CHAPTER - IX

ACHIEVEMENTS
AND
FUTURE PROSPECTS
OF
THE STUDY
CHAPTER - IX

9.00 Achievements and Future Prospects of the Study:

Hindi and Assamese both are the successors of the ancient Sanskrit language which is the Indo-Aryan language developed from the European language family. The Hindi language was developed from the Shourseni Apabhramsha while the Assamese developed from the Magadhi Apabhramsha. Therefore, both of them are Modern Indo-Aryan languages. Since both of them are the successors of Indo-Aryan Sanskrit there are some similarities and dis-similarities between them as regards to their meaning, form and usages. Now, the inferences which are realised from the above study regarding the definitions and classification of avyayas in both Hindi and Assamese are narrated briefly below:

It is seen, however, after analysing the definitions given by scholars of Hindi and Assamese, that the Assamese scholars regard those words which suffer no Vyay i.e. changes under any circumstances are the avyayas. An avyaya word does not change due to any change in gender, number and declensions. Analysing the definitions given by both Hindi and Assamese scholars it is clear that they donot speak of any change in avyaya words on account of changes in gender, number, person and declensions. In practice, the gender, the number, the person and the declension etc. are the divisions of the grammar. Therefore, considering the grammatical categories (vyakaranik koti) we can prepare the following definitions of the avyaya from the point of linguistics:-

"वाक्य में प्रयुक्त होने की स्थिति में विविध व्याकरणिक कोटियों के कारण जिन शब्दों का व्यय या परिवर्तन नहीं होता, उन्हें अव्यय कहते हैं।"
(The words, used in sentences, which do not get changed owing to different grammatical categories are called the *Avyayas*.)

In cases of classification of *avyayas* by the scholars of both the languages, the Assamese scholars made the classification on the basis of their meaning and usages. They do not regard *Kriyavisheshanas* (adverbs) as *avyayas*. Although the ideas of the Assamese scholars on *avyayas* are different, yet from the point of usages there are numerous similarities among them. But it would be proper here to make it clear that all the different classes of *avyayas* as classified by the Assamese scholars may easily be grouped under the four classes accepted by most of the Hindi scholars. Now therefore, for the sake of convenience, it would be meet and proper to classify *avyayas* only into the following four classes:

(a) *Kriyavisheshanparak Avyaya* (क्रियाविशेषणपरक अव्यय);
(b) *Samuchchaybodhak Avyaya* (समुच्चयबोधक अव्यय);
(c) *Sambandhbodhak Avyaya* (सम्बन्धबोधक अव्यय); and
(d) *Vismayadibodhak Avyaya* (विस्मयाधिबोधक अव्यय).

In both Hindi and Assamese, the words which qualify verbs are called *Kriyavisheshanas*, which are on the otherhand, based on Sanskrit tradition. On the basis of linguistic point of view and on the prime basis that its main function is to qualify a verb, a proper definition can be given as follows-

“वे अविकारी शब्द जो वाक्य में प्रयोग होने की स्थिति में क्रिया की विभिन्न विशेषताओं को प्रकट करते हैं, उन्हें क्रियाविशेषण कहते हैं।”

(The indeclinable words, which, when used in sentences, express the various qualities of verbs are called the *Kriyavisheshanas*.)

Secondly, the Hindi scholars regard the *Kriyavisheshanas* as *avyayas*. But the Assamese scholars do not regard a *Kriyavisheshan* as an *avyaya*.
From the point of classification in both the languages, the *Kriyavisheshan* has five different classes of which the *Ritivachak* in Hindi is called the *Lakshanvachak* in Assamese. Again, from the point of origin, the *Kriyavisheshanparak*, the *Samuchchaybodhak* and the *Sambandhbodhak avyayas* are further sub-divided into two each:

(a) *Sarvnaamik* and (b) *Anyal/Gair Sarvnaamik*.

Further more, from the point of Form (Rup) the *avyayas* classified into two— the *Mul* and the *Yougik avyayas*.

From the point of Origin of the terms, most of the terms in both the languages come from Sanskrit roots. At the same time the addition of affixes, prefixes and suffixes and other words with there are used as *Kriyavisheshanas*.

The *Samuchchaybodhak Avyaya* of Hindi includes both the *Jojak* and the *Prithakbodhak avyayas* of Assamese. In Hindi while the *Samuchchaybodhak* words join two parts of speech or two clauses, the Assamese either join or dis-join two or more words or sentences. Therefore, considering the aspects of either joining or dis-joining two words or two clauses, we prepare a definition of the *Samuchchaybodhak Avyaya* as follows:

"वे अविकसित शब्द जो दो शब्दों, पदबद्धों एवं वाक्यांशों को जोड़ने अथवा पृथक करने का कार्य करते हैं, उन्हें समुच्चयबोधक अव्यय कहते हैं।"

(Those indeclinables, which either join or dis-join words, group of words or clauses, are called the *Samuchchaybodhak Avyayas*.)

In Hindi, the *Samuchchaybodhak Avyayas* are primarily divided into two- *Samanadhikaran* and *Vyadhikaran*, which in their turn are sub-divided into another four classes each. In Assamese, although there are no such subdivisions yet all the different forms in Hindi are available in Assamese also.

In both Hindi and Assamese some such *Samuchchaybodhak Avyayas*
are available which are used in several forms; e.g.- Na and Nahin, two are used as Kriyavisheshan sometimes and as the Vibhajak Samuchchaybodhak in other places. Similarly the avyaya Esiye is used as a Kriyavisheshan, a Kraranbodhak and Parinumbodhak Samanacdhikaran and Uddeshyabodhak Vyadhikaran Samuchchaybodhak Avyaya respectively. Similarly Phalat and Anyatha are used sometimes as a Kriyavisheshan and sometimes as a Parinumvachak Samuchchaybodhak Avyaya. The word Kyonki is a Sanyukta Kriyavivheshana, Parinumvachak Samanadhikaran and a Karanbodhak Vyadhikaran Samuchchaybodhak at the sametime. Yadyapi and Yadi are used as Kriyavisheshan and Sanketvachak Vyadhikaran respectively. Ki is used as a Vibhajak Samanadhikaran, a Sanket vachak, Swarupvachak Vyadhikaran Samuchchayvachak respectively. The word Jo is used sometimes as Sambandhvachak Sarvanam and sometimes as Vishedhan and more often as Swarupvachak Vyadhikaran Samuchchaybodhak Avyaya.

In both Hindi and Assamese the scholars made it clear that some avyaya words join nouns or pronouns with other words of a sentence. In practice, the Sambandhbodhak Avyayas are also called the Parasarg (suffixe). These Sambandhbodhak words or the suffixes are indeclinables. Therefore, the following definition of the Sambandhbodhak Avyaya has been prepared in corporating the interpretation of both indeclinables and suffixes:

"सम्बन्धबोधक द्वे अविकारी शब्द होते हैं, जो संज्ञा या सर्वनाम के बाद प्रयुक्त होकर वाक्य के अन्य पदों के साथ सम्बन्ध जोड़ते हैं।"

(A Sambandhbodhak Avyaya is one that is used after a noun or a pronoun and joins it with other parts of speech in a sentence.)

The Sambandhbodhak Avyayas are classified into four different classes considering their form, meaning, usages etc.
The Vismayadibodhaka Avyayas in Hindi is regarded as the Bhawbodhak Avyayas in Assamese. After analysing the definitions of both the Hindi and Assamese scholars, considering the peculiarities particularly the expression of emotions of the mind, a balanced definition of it can be prepared from the point of linguistics as follows:

“मनुष्य के मन में विशेष परिस्थिति में उठनेवाले तीन भाव जैसे आश्चर्य, हर्ष, घृणा, पीडा, दुख आदि - को प्रकट करने के लिये व्यक्तित्व शब्दों को विस्मयविधायक अव्यय कहते हैं।”

There are such avyayas which plays an important role in expressing some particular sense of a word or words or a sentence or specifying the meaning of a sentence is called the Nipata:-

“जिन अविकारी शब्दों के माध्यम से वाक्य को बल प्रदान किया जाता है तथा वाक्य को अन्य भावार्थ प्रदान किया जाता हैं, उन्हें निपत कहते हैं।”

This comparative study of avyayas in Hindi and Assamese is primarily based on Synchronic (एककालिक/समकालिक) considerations. Here the Bhashik Vyaghatas i.e. linguistic interference that comes in studying the usage of avyayas is to be carefully considered particularly the Hindi speaking Assamese-learners and Assamese speaking Hindi-learners and vice-versa. The success of this study depends on this particular problem. It is said about the use of languages that when one uses a language other than of one's own mother languages, the specialities of one's language stand in the way of learning other languages. It is known as the linguistic interferences. The Hindi speaking Assamese-learners and Assamese speaking Hindi-learners have to face such type of linguistic interference. Since both Hindi and Assamese are the successors of Sanskrit language, the following similarities and dis-similarities are found in the usage of avyayas.
Similarities between the Assamese and Hindi Avyayas:

1) Most of the *avyayas* in Hindi and Assamese are supposed to be originated from Sanskrit.

2) Some such avyaya words originated from Sanskrit are found in both the languages which are similar from the point of form and meaning; e.g.:

<table>
<thead>
<tr>
<th>Hindi</th>
<th>Assamese</th>
</tr>
</thead>
<tbody>
<tr>
<td>रात्रि (Pratah), व्रित्ता (Vritha), अकस्मात (Akasmat) यथाशक्ति (Yathashakti)</td>
<td>रात्रि (Pratah), व्रित्ता (Vritha), अकस्मात (Akasmat) यथाशक्ति (Yathashakti)</td>
</tr>
<tr>
<td>सम्प्रति (Samprati), कङ्काल (Kramashah), किन्तु (Kintu), एकत्र (Ekatra) किंचित्ति (Kinchip)</td>
<td>सम्प्रति (Samprati), कङ्काल (Kramashah), किन्तु (Kintu), एकत्र (Ekatra) किंचित्ति (Kinchip)</td>
</tr>
</tbody>
</table>

3) Some *avyayas* of *tadbhava* (originated from Sanskrit) - *deshaja* (native) category are similar in shape and meaning in both Hindi and Assamese.

<table>
<thead>
<tr>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>द्वार (Dwara), बहुत (Bahut), धीरे धीरे (Dhire Dhire), तो (To), छः (Chhih)</td>
</tr>
</tbody>
</table>

4) There are some *Parasargyukt Avyayas* (*Avyayas* attached to suffixes) in both the languages; e.g.:

<table>
<thead>
<tr>
<th>Hindi</th>
<th>Assamese</th>
</tr>
</thead>
<tbody>
<tr>
<td>तुम मेरे पास में बैठो।</td>
<td>तुम मेरे कापड़ बहा।</td>
</tr>
</tbody>
</table>

5) Generally the *Kriyavisheshan* words (adverbs) are used before the verbs in both the languages; e.g.:

<table>
<thead>
<tr>
<th>Hindi</th>
<th>Assamese</th>
</tr>
</thead>
<tbody>
<tr>
<td>वे धीरे धीरे चलते है।</td>
<td>तेखेते लाहे लाहे खोज काढ़े।</td>
</tr>
</tbody>
</table>

6) In both Hindi and Assamese, some *Pro-Kriyavisheshanas* (Pre-Kriya Visheshan or Pre adverbs) are also in use, which precedes the *Kriya Visheshanas*; e.g.:

<table>
<thead>
<tr>
<th>Hindi</th>
<th>Assamese</th>
</tr>
</thead>
<tbody>
<tr>
<td>घोड़ा बहुत तेज़ भाग सकता है।</td>
<td>घोड़ा बहुत ही तेज़ भाग सकता है।</td>
</tr>
<tr>
<td>घोराँ/घोराटौंबर बेगांड दौरिब पारे।</td>
<td>घोराँ/घोराटौंबर बेगांड दौरिब पारे।</td>
</tr>
</tbody>
</table>
7) Both the languages in Hindi and Assamese there are some basically *Kriyavishashana* words as well some other words which become *Kriyavisheshan* due to their use only; e.g.:

**Hindi**: मोहन सकेरे आयेगा (संज्ञा से बने क्रियाविशेषण)

**Assamese**: ।

**Hindi**: आप अच्छा पढ़ाते है (विशेषण से बने क्रियाविशेषण)

**Assamese**: ।

8) There are some *Kriyavisheshan Avyaya* words in both Hindi and Assamese which are used as both in *Kalvachak* and *Sthanvachak* forms; e.g.:

**Kalvachak Kriyavisheshan:**

**Hindi**: वह मुझसे आगे स्टेशन पहुँचा।

**Assamese**: ।

**Sthanvachak Kriyavisheshan:**

**Hindi**: वह मेरे आगे आकर रुक गया।

**Assamese**: ।

9) In both Hindi and Assamese, the *Samuchchaybodhak Avyayas* (Jojak avyayas in Assamese) are originated from different words in addition to Sanskrit and Urdu words; e.g.:

**Hindi**: चाहे, मानो, इसलिये आदि

**Assamese**: ।

10) There are some *Samuchchaybodhak Avyayas* in both the languages which fall under both *Samanadhikaran* and *Vyadhikaran* categories; e.g.:

**Hindi**: इसलिये, कि आदि।

**Assamese**: ।
11) There are some *Sambandhbodhak Avyayas* in both Hindi and Assamese which are similar from the points of form and the usage; e.g.:

आगे, तले, हेतु, प्रति, द्वारा, सदृश पर्यन्त।

12) Some such *Sambandhbodhak Avyayas* of Sanskrit origin in both the languages which the usage; e.g.:

अनन्तर, भिन्न, समान, पर्यन्त आदि।

**Dissimilarities between Hindi and Assamese Avyayas:**

1) The *avyayas* in Hindi are in greater number in comparison to those of Assamese. This is due to the fact that a good number of *avyayas* coming from Arabic and Persian through Urdu are widely used in Hindi, whereas use of such *avyayas* is very limited in Assamese. Moreover, field and scope of Hindi language is much greater then that of Assamese.

2) Some *avyayas* of Sanskrit origin are use in Hindi, but not in Assamese. e.g:-

एवं, अतः, नस्तुतः, स्वतः, बहुधा, प्रत्युत एtc.

3) The *Samuchchaybodhak* and *Sambandhbodhak Avyayas* coming from Arabic and Persian through Urdu, are abundantly used in Hindi. But these are absent in Assamese. This may be due to the fact that the influence of Islamic culture is much lesser on the Assamese Society in comparison to that on the Hindi-speaking Society. Some *avyayas* of this category are :-

अगर, अलवता, वास्ते, सिवा, अलावा, काश, मगर, सरासर, ताकि, बलिक, अवसर etc.

4) Some *avyayas* from Arabic-Persian origin are used more or less in both Hindi and Assamese. Although they are similar from the point of their meaning yet some dis-similarities are evident from the point of their forms; e.g:-
Here the question of linguistic interference may also arise. For example, a Hindi speaking Assamese user may use `Dar-Asal, Shabash and Jaldee`, in place of `Darachalate, Chhabachh and Jaldi` while an Assamese speaking Hindi users may use `Darachalate, Chhabachh, Jaldi` in place of `Dar-Asal, Shabash and Jaldee` etc.

5) There are some avyayas of Sanskrit origin which are similar in meaning with slight difference in shape in both the languages Hindi and Assamese e.g:-

<table>
<thead>
<tr>
<th>Hindi</th>
<th>Assamese</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्राय</td>
<td>प्राय/प्राये</td>
</tr>
<tr>
<td>यथाक्रम</td>
<td>यथाक्रमे</td>
</tr>
<tr>
<td>प्रतिदिन</td>
<td>प्रतिदिने</td>
</tr>
<tr>
<td>अनुसार</td>
<td>अनुसारे/अनुसारि</td>
</tr>
<tr>
<td>अवश्य</td>
<td>अवश्ये</td>
</tr>
<tr>
<td>निमित्त</td>
<td>निमित्ते</td>
</tr>
<tr>
<td>शीघ्र</td>
<td>शीघ्रे</td>
</tr>
<tr>
<td>अर्थ</td>
<td>अर्थे</td>
</tr>
<tr>
<td>सहित</td>
<td>सहिते।</td>
</tr>
</tbody>
</table>

Here also the question of linguistic interference may arise. For example, a Hindi speaking Assamese user may use `Prayah` in place of `Praye`; `Yathakram` in place of `Yathakrame`, `Pratidin` in place of `Pratidine` etc. and Assamese
speaking Hindi users may use Praye, Yathakrame, Pratidine etc. for Prayah, Yathakram, Pratidin etc. respectively.

6) Again in case of some other Sanskrit origin avyayas although they are similar in form yet dis-similar to an extent in their meaning; e.g.:

<table>
<thead>
<tr>
<th>Hindi</th>
<th>Assamese</th>
</tr>
</thead>
<tbody>
<tr>
<td>कदाचित (रूप)</td>
<td>कदाचित (रूप)</td>
</tr>
<tr>
<td>(अर्थ कभी शायद)¹</td>
<td>(अर्थ - केतियाबा, कभी)</td>
</tr>
<tr>
<td>कोनो समयत (किसी समय पर)</td>
<td>प्राये नहय, (प्राय: नही)²</td>
</tr>
</tbody>
</table>

The question of linguistic interference may also arise due to differentiate the meaning of kadachit in both Hindi and Assamese. The Hindi speaking Assamese-learners and Assamese speaking Hindi-learners may use this word in their own meaning.

7) Some Tadbhav (originated from Sanskrit)- Deshaj (native) Avyaya words in Hindi and Assamese are similar from the point of their meaning, but they are dis-similar from the point of form; e.g.:

<table>
<thead>
<tr>
<th>Hindi</th>
<th>Assamese</th>
</tr>
</thead>
<tbody>
<tr>
<td>कुछ</td>
<td>किछु</td>
</tr>
<tr>
<td>ठीक</td>
<td>ठिक</td>
</tr>
<tr>
<td>आज</td>
<td>आजि</td>
</tr>
<tr>
<td>कल</td>
<td>कलि</td>
</tr>
<tr>
<td>आजकल</td>
<td>आजिकलि</td>
</tr>
</tbody>
</table>

8) Some Kriyavisheshan Parak Avyayas originated from Arabic-Persian are used in Hindi in huge numbers, which are not available in

1. Nalanda Adyatan Kosh, P-130.
2. Adhunik Asamiya Abhidhan, Asom Prakashan Parishad, P-86.
Assamese; e.g.-

dastur, baavjud, behtur, chungi, hamsha, maslaan, bilukul, faarun, takriwan, jowar, kanuwan, karib, aakhir, hasil, jara, jald, naybat, filahal, majburan, rojaana adi.

9) In Hindi there are some such *Kriyavisheshan Parak Avyayas* which undergo changes along with the change of gender and number, but in Assamese it does not happen; e.g.:

Hindi : कोट अच्छा धुला है —— साड़ी अच्छी धुली है।
Assamese : कोटटो भालके धुइछे —— शारीखन भालके धुइछे।
Hindi : लड़का दोझता हुआ आया — लड़के दोझते हुए है।
Assamese : ल’राजने दोरे आहिल —— लराबोर दोरे आहिल।

10) In Hindi there are only three *Nishedhsuchak Kriyavisheshanasa*-Na, Nahin and *Mat*. The word Na is used as ordinary *Nishedhsuchak*, Nahin as *Nishchit* (definite) *Nishedhsuchak* and *Mat* is used as *Nishedatmak* order. The Na is sometimes used as *Nishedhatmak* request also; e.g.:

तुम न पड़ोगे, न सोओगे।
तुम नहीं जा सकते।
तुम मत जाओ।
आप बाजार न जाइये।

On the other hand, Assamese the Na is a *Nishedhatthark Kriyavisheshan* which is added to the verb and takes the similar form of the first vowel of the verb; e.g.:

आमि असमीयা नहाओ दुबीया। (Shall not be)
मोक एको नालागे। (Dont want)
मझ आरु निलिखो। (Shall not write)

But due to the linguistic interferences of Hindi speaking Assamese users the Na takes an independent form without assimilation of the first vowel; e.g.
11) Some Assamese Vismayadibodhak Sambodhansuchak Avyayas like Hero, Hera and Heri etc. are used in three different senses. Hero is used towards younger ones, Hera to equal persons and Heri for respected ones. In Hindi the words like Re, Ri, Ori, O etc. are used in general sense while Jee and Ojee are used for respected ones. But their use is not quite definite (in sense) like those of Hero, Hera and Heri in Assamese.

In cases of the use of Vismayadibodhak Sambodhanbodhak Avyayas there is a severe probability of linguistic interferences; because lack of knowledge of their use in case of Hindi speaking Assamese users is much prominent.

12) In addition to these, due to difficulties of correct pronunciation of Assamese avyayas by the Hindi speaking Assamese users and of Hindi avyayas by the Assamese speaking Hindi users there is a severe probability of linguistic interference; e.g. while speaking Assamese a Hindi speaking person may use the Hindi term Shabash for its Assamese equivalent Chhabachh.

After a careful comparative linguistic analysis of avyayas in Hindi and Assamese, it is clearly evident that there is a considerable similarity between this part of speech in these languages which are important branches of Indo-Aryan language.

After a careful comparative linguistic analysis of avyayas in Hindi and Assamese, which are important branches of Indo-Aryan language, it is clearly evident that there is a considerable similarity among them. At the same time it is natural that there are sufficient differences between them due to the special features of these languages. In cases of similarities, there is no difficulty in
their use but in cases of dis-similarities, there is no difficulty in their use but in cases of dis-similarities the difficulty is quite probable due to the linguistic interferences. If the Hindi speaking Assamese users as well as the Assamese speaking Hindi users take necessary steps carefully in the use of Adverbs the difficulties will surely decrease gradually. It is expected that the users of both the languages Hindi and Assamese would be benefited from this humble attempt of mind and which would be regarded as the success of the present study.

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