INTRODUCTION
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Language itself is a universal factor in human culture and gender as a category is universal in the universal language. All the languages some way or other express this category of understanding. Gender is part and parcel of our understanding. According to the Indian grammar philosophers gender belongs to being and existence. Hence nothing can be meaningfully conceived or uttered in the language without gender.

The problem of the origin of gender and gender behavior in Indo-European languages has been an object of study in the West from the very beginning of Greek and Latin classical period. Though there is no work written on this problem alone we find numerous remarks in classical authors on this problem. In the Middle Ages the Modists have developed a philosophy on language mainly based on the principles of scholastic thought. In the modern era we find great interest in the study of language problems. The speciality of this period is that the Sanskrit language was studied by Western scholars and historical and comparative linguistics developed. So Western scholars studied the problem of gender on historical and comparative basis. Brugmann, Hirt, Paul, Meillet, Martinet, Hjelmslev, Kuryłowicz, Lehmann, Gerlach Reym, Fodor Istvan, Kupush Linsey etc. made their valuable contribution to this problem.
In India Vyākaraṇa (grammar) is a Vedāṅga-limb of the Vedas. It is very essential and pertaining to the core of perfection in life. Pāṇini has given basis for all the linguistic speculations in his 'Miraculous' work Aṣṭādhyāyī. Kātyāyana, Patañjali and Bhartṛhari and their later commentators explicitated and developed the philosophy on gender. The great contribution of Bhartṛhari was made available with commentaries only in this decade by Subramania Iyer, K.A.

There is no necessary agreement between sex and gender. Hence the question is asked: based on what man divided things in the world into masculine, feminine and neuter?

In this thesis I have tried to show the development of thought on gender from the Greek and Roman classical period in the West up to the present times. Indian thoughts are also studied from Pāṇini up to now.

Studies in the classical period and Middle Ages in the West have given mostly similar and partly divergent answers to Indian studies. These studies before the Sanskrit language was known to the West are more similar to Indian theories than the modern studies which are based on the comparative and historical linguistics. These modern studies are evaluated on their own principles and also under the light of Indian theories.

No previous work has taken into consideration the philosophy of gender origin both in Sanskrit and other
Indo-European languages together with Patanjali and Bhartṛhari and their later commentators. Most of the studies have been based on morphology and morphology alone will not be able to provide a satisfactory answer to this problem of gender since language is involved not only in morphology but also psychology, mythology, beliefs, imagination, culture etc. ¹ Philosophy and linguistics and grammar are directly involved in this study.² Hence an attempt is made to make a comparative study between Western and Indian thoughts, and to point out where they are not satisfactory and basically questionable. I have tried to bring out the similarities in thoughts also.

A via media is taken as far as the universal applicability of the theory on gender is concerned. There are universal factors and particular factors in the language - gender being a non-exception³.

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¹ Grammar was considered as part of general philosophy (Cruttwell, 1878, 133). Bacon said: "Philosophus grammaticam inventit". The philosopher invented the grammar (Robins, 1951, 77, f.n.).

² The cause of the failure of modern linguists to arrive at a satisfactory conclusion is that they did not go beyond the narrow limits of IE. grammar (Vendryes, 1959, 95).

³ Grammatica una et eadem est secundum substantiam in omnibus linguis, licet accidentaliter varietur". In substance grammar is one and the same in all the languages though with accidental variations (Bacon from Robins,
The modern Western studies try to hold that gender is purely grammatical and the reason for its origin must be sought in the internal forces of languages. According to the Indian theories gender is basically natural, then semantic and finally grammatical. Gender can be in the thing, in the meaning and in the word. Gender in the word can be either in the prātipadika or in the suffix. If gender is in the prātipadika it amounts to be the 'natural gender' and if it is in the suffix 'grammatical gender'. All the three theories are to be held together to explain the origin of gender coherently. All the attempts to explain the gender origin with one or the two is bound to be partial.

This thesis is divided into four chapters: (1) Gender and gender behavior in Indo-European languages, (2) Classical and Medieval study on gender - Greek and Latin, (3) Modern studies on gender and (4) Indian theories on gender.

This thesis is guided by Prof. E.R. Sreekrishna Sarma. His personality and erudition attracted me to S.V. University and I was really lucky to be here and to be enriched immensely

1951, 77; Gilson 1955, 313; Burt, 1948, 68-72).

The Modists hold that there was one universal grammar dependent on the structure of reality and human reason.
in many ways. This thesis is only a small per cent of what I could learn from him and what his interest in me and love for me could bring out of me. The language is too feeble to bear the weight of my gratitude.

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