultless.²

In addition to this main book on philology and the other important books which are directly or indirectly related to philology named Rashtra Bhasha Hindi : Samasyayen Aur Samadhan, and Hindi Bhasha Ka Vikas, In the former Sri Sharma has beautifully meted out and refuted all the charges levelled or objections raised against Devanagari script and Hindi as National Language by many renowned philologists like Dr. Samiti Kumar Chatterjee and others of the same or more calibre.³ And in the second, he has laid greater emphasis upon the

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1. Bhasha Vigyan Ki Bhumika, D.N. Sharma, pp. 338-342
2. Bhasha Vigyan Ki Bhumika, D.N. Sharma, p. 342
3. Rashtra Bhasha Hindi : Samasyayen Aur Samadhan, pp. 120-126
supremacy of the Indo-European group language in comparison to the other groups of the languages of the world, and has paid special attention to the study of the gradual development of Hindi language exhaustively.

Both of these books may be regarded as the comparative philology, but, nevertheless, both of them have been centralised around Hindi: The supremacy of Hindi language and Devanagari script is primacy in comparison to the all languages and scripts prevalent in India is the subject-matter of the first; while the second one is mainly a kind of Hindi Grammar at large.

Any way, in short, I think, it may not be thought as something eulogy if it would be said that Acharya Sharma has a master grip over philology in its all respects. At every step in his book, Bhasha Vigyan Ki Bhumika he has shown his great and special erudition in the branch of this field of knowledge called philology; at the same time he has shown everywhere freshness and uniqueness of his knowledge although nobody, how great learned he may be, can must declare the finality of this subject.