CHAPTER - I

SCOPE AND OTHER RELEVANT ASPECTS OF THE STUDY
CHAPTER - 1

1.00 Scope and Other relevant aspects of the study.

1.1 Importance of language:

The man is a social animal. Being in the society, he interacts with others of his ideas and experiences. A man does it through the help of some sounds, which depend mainly on three elements—message (भाव), receiver (श्रोता) and the source or sender (वक्ता). A man pronounces some such sounds, which when heard by one (the shrota) can realise the ideas of speaker (the vakta). Sometimes the same are also done through some symbols or some indistinct sounds, which has generally done by some non-human animals. But these can never be termed as language.

A language is said to be one through which a man express his ideas. It means that a language is the collection of sounds, which is the powerful, simple and sweet medium of expressing one’s ideas. In addition to, it is the successful arrangement of sound symbols through the medium of which we exchange our ideas and feelings. Therefore, without language the social life of human being is quite meaningless.

The term Bhasha (language) is originated from Sanskrit root-Bhash (भाष) the meaning of which is speaking or talking. Therefore, Bhasha is one which is ‘spoken’ and is ‘audible’ one. Plato in his Sophist gave the definition of language in the following words although he recognised the differences between the ideas and language:

“विचार आत्मा की मूक या अध्यात्मिक बातचीत है, पर वही जब ध्वन्यात्मक होकर होठों पर प्रकट होती है, तो उसे भाषा कहते हैं” ।

1. Tiwari, Bholanath - Bhashavijnan, P-2 (quoted)
Ideas are nothing but the mute or intuitive conversations. But when it takes the articulated shape and comes out of the lips, it comes to be known as language.

Block and Tragor have given the definition of language as follows:

“A language is a system of arbitrary vocal symbols by means of which a society group co-operates”\(^2\)

According to Acharya Devendranath Sarma the definition of language is the following:

“उच्चरित ध्वनि संकेतों की सहायता से भाव या विचार की पूर्ण अभिव्यक्ति भाषा है। अथवा जिसकी सहायता से मनुष्य परस्पर विचार-विनिमय या सहयोग करते हैं, उस यादृच्छिक, समुच्चित हेतु संकेत की प्रणाली को भाषा कहते हैं”\(^3\)

[The arbitrary sound system through which ideas or experiences are fully expressed with the help of pronounced symbol of sounds or which helps in the interactions among each other, is known as language]

Dr. Bholanath Tiwari gives the following definition of language:

“भाषा उच्चारण अवयवों से उच्चरित, यादृच्छिक (Arbitrary) ध्वनि-प्रतीकों की वह व्यवस्था है, जिसके द्वारा समाज विशेष के लोग आपस में विचारों का आदान-प्रदान करते हैं।”\(^4\)

[The language is such a system of vocally pronounced arbitrary sound symbols through which people in a particular society interact their ideas with each other.]

According to Dr. Baburam Saxena, a language is:-

“जिन ध्वनि-चिह्नों द्वारा मनुष्य परस्पर विचार-विनिमय करते हैं, उसकी समष्टि को

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2. Tiwari, Bholanath - *Bhashavijnan*, P-2 (quoted)
The sound symbols through which men exchange their ideas are collectively called a language.

Dr. Shyamsundar Das defines language in the following words:

"मनुष्य और मनुष्य के बीच वस्तुओं के विषय में अपनी इच्छा और मति आदान-प्रदान करने के लिये व्यक्ति द्वनि-संकेतों का जो व्यवहार होता है, उसे भाषा कहते हैं।" 5

The sound symbols used between a man and another in interacting their wishes and ideas relating to certain things are known as language.

Considering the above and such other definitions of language, the following salient features of language are found:

I. The form, as pronounced through the mouth of a man is called language;

II. The composition of language comes out of synthesis of several sounds;

III. The words coming out of the meaningful synthesis of sounds compose a language;

IV. The words of a language become symbolic for the things for which they are used;

V. Each and every language has its own system, its own rules and principles.

VI. A language has its aims-interaction of ideas.

VII. Sampreshan or communication of ideas takes place only in a society.

Therefore, a language is a social matter.

In this manner, we find that the language is not used by a man alone but lower animals also use it in one form or the other. Not only the animals but the trees and plants are also supposed to use languages. The animals like the

5. Saxena, Baburam - Samanya Bhashavijnan, P-6

6. Ibid, P-6
spider, bees, frogs, gibbons, lamurs, monkeys, babbons langoors, gorillas, chimpanzees, dolphins, sikiblacks etc. use some types of language. It is true that the language used by these animals is distinctly different from the language that a man which has some distinctive features which made it different from the former, these features are as follows:

I. Arbitrariness (यादृच्छिकता)
II. Creativity (सृजनात्मकता)
III. Adaptability (अनुकरणशीलता)
IV. Changeability (परिवर्तनशीलता)
V. Variety (विविधता)
VI. Duality (द्वितता)
VII. Interchangeability of roles (भूमिकाओं की परस्पर परिवर्तनशीलता)
VIII. Displacement (अन्तरणता)
IX. Verbality and audibility (मौखिकता व श्रव्यता) and
X. Non-instinctively (असहजश्चित्तता)

1.2. Different units of a language: (भाषा की विभिन्न इकाईयाँ)

A language is a composite system of arbitrary sounds symbols. A language i.e. such type of system has a special type of composition style. Again such a composition of language has its own type of various stages or different units. For example, in the sentence stage, it has the sentence unit. Similarly in the meaning (Arth) stage, it has the Arth Ekai, in the sound (Dhwani) stage, the Dhwani Ekai and the word (Shabd) unit in the Shabd Ekai, etc.

There are differences among the linguistic scholars regarding the different stages or units in the Bhashik Sangrachna (linguistic structure). According to Hocket a language has five major stages:
I. Vyakaranik (Grammatical)
II. Swanimik (Phonemic)
III. Rup swanimik (Moropho-phonemic)
IV. Arth and (Semantic)
V. Swanim (Phoneme)  

Of these five, he regards the first three as the Central Units (*Kendriya Ekai*) and the last two as the Circumferential Units (*Paridhiya Ekai*). It means the first three are in the centre of a language but the other two are comparatively outside the centre that is within the circumference. The form and the sentence come first; the Swanim (Phoneme) comes in the second; and the relationship between the first and the second is established in the third. The fourth has its relation with the meaning. Here, the sentence has its relationship with the language and other outside things. In the fifth place, comes the Swanim i.e. pronunciation of sounds, its extension and hearing.

According to Baburam Saxena, there are four primary units in the structure of language:

I. In case of the stage of meaning (*Arth-star*), it is the analysis of *Arth-Tatwa* which we call the *Arth-Vijnan*.

II. In case of the stage of sentence, it is the analysis of *Vakya-Tatwa*, which we call the *Vakya-Vijnan*;

III. In case of the Rup (Form), it is the analysis of form, which we call *Rup-Vijnan*.

IV. In the case of the Swanim (Phoneme) we call it the *Swanim-Vijnan*.  

Some other scholars have regarded the *Vakya, Rup, Dhwani* and *Arth*

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7. Tiwari Bholanath - *Bhashavijnan*, P-16 (quoted)
8. Saxena Baburam - *Samanya Bhashavijnan*, P-20
as the major units of a language. According to them, the *Swanim* is inherent in the *Dhwani* and the *Shabd* in the *Rup*. The Rup-Swanimik stage is not an independent one; as the *Rup* and the *Dhwani* are related. The new form and the change in sound come only when the *Dhwani* mixes up with *Rup*.

For example:

एक + अंत > एकांत
यदि + अपि > यद्यपि

According to Dr. Ravi Prakash Gupt - A grammar which teaches us the linguistic system, has four basic stages or units:

(i) Sound System (वर्ण व्यवस्था);
(ii) Parts of Speech (पद व्यवस्था);
(iii) Word System (शब्द व्यवस्था) and
(iv) Sentence System (वाक्य व्यवस्था)\(^9\)

Generally almost all linguists acknowledge five major units of a language - Sentence (वाक्य) Parts of Speech (रूप या पद), Word (शब्द), Sound (ध्वनि), Meaning (अर्थ). But Dr. Bholanath Tiwari acknowledges only four major stages of a linguistic structure -

(i) Discourse Stage (प्रोक्ति-स्तर),
(ii) Grammatical Stage (व्याकरणिक स्तर),
(iii) Sound Stage (ध्वनि स्तर) and
(iv) Meaning Stage (अर्थ स्तर)\(^10\)

For the sake of clarity, he acknowledges the difference between sentence (वाक्य) and form (रूप) and therefore, finally he has accepted five stages-

*Prokti, Vakya, Rup, Dhwani and Arth.*

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The *Rup* basically is formed when the signs of case-ending (कारक चिह्न) are added to words or roots and therefore, a word may be taken in a different stages or the root may also be taken with them. In this case the number of units would come to six - *Prookti, Arth, Vakya, Rup, Shabd* and *Dhwani*.

In this manner, it is found that a word is made up of sounds, while a *Rup* is made up of words, and a sentence is made up of *Rups* and finally, a *Prokti (Discourse)* is made up of sentence. In other words the *Prokti* is the natural unit of a language, which has its own meaning. While analysing a *Prokti* sentences are found and words while analysing sentences and so on.

After analysing the various units as referred to by various scholars, we now accept the classification into six units by Dr. Bholanath Tiwari and proceed to analyse them briefly as follows:

I. *Arth (Meaning)* : The *Arth* is the major unit of a language. The basic business of a language is the expression of some meaning. The mental experience which comes out when one's sense organs (specially the eyes and ears) accept the linguistics units (like *Vakya, Vakyansh, Rup, Shabd, Muhavara* etc.) is known as the meaning of what the writer or the speaker expresses comes out through the *Prokti (Discourse)*. Therefore, each and everything that is all sentences within a *Prokti*, all Rupas or Parts of Speech within a sentence; all words and roots within the *Rup* and all the case and affixes have their own meaning. In modern linguistics everything within the *Rup*, i.e., the words, roots, karaka-sihnas and affixes are known as the *Rupim* which is the simple unit of language within the *Arth stage*.

II. *Prokti (Discourse)* : The concept of *Prokti* is comparatively new in linguistics, which has been regarded as very important among the units of a language. It was referred as *Mahavakya* in ancient times. In practice, to give
expression to an idea one has to use more than one sentence. The aggregation of these sentences is called a Prokti, which taken together gives expression to the ideas of the speaker or the writer.

III. Vakya (Sentence) : The Vakya has been regarded as the extreme and natural unit of a language. In linguistics, the collection of words that can give birth to a complete meaning is known as a Vakya (Sentence). A grammarian separates the words by breaking the sentence artificially. Our thinking, understanding, speaking or knowing some ideas are all through a sentence. The Up-Vakya (Clause) and the Pada-Bandh (Phrase) all come within it.

IV. Rup (Form) : The Rup or the Pada is regarded as the most important unit of a language. A sentence is made of Rupas; or Rupas come up as a result of analysis of a sentence. The Rup is known as Pada. A Shabd and the Dhatu (Root) contributes to the meaning and therefore, the Arth-tatwa is in them. Similarly the Karak-chihna (Sign of case ending) and the Pratyay (Affixes) contain the Sambandh Tatwa (Elements to show relations). They are to be studied from the point of Rup or Pada. A number of questions arise related to relationship between a Rup and a Pada, like which part of a Pada is related to meaning and which one to relationship; what are the relationships among Dhatu (Root), Pratyay (Affixes) and Upsarg (Prefix); what are the differences among Sanjna (Noun), Kriya (Verb), Visheshan (Adjective) etc. and why they have come into existence; to what extent the classification made in a grammar is based on scientific method and to what extent to the grammatical rules etc. These questions can best be answered with the help of the Pada-Vijnan only.

V. Shabd (Words) : Generally a Shabd is regarded as the most important unit; because the expression of thought or ideas in a language is basically made through words. A Rup is formed with word along with the Affix (Prefix or
Suffix) and the *Rupas* make the *Vakya* (Sentence) and ultimately the *Vakyas* make the *Prokti*. A root is also inherent in the word. If taken in a wider sense, the *Upsarg* (Prefix), the *Karak-Chihna* (Case-ending signs) and the *Pratay* (Affixes) can also be included in a word in its *Baddha-Shabd* or *Baddh-Tatwa* (Board elements).

**VI. Dhwani (Sound):** The *Dhwani* is another important unit of a language. The sounds are not meaningful independently. But they make meaningful *Words, Rupas, Sentences* and *Proktis* in association with others. The scope of study of this unit includes the over view of the *Dhwani Tatwa*, their ascent, tone, *Dhwani-Vikar*, making of letters etc. In addition to it, the *Rup-Swanimik* stage is the connecting stage of *Rup* and *Dhawani*, and therefore it should not be treated as an independent unit but as one connecting stage. Its jurisdiction is one new word or the new form attained after changes of words, forms and affixes.

Therefore, these seven, that is the *Prokti, Vakya, Rup* (Parts of speech), *Shabd, Dhwani, Arth* and *Rup-Swanim* are the primary units of a language. But the *Lekhan-Sanrachana* (writing structure) is not included among the primary units. It is not even circumferential but a different one, and yet it is very much related to language.

Now, the *Rup* or the analysis of the Parts of Speech out of the units referred to above is the major subject of our study.

**1:3. Parts of Speech in Hindi and Assamese:**

In both Hindi and Assamese languages the contribution of the Parts of Speech in the sentence structure has been regarded as very important. In all languages, a sentence is regarded as the fundamental unit of a sentence structure. A sentence is made up of words. Therefore, a word is known as a Parts of Speech when it is made fit for use in a sentence. In both these
languages, Parts of Speech has been classified into five classes:

a) Sanjna (Visheshya) - a noun;
b) Sarvnaam - (Sarvnaam) - a pronoun;
c) Visheshan - (Visheshan) - an adjective;
d) Kriya - (Kriya) - a verb and
e) Avyaya - (Avyaya) - a non-declinable word like adverb/preposition/conjunction/interjection etc.

Firstly, the Sanjna in Hindi is called Visheshya in Assamese. In both the languages, the Vikari (Declinable) word which indicates the name of particular things, ideas or living beings is called a Sanjna.

Secondly, the Sarvnaam has the similar use in both the languages and the word which is used to avoid repetition of the same word or the Sanjna, is called a Savnaam (Pronoun).

Thirdly, in both the languages, the words which are used to qualify (to relate quality, number, quantity etc.) a Sanjna or a Sarvnaam is called a Visheshan (Adjective).

In the fourth place, a Kriya (verb) is also used in both the languages in similar sense. In both of them, a Kriya is one which signifies the doing or happening of certain work or business.

Fifth and finally, an Avyaya is also known by the same name in both the languages. It is the indeclinable word in both of them, the form of which remains unchanged inspite of changes in gender, number, and person in the sentence. In both the languages Avyayas have four classes:

a) Kriyavisheshanparak Avyaya (same in Assamese)
b) Samuchchaybodhak Avyaya ('Jojak Avyaya' in Assamese)
c) Sambandhbodhak Avyaya ('Anusangik Avyaya' in Assamese)
d) Vismayadibodhak Avyaya ('Bhavabodhak Avyaya' in Assamese)

Out of the five parts of speech, we shall here limit our discussion only to the Avyayas.

1.4. Significance of the Avyayas:

In both Hindi and Assamese, the use of an avyaya, like those other parts of speech a Sanjna, Sarvnaam, Vishesham and Kriya, is regarded as important one. In case of Avyaya, it is said that it enhances the beauty of a sentence. Generally it is found that more importance is laid on other Parts of Speech than an Avyaya. But it will be just to say that an Avyaya does not play less important role in the sentence structure. It makes the sentence sweet and also gives beauty and brevity to a sentence. If a sentence is constructed without an Avyaya it may not be able to give a proper meaning. For example, the following sentences in Hindi - वह आता, मैं जाता cannot give a complete sense unless some qualifying Avyayas are used. It gives full meaning when one says: अगर वह आता, तो मैं जाता। It happens only when the Avyayas अगर and तो are used.

Similarly - वह चालाक है, जानी है। (after use of Avyayas) - वह केवल चालक ही नहीं, जानी भी है।

In Assamese, same is the case. For example:

(a) তেএৰা ওঁখ, তেএৰা ধুনীখা।
- তেএৰা কেউল ওঁখই নহী, ধুনীখাও।

(b) রাম যাব, রহিম যাব, মই যাম।
- রাম, রহিম আহ মই যাম।

In this manner, an Avyaya is such a word that brings richness to the sentence structure. Not only that, an Avyaya has the capacity to influence the whole meaning of a sentence. For example:
In the above examples the words par, firbhi, kintu, tathapi etc. are the *Avyayas* which have that capacity to influence the complete meaning of the sentence.

In addition to it, an *Avyaya* works in four different ways in the sentence structure. One of these four ways is to qualify the *Kriya* (Verb) which enhance the beauty of the sentence and which is called the *Kriyavisheshan Avyaya*.

For example:

**Hindi**

(a) वह यहाँ के वृक्ष सहर बाल
पृथ्वी थे सब यहाँ के हाल।**11**

(b) इंग्रान अनल है और उघर जल,
हाय! किंगर में जाँऊ।**12**

(c) धीरे-धीरे उतर श्वितिज से,
आ वस्तु रजनी।**13**

**Assamese**

(a) এতিম ঝুরিল বেলি, হংঁলেই এন্ধার ঘোপ,
লাঙ্গ লাঙ্গ ভাগিলেঝি, গোরাকীরো দলেওপ।**14**

(b) মাইকা মানুহে গোবরবের য়েতে-তাতে পেলাই নষ্ট করে।**15**

(c) সিফালে চৌবা,

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11. Gupt, Maithisharan - *Saket*, P-114
12. Ibid, P-208.
Secondly, a Samuhchaybodhak Avyaya joins two words or clauses and given richness to the sentence. For example:

Hindi:
(a) आज उसके बहुत गर्म और आनन्द हुआ।
(b) उसके इतने शक्ति नहीं क्योंकि उसके हेतु है।
(c) यदि तेरी पुकार सुनकर कोई न आये तो तू अंकेला ही चल पड़।

Assamese:
(a) ।
(b) ।
(c) ।

Thirdly, the Sambandhbodhak Avyayas which come after the noun or the pronoun are used to show the relationship of these words with other part of the sentence. For example:-

Hindi:
(a) विवेक ने बासना के आगे सिर झुका लिया।
(b) उस परदे के नीचे एक गति है।
(c) कहने की बात पर बिना कहें रहा नहीं जाता।

Assamese:
(a) “कार परशाल फुलिल बांधो,”

17. Premchand - Gaban, P-93.
19. Dwivedy, Hazari Prasad - Ashoke ke phool, Rabindra Nath ke Rashtriya Gan, P-114
21 Malik, Chaiyad Abdul - Dhanya Nara Tanu Bhal, P-82
23. Premchand - Sewasadan, P- 137
24. Ajneya - Sekhar Ek Jeevanee, P - 179
25. Premchand - Nirmala, P - 110
Fourthly, there are some avyayas in which they are capacities to express the strong emotions of the mind like Vismay (astonishment), dukh (distress), harsh (pleasure), ghrina (hatred), pirha (suffering) etc. They also make the sentences more attractive. For example:

**Hindi:**
(a) वाहः कितना सुन्दर चित्र है!27
(b) हायः उस अंतिम समय का दृश्य आँखों से नहीं जाता!28
(c) ओह, असह्य! युक्त तुम बन्दी हो!29

**Assamese:**
(a) আহা কি অপূর্ব দৃশ্য! 30
(b) ছেঃ কি কাণ্ডটো হল আজি!31
(c) বজারত ভোল গলো লীলা মালা চাই চাই,
    চাকি তেল নেবেহালু হায়! হায়!32

Now, we can easily come to the conclusion that both in Hindi and Assamese, the avyayas play a vital role in sentence construction.

1.5. Methodology adopted in the study:

From the point of historical development, both Hindi and Assamese languages can be placed under the Aryan family. From this point of view, it is

26. Neog, Moheshwar - Sanchayan (Choudhury Raghunath, Golap), P - 236
27. Mishra, Laxminarayan - Sindur ki Holi, P-45.
28. Premchand - Nirmala; P-38.
32. Neog, Maheshwar - Sanchayan, P-227.
natural on the part of both the languages that there are similarities in them to a certain extent, but at the same time several differences and variations are also found. The present study is a synchronic and descriptive one mainly guided by a comparative viewpoint. The chief aim of this study is related to both the theoretical and practical aspects of the *avyayas* in Hindi and Assamese. Therefore, importance has been laid on the explanatory method although the study has been made on the comparative basis. An attempt has been made to analyse the subject matter pointing out the similarities and dis-similarities as required in a comparative study. Along with it, study has been made about the definition, their classification, origin and the various practical usages of the *avyayas* in both the languages with proper examples. In this manner, the study includes a comparative analysis of the standard form of both the languages, where examples have been furnished from published works of notable writers. An attempt has also been made to make the subject matter more attractive and practical one.

1.6. **Works already done in proposed field:**

Hindi has been declared as the official language of the Indian Union. Not only in India alone, it has been made an important subject of study in many foreign countries. Therefore, it is rather the demand of the time to make analytical studies of Hindi in comparison to other languages of the world. The present study may be regarded as a humble attempt towards this direction. The study of relationship between Hindi and Assamese will not only be helpful for students and scholars of Hindi region; but it will be quite helpful for the scholars of Assamese region also. Although there had been enough studies relating to Hindi and Assamese from grammatical point of view and at the same time, there had been studies relating to the relationship between Hindi
and other Indian languages, yet no such comparative study has been made on the avyayas. One remarkable work has been completed by Dr. Achyut Sarma, Reader and Head of the Hindi Department, Gauhati University, on a comparative study of Hindi and Assamese Karakas. Till present times, the following works have already been done :-

a) Hindi - Asamiya Vyakaranik Kotiyan - Dr. Ramlal Verma.
b) Hindi Evang Asamiya Ki Vakya Sangrachna Ka Tulanatmak Adhyayan - Dr. Krishna Kumar Prasad; and
c) Hindi Ebang Asamiya Ki Kriyaon Ke Vyatireki Adhyayan - Dr. Bhamati Devi.

In addition to these, two other works are in progress on the comparative study of the Sarvnaamas (Pronouns) and Visheshanas (Adjectives) in Hindi and Assamese. But no work on a comparative study of the avyayas in Hindi and Assamese has yet been initiated. So, this is the first attempt on such a comparative study. Our sincere hope is that the present study will be able to bring out all the salient features of the usages of avyayas in Hindi and Assamese.