



TRADITION OF LINGUISTICS STUDIES IN INDIA

Dr. Bandar Sadanandam

Faculty, Department of English, P.G. Centre, Kollapur Palamuru University, Mahabubnagar, Telangana, India

Until the past century, it was believed that Greeks were the only leaders in the direction of philosophy and politics as well as in the direction of politics, but since the study of analytical and structural linguistics began to take place in Europe and European scholars from Sanskrit and its ancient linguistic texts Since its introduction, it has been unquestionably believed that the work of language analysis and interpretation was done in ancient India. It had been done nowhere else in the world. Now it has been fully acknowledged that in order to understand the fundamental elements and the structure of a language, analytical method and process which requires the complete conclusion of it was done in India several hundred years ago.

Before the language related signs of Greek philosophers, we start to see the seeds of the trend of language thinking in the Rigvedic period, in which two whole sutras are found on the glory of language.¹ In this three stages of language development the latent language, the primitive express-language and the actual language has been instructed and formulated .² These Indian sages have only for the first time in the history of linguistics, four portions of the word he had spoken with complete determination.³ He had said with complete determination that all words, including proper nouns, are derived from the verbal roots.⁴ This Linguistics contribution of Indian mystics can be divided into three parts- (1) Pre Yask period, (2) Panini period, (3) Successive period.

In pre Yask period we get the tradition of language related concern only from the Rig Vaidic period. There are many mantras in connection with the origin and form of language. There is also found a discussion of the origin of the language along with the origin of the world. It is said about the origin of the voice: "Speech has been created for the society, by the God".⁵

Regarding the pure use of language, the legendary Angiras Rishi has said that, "the wise people filter out Sattu by filtrate, Similarly, they use language by filtering the speech in the mind before producing it. People using such a speech are gentle (friendly) and this type of speech is welfare."⁶ There are other similar types of signals which have been pointed towards the properties of speech like accentuation etc.⁷ Not only this, by some chants, there is also an indication that in the behavioral language of that period, the language used by the sage monk for the composition of chants is considered standard,⁸ and it was used in Vedic hymns.⁹ While commenting on one chants of Rigveda (3.34.10.), Venkata Madhav's statement is that "Indra made grammar of a non-standard



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language".¹⁰ This affirmation also comes from the references found in the later Vedic literature. It is said in the Krishna-Yajurveda Code that the deities prayed to Indra to split this sentence into parts.¹¹ This is a clear indication of the fact that the form of language components had become clear in the presence of the wise men of that period. They had a tendency to analyze and micro study them. Significant signs of the trend of grammar and the tendency to reach the original fundamental for the derivation of the terms are also found in Vedic literature. For example, by observing experiments like 'Puradarata', 'Puradardih', 'Purandar', 'Puradarma' for 'Indra', it becomes clear that they were fully aware of the concept of nature-suffix found in the word composition. Similarly, due to different suffixes or factors, there are many indications for the difference in the meaning of the words from the same origin, as in the code of Rig Veda, the 'horizon' in the tribunal is inexplicable (part 887) and the work. The 'horizon' in which the object is mentioned is called the governor (T. 37.4). This form of derivative elements becomes progressively evident in Vedic codes.

Word stock of Vedas' language, use of words in various forms and meanings, Interpretation due to the specifics of accentuation and the wonders of morphological composition, miracles of interpretation and formation clearly shows that language related perspectives in their user's sages had gained enough development. It was the earliest experimental form of language analysis in order to prevent the combination of Vedas and to keep the original pronunciation safe, the effort has been made to separate the words because its base was the etymology and consummation. A clear and scientific development of this trend of analysis of the elements of the language is found in 'teachings' and 'Praatishakhyas'. This book is the oldest textbook in phonetic literature. Indian acharya has compiled education in major Vedanga. In fact, four of the six vedanga-education, kalpa, grammar, nirukta, chhand, jyotish are related to the language directly. The place of education is the first of these and it has been associated with the accent of Vedic language.¹² The first mention of the word 'education' in the sense of phonetics is found in 'Aeitrav Brahman' and the first lecture of 'education' in the sense of phonetics is found in 'Taittiriya Upanishad'.¹³ Dr. Siddheshwar Verma's statement is that 'Then the word 'education' meant the general phonetics and applied phonetics was intended from the word 'praatishakhya'.¹⁴

Pratishakhya are included under education and grammar but even with their relation with grammar, the main theme of their predominance is that which is of the education, i.e. phonics. We can see that there was a substantial development of phonetics till the time of the Panini and many sects had been formed in this area, which differed from theoretical and experimental perspectives on many subjects. According to Dr. Verma, "the high boundaries of the phonological Indian phonetic plutonium can go up to 700-800 BC, which is the composition of the Aetrey Brahmin, and in which an advanced and developed state of phonetics studies reveals.



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But the high range of Pratishakhya cannot possibly be placed before the Yask (500 BC); because it is mentioned in the first verse that is considered in the rituals. At the same time, on the basis of a quote from Taittiriya Praatishakhya, available in Patanjali's Mahabhashya, he has also acknowledged that the composition of the specialties will be 500-150 BC.¹⁵

There was a tremendous effort to maintain the pure form of Vedic literature from the education and philosophers, but there was no effort to maintain its image, perhaps it was not needed in the Vedic era, but as time went on, according to the rules prescribed in the education, the reading of the Vedas continued in the form of pre-ordination, but the ambiguity began to arise in the context of its original meaning understanding became tougher. In order to help them understand their meaning, the words 'Nighantu' began to be composed. 'Nighantu' is considered to be the oldest in the available literature of the world. The first teacher of the science and economics made the famous 'Nirukta' composed by these 'eminent' figures. Prior to the Yask there were at least 12 Niruktkaars Yask had mentioned him themselves. Acharya Yask was the last master of this word-interpretation-tradition, and his work is the excellent work of this science, it is considered as the spine of Indian Linguistics. Due to knowledge of the interpretation of words, it is also considered a complementary text of grammar. Acharya Yask is the first person to present a comprehensive language-related approach in his work. For the gradual development, its origin and formation of language, this text has been considered for the first time from a scientific perspective. He had established the principle that the word derives from verbal form. He has considered the main base for the Nirukt of words, Varnagam, Varnaviparyay, Varnvikaar, Varnlope.¹⁶ At the beginning of his texts, he has established some important elements of interpretation and they have done complete analysis on their basis.

It was difficult to understand the basic meaning of the Vedas and to remove it was the first objective of Yasakaracharya. It is confirmed by itself that they have resolved many defects in the Vedic language by a saint named Kauts. According to the critique of the Kautas, the Vedic Sages were not the language scholars, so they have used many simple words in the same way in the praise of many deities. Yasakaacharya refuted the faulty Rishi and said that all types of temporal and Vedic words are etymological and equitable. With the first 'Pratham Pratmo Babhoow', he read the first lesson of linguistics and said that new words are created by eroded-pitt or phonetic changes, but its basic form can be traced from linguistics analysis.

After Yaskaracharya, the great Vaiyakaran 'Shaaktaayan' opened the myths and the meaning of the words of Sanskrit language by saying 'Sarvani Namaani Akhyaat Jani' by its famous thesis. Actually, the task of language-interpretation was limited to Vedic Sanskrit till the time of Yask, but afterwards many languages became thought-provoking, considering contemporary language in addition to Vedic language. It is estimated that there



must have been sufficient language-discussion in the era of Yask to Panini. Panini has used many technical terms in his work, the basis of this estimate is that no definition has been given to it. It means that these terms were already prevalent in those variants. In addition, on the basis of the names of predecessors referred to in the Panini-Sutras, it can be said that at least these eight grammatical communities were prevalent in them-Aindra, Chandra Saswat, Shaaktayan, Aapishali, Kaapish, Kaumaar and Kashkritsn.

The transformation of Acharya Panini in the horizon of Indian linguistics is similar to that of a Dhruvatar. He can be called the first teacher of descriptive linguistics not only in India, but also in the tradition of world's linguistic studies. Modern analysis was thoroughly familiar with the analysis methods of linguistics, it became clear on studying the rules that were made by them. The formative structural and descriptive analysis of Sanskrit language presented by Panini is still astonishing by the phonologists. Though he has considered the Vedic forms prevailing in his time, but he built the main language of his interpretation. The Sanskrit language used in the contemporary civilized society. Many reputed linguists of Europe have praised the contribution of Panini. Famous linguist L. Bloomfield states that the book 'Panini' is a 'best memorial of human talent'. Similarly, the famous linguist late Mr. Benjamin Lee Whorf statement "although linguistics is a very ancient science, its modern experimental form, which insists on the analysis of unwritten language, is the most modern. In the same form as today, Panini had laid the foundation stone of this science several centuries before Christ. Panini had acquired that knowledge in that era, which is available to us today. To formulate a description of Sanskrit language or to compile Sanskrit, the Panini formulas are same like the formulas of algebra. The Greeks had literally demolished this science (linguistics) from their creations, it is known that how many Greek people were as low as a scientific thinker. The effect of their peaceful ideology continued for two thousand years. From the beginning of the 19th century onwards, ever since the west has achieved the Panini, it is the beginning of modern scientific linguistics.¹⁷

Our famous Vaiyakaran Jayaaditya, while praising Acharya's in the work of language discussion, said that the vision of the commentator (Panini) is very subtle, they cannot ignore the ordinary voice. After Panini, there were many other linguists who carried forward the work of Panini. Though Acharya had done the analysis of the basic structure of Sanskrit language, but these successive Acharya turned towards the changes in language between the time of Panini and his time, which can be called especially important in terms of the history of language development.

In this tradition, after the Panini, the second important name comes of Vartikkaar Katyayan. Their time is estimated to be around 350 B.C. Though Patanjali has mentioned Bharadwaj, Sunaam, Koshta, etc. vaartikkaar in his Mahabhashya. Nobody's work is available none other than Acharya Kaatyayan. Cathyyat is referred to as



'Lecturer Sutra' of his Vaartik. Describing the significance of the work of Katyayana, Padmananjari states that 'the subject which has been forgotten or unseen by the sutrkaar has been given by the vaartikkar in a clear way, and by him also the unseen subject.'¹⁸ That is to say that the thing has been said or left or has remained unnoticed, it is only a matter of discussion.¹⁹ It is said that Vartikaar has shown fault in the Ashtaadhyayi's 1500 sutras and has prescribed pure rules. Scholars believe that the vartikkaar ordained those forms of language through their traditional sources, between these two hundred years, had become part of Sanskrit language due to the combination of many phonetic changes and languages.

After this, the important text that comes out of language-related interpretation is Patanjali's 'Mahabhashya'. Although earlier, 'Vyaadi' had written his important book, 'collection', but he is no longer available. The time of Patanjali is considered as 150 A.D. In 'Mahabhashya', a more serious consideration has been made on the philosophical side of the language by ignoring the structural and moral aspects of the language. In this, the precision of the sources of Panini has been supported while refuting the defects specified by the contractor. He has presented a serious discussion on the fundamental questions of grammar philosophy, the nature of sound and, the components of the sentence, the position of different components etc. These subsequent teachers certainly made the work of language-interpretation done by Panini more authentic and scientific.

But after Patanjali there was some stability in the field of language study. After that, whatever work took place, there is a lack of original thinking. In most of the works, the verdict was confirmed and interpreted. Bhartrihari's name must be mentioned in the teachers who pursue the tradition of fundamental thinking. Apart from this, other notable teachers are Kaashikakaar, Vaaman and Jayaaditya, the novelist Gyanendra Buddhi, Manjarikar Hardutt and Siddhant Kaumudikar Bhattoji Dixit. Although all these have tried to explain the sutras of Panini, they still have many discussions on linguistics, many aspects of language philosophy, fundamental and scientific thought, contextual connotation, etc., which are found that emphasizes the importance of Indian Acharyas on the history of language related thinking. In this way we see that since ancient times in India, there has been an indeterminate tradition of language thought and language exploration and this tradition continued in medieval times and is still going on. Modern language is the development of ancient tradition, it is a completely original development.

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