

Block

2

LINGUISTICS : SOCIAL AND PSYCHOLOGICAL ASPECTS

UNIT 5**Language and Linguistics****79**

UNIT 6**Schools and Tradition of Linguistics****96**

UNIT 7**The Social Context of Language****123**

UNIT 8**Translation and Psycholinguistics****144**

BLOCK 2 LINGUISTICS: SOCIAL AND PSYCHOLOGICAL ASPECTS

Introduction

In the first block of the third course, *Translation and Linguistics*, in the Master's program in Translation Studies, learners explored the concept of language, its usage in various contexts, and the interrelationship between language and communication. Discussions also addressed the role of society and culture as foundations for language change and the resulting linguistic diversity.

The second block, titled *Linguistics: Social and Psychological Aspects*, examines linguistics as a scientific discipline. This block discusses the concept of linguistics, its scope, various methodologies, and the diversity of linguistic communities and forms. As linguistics constitutes its distinctive community, it brings specific features to language planning and development, which, in turn, lead to observable changes.

The social and psychological contexts of language are essential because they define the specific characteristics of language in various societal and mental conditions. The latter part of this section provides an in-depth exploration of these topics. The scientific study of language and its methodologies is closely linked to translation, as these factors play a crucial role in meaning-making and timely communication.

This block comprises four units:

Unit 5: Language and Linguistics

This unit introduces the concept of linguistics, its scope, and its various dimensions. It also sheds light on the methodologies of linguistic studies to help learners develop a comprehensive understanding of linguistic concepts during their academic journey.

Unit 6: Schools and Tradition of Linguistics

This unit explores the ancient and modern traditions of Indian and Western linguistics, along with the ideas of renowned language theorists. Learners will gain insights into the various branches of linguistics, including descriptive and sociolinguistics.

Unit 7: The Social Context of Language

This unit delves into the interrelationship between language and society, discussing linguistic diversity within speech communities, distinctions between language and dialect, and the processes of language planning. Additionally, it examines language development and change within a social framework, allowing learners to contextualize these phenomena.

Unit 8: Translation and Psycholinguistics

The final unit of this block, *Translation and Psycholinguistics*, focuses on the various levels of meaning comprehension, which hold particular significance in translation activities. It provides an overview of psychological theories of language and places special emphasis on the cognitive aspects of language.

Through this unit, learners will engage in an in-depth discussion of psycholinguistic elements in translation, including how individuals interpret meaning differently in varying mental states. This understanding is crucial for analyzing the psychological factors influencing translation processes and outcomes.

By engaging with the materials in this block, learners will be equipped to integrate linguistic and psychological insights into their translation practices, enhancing their ability to understand and convey meaning effectively across diverse contexts.

UNIT 5 LANGUAGE AND LINGUISTICS

Unit Structure

- 5.0 Objectives
- 5.1 Introduction
- 5.2 Concept and Nature of Language
 - 5.2.1 What are Sound Symbols?
 - 5.2.2 Randomness of Sound Symbols
 - 5.2.3 Arrangement of Symbols
 - 5.2.4 Society or Social Classes
- 5.3 What is Linguistics?
- 5.4 Scope of Linguistics
- 5.5 Different Components of Linguistics
 - 5.5.1 Acoustics
 - 5.5.2 Morphology
 - 5.5.3 Syntax
 - 5.5.4 Semantics
- 5.6 Methods of Language Study
 - 5.6.1 Descriptive Method
 - 5.6.2 Structural Method
 - 5.6.3 Historical Method
 - 5.6.4 Comparative Method
 - 5.6.5 Contrastive Method
 - 5.6.6 Applied Methodology
- 5.7 Saussure's theory
- 5.8 Summary
- 5.9 Exercises
- 5.10 Glossary
- 5.11 Some Useful Books

5.0 OBJECTIVES

After reading this unit you should be able to:

- Understand the meaning and purpose of language;
- Apply the information about meaning, nature, and scope of linguistics into translation;

- Compare different areas of linguistics and various methods of study of linguistics; and
- Explain with clarity Saussure's theory of linguistics.

5.1 INTRODUCTION

Language is a divine gift given to mankind. Without this, the development of human civilization would not be possible. Language is present everywhere in our thoughts, dreams, prayer and meditation, rituals and customs, relationships and communication. Despite being a means of communication and a storehouse of knowledge, it is also a means of contemplation and a source of happiness. Language spreads extra energy and creates enthusiasm in others. It transfers knowledge from one person to another or from one generation to another. Language connects and breaks human relations as well. The use of language makes life happy as well as sad. Without language, man remains a mere mute creature. With this, we can communicate our words to others and for this reason, we are separated from other living beings. Language is omnipresent, but sometimes it is a serious matter not only for linguists but also for philosophers, logicians, scientists, psychologists, literary critics, etc. Linguistics studies language, so it is necessary to know what is language. Language is a very complex human thing, and many attempts have been made to define it. We have studied this in detail in various units of Block 1.

Linguistics is the scientific study of human language. Linguistics studies language as a universal and recognizable part of human behavior. It gives information about linguistic facts while describing and interpreting the language. In other words, language provides answers to the questions 'what' and 'how'. In this way linguistic analysis and description are based on 'language theory', but language theories are also made based on analysis of many languages.

5.2 CONCEPT AND NATURE OF LANGUAGE

The definition of any object is based on its nature and its purpose. While considering the definition of language, it is necessary to keep in mind that language is not only complex in its structure and nature but also multifaceted in its purpose. If it is the basis of our thinking process, then it is also the means of our communication process. This leads to our mental business as well as social business. Similarly, at the level of structure, where language assumes a synthetic form of its various units, it also establishes a relation with the social situations in which it is used. For this reason, various scholars have tried to see and define it in different ways. While clarifying the concept of language and its form, many scholars have given their definitions, but they could not be proven universal and adequate from the point of view of functions. Some of these are as follows-

Henry Sweet has called the language "the expression of thought by phonetic words".

According to Baburam Saxena, "The collective form of sound signs by which human beings exchange thoughts with each other is called the language".

Debendranath Sharma says, "With the help of spoken sound signs, full of emotion or thought or with the help of which humans mutually exchange or cooperate, that system of random/arbitrary, stereotyped sound signs is called the language". These definitions have linked language with sound and considered language as an important medium. From the point of view of convenience, the definition of Bloch and Trager, "Language is a system of random sound-symbols through which society interacts with each other" has been considered more valid, although this definition is also not automatic. Four things are known from the definition of Bloch and Trager.

One- What is a phoneme?

Two- What is meant by the randomness of these symbols and

Three- What is meant by the arrangement of these symbols?

Four- What is the meaning of society? The concept and nature of language can be understood by discussing these four things.

5.2.1 What are Sound Symbols?

Language is symbolic and its function is to communicate. The symbols it carries are generalized in the form of concepts and the form of communication makes sense of feelings and thoughts. The meaning of a symbol is related to the object or concept it signifies. The meaning of the signified object is associated with physical objects that are non-linguistic and of the real world. It is a kind of reality, that becomes a mental image in the human mind, and that mental image is the signifier. Connotation is a concept that is associated with psychological, intellectual, social, cultural, ethnic, and traditional environments.

By symbol, it is meant that it is a meaningful and independent group of sounds and the concept of a word or sentence taken as a symbol is the generalized mental reality of all those objects or expressions which include the specified objects or expressions within itself. This is called a 'linguistic symbol'. The interrelationship of these three units can be understood from the following example: the real object in front of us is the 'tree', the concept of whose form has been fixed in the human mind and has become a linguistic symbol by the combination of the letters 't + r + e + e'. There are many types of 'trees' - small trees, big trees, neem trees, mango trees, etc. But the concept that arises in the form of the word 'tree' is one and that too is generalized. Therefore, the uniqueness of the object disappears in it. If the concept of a particular tree has to be brought, then an adjective has to be attached to it; For

example, look at that small tree, it is a neem tree. Bear in mind that these linguistic symbols are phonetic in origin, but later become transcribed.

5.2.2 Randomness of Sound Symbols

The relation of the object and the symbol is considered to be mentally actual because it exists with the concept in the mind of the speaker and the listener, but the conceptual relation that exists between the symbol and the signified object is not natural, but arbitrary. That's why different words are used in different languages. For example, the word '*ghodā*' in Hindi is called '*aśva*' in Sanskrit, 'horse' in English, '*mā*' in Chinese, '*konya*' in Russian, and '*cheval*' in French. In this way, the relation of reality or object, concept, and symbol essentially appears in many forms such as spatial, temporal, socio-cultural, psychological, and historical. Due to this, the meaning also changes in their respective environment. Sometimes the reality is not even a tangible thing and the sign also takes the form of a symbol; Like heaven-hell, nectar-*amrita*, *ātmā*-soul, these symbols are relative to traditional rituals or society-referenced and they are expressed in the form of Word or revelation. They have their own signification i.e., mental concept.

Based upon the relations between signified object, signification, and sign, it can be said that linguistic symbol is a coordinated unit of text and expression. It is mandatory to have both these aspects i.e., if there is text and not expression and if there is expression but not text then it cannot be called a sign. Therefore, there is an inextricable relation between text and expression. Because of this relation, the symbol is perfect in itself but can be imperfect for a particular person or a particular society. At the level of text, meaning has several dimensions – perceptual, structural, social, and institutional. At least one or two meanings are found in the same symbol.

In this way, somewhere one or more statements and meanings are seen in a single expression and elsewhere the same meaning is found in two-three expressions. In this way, there is flexibility in the unbreakable relationship between text and expression. For this reason, ambiguous words and synonymous words or sentences are found in every language.

5.2.3 Arrangement of Symbols

It should also be kept in mind that any language is not just a string or group of symbols/signs, but it is arranged. For example, in the sentence 'Ram eats apple', ('Ram' comes first as the subject), (then as the verb 'eats') and (then 'apple' as an object). Every language has its system. The system of English is 'subject-verb-object' thus the internal system of symbols is the language. The system of these linguistic symbols is structural in nature which results in the form of language.

5.2.4 Society or Social Classes

Language serves many of our purposes. The role of society as the cause of the use of symbols/signs is important. Society refers to that language-

speaking community, which does business in one of its languages and has its own social status, cultural customs, and traditions. We are parts of the society, so we take the help of language to convey our words to each other. We not only think and comprehend with the help of language but also communicate our thoughts to each other. Various contexts like social, cultural, traditional, geographical, psychological, historical, purposeful, etc. of the society are attached to it. Along with the information about our social and family relationships, information about speaker-listener interpersonal relationships is also available. Thus, the main function of language is communication, which expresses social identity, cultural customs, and traditions in its structural arrangement.

Therefore, if we define language based on the nature of linguistic signs and their arrangement, then it can be said that language is that structural and contextual arrangement of sound symbols emanating from the human mouth, which are random and arbitrary in nature. And with that, the society interacts with each other. Thus, language is a composite heritage that is used in real social situations, and for this reason, it has been considered an object of contextually arranged sounds.

5.3 WHAT IS LINGUISTICS?

Linguistics studies the internal structure of language. Since science means special knowledge, linguistics refers to the scientific interpretation, analysis, and description of languages. Its field of study is not the study of any particular language, but the study of human language in general. It discusses the universal elements of language and its functions. It analyzes the origin, formation, nature, and development of language and formulates general rules and principles related to language. Thus, linguistics is the science that describes and classifies languages. Linguistics identifies the patterns/structural behavior of various units of language such as sounds, words, phrases, phonemes, clauses, sentences, etc., and interprets and describes them as completely and precisely as possible.

Linguistics is the scientific study of language. Like other sciences, linguistics also has a well-defined subject matter, that is natural language, whether it is prevalent or obsolete. (s)He examines the various aspects and dimensions of his subject matter, presents its facts, analyzes it, and tries to present a fair, objective, and verifiable description. The approach and method of linguistics is scientific. It is based on observation, hypothesis, test, verification, and experiment. When a linguist talks about languages, (s)he first observes and tests them. Builds their rules and principles. Like a true scientist, (s)he continues to present facts about language, refines his/her methods, and builds better theories and rules. With this (s)he also tries to discover the language-universal.

Linguistics comes under social sciences, but it is also related to other physical sciences like physics, computer, physiology, zoology, mathematics, etc. It

links physics through phonetics and touches physiology for the structure of the human larynx. Uses computer technology to study the structure of language, and takes the help of zoology through the comparative study of the communication systems of animals. In this way, linguistics studies and interprets according to the basic basis of scientific criteria which are comprehensiveness, empiricist nature, and coherence. It is an experimental science and it is also a social science among experimental sciences because its subject matter is related to human beings which is quite different from physical sciences.

For the study of different aspects and dimensions of language, there is grammar or lexicography, which interprets the language instructively. But Linguistics studies the language descriptively and its basic subject is the oral form of the language. Initially, the word linguistics was synonymous with the English 'philology'. Later, in place of 'Philology', 'Linguistics' started being used. Both 'Philology' and 'Linguistics' mean 'Science of Language', but the difference between the two began to be theorized. 'Philology' comes from the Greek language with more emphasis on the study of ancient languages and their development, while the word 'linguistics' comes from the Latin word '*lingua*' which deals with and emphasis is placed on the study of the structure of living languages.

5.4 SCOPE OF LINGUISTICS

We have discussed the definition and nature of linguistics. Now the question arises that subject areas are relevant for linguistics? In a broad sense, language is the expression of human thoughts and all thoughts are expressed through language. Hence the entire knowledge of the world comes within the domain of linguistics.

Being a science, linguistics is a systematic discipline. So, the question arises that what kind of investigation should the linguist do? What is the subject matter of linguistics? The linguist has to study and describe the language because language is a very complex thing. Therefore, he has to contemplate and meditate on different aspects of its subject matter at the same time, although these different aspects are interrelated. Its subject matter is language or the facts of language which are spoken and written. A complete understanding of the various aspects, dimensions, and aspects of language and their relationship to the world outside language constitutes the true subject matter of linguistics.

For a linguist, language is his 'end' as well as 'means'. As also an end-object, language is its material of analysis and as a means-object, it is the instrument of its analysis. Linguists study language with the help of language. Its basic objective is to render the principles related to language and based on those principles, to develop an analysis method and system. Linguists want to know what is language. While studying the internal nature of language, he also sees that all the languages (composite) found in the world and all the forms found in the form of human language have the same set of rules working behind

them. In the study of these rules, he also illuminates the 'universal' nature of languages. Apart from this, in its study area, it also covers all those ancient languages, that were prevalent or alive in the past, and also takes into account those languages which are likely to be in the future. Thus, the subject area of linguistics is quite wide.

Linguistics covers a wide range of subjects and it is not easy to define its boundaries. At the center of linguistics is phonetics, which is the study area of human-pronounced sounds. Phonetics studies the actual sounds which are a kind of raw material of the sounds uttered by the human mouth and they are helpful in the formation of language. Linguistics studies the position of the vocal organs i.e. tongue, teeth, vocal cords, etc. at the time of production of sounds. It also studies conduction and hearing of sounds and classifies sounds. Transcription and analysis of sound waves is done. Along with this, it studies the morphological process and syntax of language, which are considered as the parts of grammar. Apart from this, in the semantic study of language, linguistics also discusses the relationship between sound and meaning. Thus, the focus of language study is phonology, grammar, and meaning.

There are many branches of linguistics around the focal point of linguistics, which are currently developing; Such as sociolinguistics, psycholinguistics, human linguistics, computational linguistics, stylistics, language teaching, and translation science. To understand the nature of language and its purpose, the relationship between language and society is studied, then it is called sociolinguistics. Sociology plays a role in this. When cognitive understanding and instincts of the human mind are studied through linguistics, it is called psycholinguistics. Psychology plays a role in this. Computational linguistics is the processing of linguistic rules by computers. It applies linguistic theories and methods to solve linguistic problems arising from the use of computer systems in the context of human-machine interaction. Stylistics is the linguistic study of the creative process and artistic use of literature. Language teaching involves the application of linguistics to analyze linguistics and understand the learning process. Linguistics helps in understanding the different units of both languages (source and target) in translation.

5.5 DIFFERENT COMPONENTS OF LINGUISTICS

By the components of linguistics, we mean the levels of language structure. There is considerable disagreement among linguists about the number and terminology of linguistic organs or levels. Robert Hall has proposed three components of language - the process of phonetics (phonetics and phonemics), morphology, and syntax. R. H. Robbins divided linguistics into phonology, grammar, and semantics. American scholar Hockett has divided language into five levels or parts, which he calls 'subsystems'. They are:

- (a) Grammatical system - stock of morphemes and their arrangement;
- (b) The system of Phonetics— the stock of phonemes, and their functioning;

- (c) Morpho-phonemic system - a code under which grammatical and phonological parts are bound together;
- (d) Semantic arrangement - how different forms, words, etc. are related in this, under which arrangement they can be kept according to the situations;
- (e) Phonemic system - how the sequence of phonemes is converted into sound waves by the pronunciation of the speaker and the listener decodes them.

He has called the above-mentioned first three as 'central sub-system' and the last two as 'peripheral sub-system'.

Language is a complex process, so linguists have made this classification for the convenience of their study. There is no fundamental difference regarding the structure of the language. All these parts are interrelated or intertwined with each other. Therefore, the classification should not be rigid or opaque. The linguist has to describe human language and no human being uses only one part of the language at a time. There are three aspects of the language process - substance, form, and context. Substance is the raw material of language, which includes auditory (phonological) material and visual (literal) material. Internal structure is the form in which grammar and words come from. Context is the relationship between the form and the situation in which meaning occurs. On all these grounds, four main parts of linguistics have been determined - phonetics, morphology, syntax, and semantics.

5.5.1 Acoustics

Phonetics is studied in two forms- (a) phonetics and (b) phonemics/phonology. Phonetics considers sounds as the smallest semantic-distinguishing unit of the language and studies them theoretically. Acoustics studies the pronunciation of sounds through different elements. Here, no study about the sounds of any particular language is done. Based on pronunciation, conduction, and hearing, three distinctions have been made – Articulatory phonetics, Acoustics phonetics, and Auditory phonetics; Generally, in Articulatory phonetics, the classification of vowel-consonant, accentuation, intonation, etc. is studied by differentiating between vowels and consonants. This study is a physiological study of sounds. Under Acoustic phonetics, the frequency, oscillations of sounds, etc. are discussed. It is also called the physical study of sound, which is related to physics. Under Auditory phonetics, the study of tone stress, friction, etc. is done. There is also a physiological and psychological study of sounds in it. Phonetics is the study of the sounds of a particular language. In this, while discussing the sounds of a particular language (English or Hindi), their classification, arrangement, etc. is studied. The scholars of the structural school of linguistics, considering the phoneme to be the smallest meaningful unit of the language, gave it the name of phoneme science, but nowadays it is also called phonology. You will also get detailed information on this in the phonetics and phonology part in the coming units.

5.5.2 Morphology

Under this, the forms or positions used in the language are studied. Morph is the smallest meaningful unit of language. Each sentence can be divided into many meaningful units. In the terminology of morphology, prefixes and suffixes are called bound morphemes and the root word is called free morpheme. Formation of forms, types of forms, morphological process, and morphological changes of words are studied under morphology.

5.5.3 Syntax

Syntax is the study and analysis of the structure and arrangement of sentences. Syntax analysis is generally concerned with sentences and their components. Syntax is the analysis of sentences that treats the sentence as the greatest unit of grammatical analysis. The sentence is analyzed by dividing it into phonemes and syllables as phonetic units, its morphemes and words as morphological units, and phrases and clauses as syntactic units. In transformation-generative grammar, the sentence is studied by combining all these points of view. In this, the sentence is studied from the point of view of sequence, invariance, arrangement, adjacent components, centrality, metamorphosis, etc.

5.5.4 Semantics

In semantics, considering the meaning as an internal aspect of language, the meaning elements of the language are studied. A discussion of the mutual relations of sound and meaning and the derivation of meaning from the pair of sounds is done. Some American linguists have believed that 'meaning' does not come within the perspective of linguistics, it is a matter of philosophy or psychology. But there has also been a rebuttal to the notion that communicability is the main purpose of language, so it is not appropriate to separate the study of meaning from the study of language. In fact, literary meaning, synonyms, antonyms, and figurative meaning, each come under semantics.

5.6 METHODS OF LANGUAGE STUDY

As mentioned in the previous section, the subject matter of linguistics is language and the method of study is scientific. There are many methods of this scientific study of language, in which descriptive, structural, historical, comparative, contrastive, and applied methods are prominent. They are being discussed separately.

5.6.1 Descriptive Method

In this method, the structural features of any one period of a language are discussed and analyzed. This study is synchronic and it studies the language or dialect spoken in a specified period. Therefore, due to being simultaneous, some scholars also call it a simultaneous method. In this method, it is not seen what would have been the previous form of the language or dialect or

what other languages or dialects are similar to it. In this, special attention is paid to the language itself, and its internal arrangement is discussed. In the descriptive method, the main work starts from the phonemes and morphemes to the sentence structure. This means that phonetic structure, morphological structure, and sentence structure are described by this method. After sufficient collection of language material, its phonemes are determined, then the method of morph-building is considered and structural rules are ascertained. Then these rules of language are described. It does not give any direction as to whether a particular use of language is pure or impure. To collect its data (material), either the help of a questionnaire is taken or the cooperation of one or more indicators of a particular area is taken.

Although the descriptive method was started in Europe, it developed and expanded in America. There are many such languages in America that neither have any literature nor their speakers are educated and civilized. That's why in modern times its credit goes to America. However, it is worth mentioning that Panini presented a vital descriptive study of the language of his times twenty-eight centuries ago. His *Aśṭādhyāyī* is a vivid proof of this. American scholars like Bloomfield have called it "the highest monument of human intelligence". In this descriptive study, experiments have to be tested and verified based on assumptions. It is worth noting that the first and last requirement of descriptive study is its objectivity. The structural method is an evolution of the descriptive method.

5.6.2 Structural Method

In this method, the system of language elements is generalized and discussed. This method is closely related to the descriptive method. In this, different parts of the language are not seen in isolation, but their mutual relations are studied, because these linguistic parts are interrelated by nature. Just as the bones of the human body are interrelated and have their importance and place, similarly linguistic units are also interrelated and have their importance and place. This only is called the structure. Apart from this, the subject of language does not remain only in meaning, nor in form, nor sounds. It remains mixed in all these. Expression and text cannot be separated. The sound forms, grammar, etc. of the language are called expressions and the meaning is the 'text'. In this way, the text or meaning is obtained from the expression itself. There are various elements of expression. Successful expression can be achieved only by arranging them properly and taking care of the nature of the particular language. The interrelationship of expression and text is unbreakable, due to which language is created. This has been discussed earlier as well.

Sound, word, and meaning join together and present a result according to a specific grammar, that is their significance. The structural method analyzes the structure of language based on these reciprocal relationships. There is a lot of similarity between the descriptive method and the structural method, but the descriptive method does not give importance to the meaning, while the structural method studies the language keeping in mind the meaning and purpose.

The roots of structural linguistics had been grown by American scholar Bloomfield, but it was developed by the Geneva school scholar Ferdinand de Saussure and American scholars Harris, Nida, Hockett, etc. In this method, it is seen how the phonemes, morphemes, and syntactic arrangements give a structural form to the language and what factors are helpful in this study.

5.6.3 Historical Method

In this method, one or more languages are studied chronologically. It is also called the dichotomous study of language as opposed to descriptive study. In this, the ancient forms of language are explored and related. The method of studying the forms of any two periods of a language is called the historical method. In this method, it is investigated what was the ancient form of a word in vogue today. What was its meaning? What is the basis of these changes? Based on these changes, the rules of language change are determined. The determination of Grimm's law of phonetic change is the result of this study. Being a chronological scholar of languages, Saussure has considered historical study as useful along with synchronous or simultaneous study. In this type of study, the developmental stages of the related language have special importance, because it is seen how the language got its present form.

5.6.4 Comparative Method

In this method, a comparative study of two or more languages is taken up. By comparing two or more languages, the similarities of sound, words, and grammar are found, and based on them it is decided that two or more languages have developed from one source.

The comparative method has historical significance. This laid the foundation for the independent study of linguistics. Even today the use of comparative linguistics proves its importance. Descriptive and historical studies also come under bitemporal studies like comparative studies, but this study is related to the chronological developmental situation. There is no expectation of an explanation of the cause and effect of development in this method.

Comparative study helps in the classification of languages and the hypothesis of their families. The classification of the languages of the world from the genealogical point of view is only a comparative study. In fact, the comparative study of languages also illuminates the civilization of the world. Indo-European is also a family in the classification of the languages of the world, which suggests that their culture would also be of a similar type. This study opens many ancient facts and presents such grounds, from which many things of society, civilization, and culture appear to be authentic.

5.6.5 Contrastive Method

In modern linguistics, the method of contrast has an important place in the development of methods of analysis. In this method, the similarities and dissimilarities of the structures of two contemporary languages are discussed. The development of this method is believed to be from the beginning of the fourth decade of the twentieth century and this development took place in the

context of language teaching and later its usefulness was also accepted in the field of translation. The basic meaning of contrast is opposition. When a speaker learns another language i.e., a second or foreign language, if there are similarities between the two languages, then he does not face many difficulties or problems in learning the language. But if there is a difference or disparity between them, then difficulties arise. These disparities are detected based on the method of contrast and by analyzing them, there is convenience in teaching the language. Similarly, during the process of translation, the difficulties in translation are removed by analyzing the similarities and dissimilarities of both languages. Thus, the method of contrast is very useful for language teaching and translation. It was earlier called contrastive analysis and then its developed form has been given the name of contrastive linguistics.

The contrasting method is a kind of comparative method, but the difference between these two methods is that the contrastive method is a simultaneous study, while the comparative method is a two-time method. Two contemporary languages are studied in the contrastive method, whereas in the comparative method, the study of any two or more languages is usually done from the historical point of view.

5.6.6 Applied Methodology

In the modern era, this concept has become strong that applied science means applied form and practical use of science can prove to be more useful in rendering any subject. When the principles and rules of a subject are used to get to know the situation-specific or process-specific field of another subject, then that use is termed as application. This concept also applies to linguistics. Thus, the applied method is experimental and practical. This method is consumer-relative. In other words, the applied method works in the direction of what can be done from the language. Therefore, today this method plays an effective role in language teaching, translation, lexicography, and linguistic study of literature i.e.; stylistics and linguistic use of computer. After the development of this method, it has taken a wide form and that is why it is called applied linguistics.

Thus, we see that in linguistics, descriptive, structural, historical, comparative, contrastive and applied study and analysis of language or languages is done and principles are determined on the basis of them. These methods have now become so developed and independent that they have now been termed as descriptive linguistics, structural linguistics, historical linguistics, comparative linguistics, contrastive linguistics and applied linguistics respectively.

After getting to know the above-mentioned methods, now you will learn the use of the principles and systems of linguistics in sociology, psychology, anthropology, mathematics, statistics, philosophy, computer etc. which are being applied to these subjects. All these applications can be called linguistic application of sociology or sociological application of language, linguistic application of psychology or psychological application of language,

linguistics application of anthropology etc. Some scholars also call them sociolinguistics, psycholinguistics, human linguistics, statistical linguistics. These are also a type of linguistic methods, which are now developed and used independently.

5.7 SAUSSURE'S THEORY

Swiss scholar Ferdinand de Saussure (1857-1913) is considered to be the originator of modern linguistics. Not only did he give a modern context to linguistic thinking through his studies and writings, but his ideas greatly influenced many areas of the humanities as well. He laid the basic foundation of structuralism and sign theory, from which most of the concepts of linguistics originated.

Saussure propounded new linguistic concepts during his lifetime in the form of lectures to students in the classroom. After his death, two of his disciples, Charles Bally and Albert Sechehaye, collected and edited his lectures and published them under the name of '*Course in General Linguistics*'. Despite some shortcomings, this book had a huge impact on European and American linguistic thought.

Saussure considered language as another social object and on the other hand individual behavior. He introduced binary terminology to explain the dynamic nature of language and described them in the following pairs:

- (a) Language system (*La Langue*) and Language behavior (*La Parole*)
- (b) Signification (*Significatum*) and Signifiers (*Significant*)
- (c) Substance and Form
- (d) Syntagmatic and Associative
- (e) Synchronic and Diachronic

Saussure introduced the concept of linguistic system to understand the social and institutional aspects of language, which was presented by American scholar Noam Chomsky in the form of linguistic ability and linguistic performance (behavior). According to Saussure, the language system is the result of group conditioning. A linguistic system is a grammatical system that is abstractly embedded in the mind of every user and can be understood as both a social institution and a value system. It is used by members of a language community to communicate with each other. It is not governed by the personal will of the user or by his own spoken or written means of symbols. That is why it is homogeneous in its nature. Language behavior is a tangible and expressed linguistic form which is individual rather than group. Being an expressed form, it is related to a person's activities and business on the one hand and the other hand with his oral and written mediums of expression. That is why linguistic behavior is heterogeneous in its nature.

The language system is concerned with the structural arrangement of linguistic units. Linguistic units like words, sentences, etc. are seen as linguistic symbols. In this context, Saussure has considered linguistics as a larger subject under semiology. Semiology studies the signs in the life of

society. Therefore, the main task of linguistic studies is to analyze signs. Saussure considered the linguistic sign to be the result of a coordinated relationship between the signifier and the signified and considered their nature to be valuable in the context of the linguistic system. According to his interpretation, the pieces used in the game of chess are known as their respective values; As the pawn moves one house and cuts diagonally, the horse can also jump two and a half houses, but they are not known as their shape or material. Those pieces can be in any material like wood, plastic, stone, etc. Similarly, linguistic units are also known by their values i.e., signaling function. Hence these values are functional which give shape to the linguistic system. In languages like Hindi and English, subjects, actions, verbs, etc. have their values, which perform their respective functions within different linguistic systems.

Saussure distinguished between configurational and associative relations and said that structural form is formed based on configurational and associative relations of linguistic symbols. Bringing language symbols into an orderly series is a syntactic relation, because language symbols are not just a collection, but it is also the result of their fixed order. The configurational relation is one in which it is seen which unit comes first and which unit comes after. For example, the sentence '*Jack gave the book to John*' is acceptable because of the syntactic relation, and the sentence '*John Jack gave to the book*' cannot be considered linguistically valid, although both sentences have six units each. The associative relationship refers to the relationships found between linguistic units, which appear in linguistic symbols due to living in a particular context or environment. Similarly, based on associative relation, words like 'climbing', 'fighting' etc. will be remembered in the form of the word 'reading'. In addition, the word 'reading' will also bring to mind those words that are different in form and meaning; like books, and paper. Saussure considers it under associative relation. Danish scholar Hjelmslev has termed Saussure's associative relation as a metaphor.

For the study of language, Saussure has divided it into two parts synchronic or one-time study and bi-temporal or diachronic study. In the contemporary study, the structure of the language located at a certain time, its sound phonemes, words, grammar, rules, etc. are discussed. In bitemporal studies, linguistic changes occurring in different periods are studied. Bi-period studies are also of two types-(a) historical and (b) comparative. Historical study is the developmental study of a single language from one point in time to different points in time, while comparative study does comparative analysis from one point in time to another. Synchronic study is static and descriptive, whereas diachronic study is developmental and historical.

5.8 SUMMARY

Thus, we have learned that language is not only complex in its structure and nature but also multifaceted in its purpose. It is the basis of our thinking process and also the means of our communication process. That is why various scholars have tried to see and define it in different ways. It has been

called an arrangement of random sounds or linguistic symbols, through which society interacts. These linguistic symbols are coordinated units of expression and text, whose function is to communicate.

Linguistics is the scientific study of language, which studies its internal system and discusses its universal elements and its functions. And builds general rules and principles related to it. Linguistics comes under social sciences, but it is also related to other physical sciences like physics, physiology, computer science, statistics, mathematics, zoology, etc. Under the subject area of study of Linguistics, sound, form, word, sentence, meaning, speech, and other structural parts of living languages are included and this has led to the development of branches and methods of study like Sociolinguistics, Psycholinguistics, Historical Linguistics, Comparative Linguistics, Contrastive Linguistics etc.

Swiss scholar Ferdinand de Saussure has a special contribution to the development of modern linguistics. He is considered the father of structural linguistics and semiotics. Describing language as a social object, he described its two forms as '*la langue*' and '*la parole*'. '*La langue*' is the grammatical arrangement that is embodied in the mind of the user in an abstract form and '*La parole*' is the subjective pronunciation that is a concrete and manifest linguistic form. Saussure also gave five study topics from the two-variable method- language system (*la langue*) and language practice (*la parole*), sign and signification, substance and form, syntagmatic and associative relations, and synchronic and diachronic study. Saussure had a great influence on the later linguistic thinking giving it a new direction.

5.9 EXERCISES

1. Mark the following questions as true (✓) or false (×).

1. Linguistics comes under social science.
2. It relates to mathematics for the structure of the human vocal tract.
3. The fundamentals of linguistics are comprehensiveness, coherence, and economy.
4. Linguistics studies written language.
5. The object of linguistics is not language.
6. Phonetics and phonemics are studied in phonology.
7. Morphology does not study the forms or terms used in language.
8. Proposition is the semantic-grammatical structure of language.
9. In the descriptive method, the structural features of any one period of the language are discussed.
10. The structural method has nothing to do with the descriptive method.
11. The historical method studies the language of a period.
12. Contrastive methodology studies the similarities and dissimilarities of the structures of two contemporary languages.

13. The applied method is not consumer-relative.
14. Saussure has considered language as social on the one hand and individual behavior on the other.
15. Linguistic symbol is considered to be the result of a coordinated relationship between the signified and the signified.
16. The study of linguistic changes occurring in different periods is not done in bitemporal study.

2. Fill in the blanks in the following sentences.

1. Language is a of random sound symbols.
2. A symbol is related to the object denoted and the
3. Linguistic symbols are basically
4. A language is not just a string or group of symbols, it has
5. The main function of language is
6. Linguistics studies the of language.
7. Linguistics mainly studies the structure of languages.
8. Linguistics also illuminates the nature of languages.
9. Sound is the smallest unit of language.
10. Phonetics studies the sounds of a
11. Form is the smallest unit of language.
12. In syntax, the structure of the sentence and are studied.
13. It is not proper to separate the study of meaning from the study of
14. In the structural method, the of linguistic units are considered.
15. Based on the method of contrast, the similarities and of two languages are ascertained.
16. What kind of work can be done with the language, in this direction method works.
17. Language system is in its nature.
18. Language behavior does not occur in groups, it is
19. Bringing linguistic symbols in a systematic sequence is a relation.

20. The relation refers to the relation found between linguistic units.
21. The classification of the languages of the world in terms of family is a _____ study.

(Find the answers to fill in the blanks from the text)

3. Answer the following questions.

1. What is meant by phonogram and whether phonograms are random and stereotyped? Explain them with examples.
2. "Language is not only complex in its structure and nature but also multifaceted in its purpose." Explain this statement in your own words.
3. "There is an inextricable relation between text and expression in language, but there is also flexibility in it". Explain its meaning with examples.
4. What is meant by linguistics and why linguistics has been kept in the category of science? Explain in detail.
5. What is the difference between linguistics and grammar and what is the scope of linguistics?
6. The descriptive method deals with the internal arrangement of language. Explain it.
7. In the structural method, different parts of the language are not seen in isolation, but their mutual relations are considered. What is meant by this statement?
8. "The historical method is the study of one or more languages in chronological order. What does this mean?
9. What is the difference between the contrastive method and the comparative method? Explain.

5.10 GLOSSARY

Applied, historical, comparative, binaural, sound-symbol, randomness, morph-phoneme, descriptive, contrastive, allegorical, indicative, syncretic, phoneme, configurational, synchronous.

5.11 SOME USEFUL BOOKS

- Gupta, Motilal and Raghuveer Prasad Bhatnagar, '*Ādhunika Bhāṣāvijñāna ki Bhumikā*', Rajasthan Hindi Granth Academy, Jaipur, Rajasthan.
- Narang, Vaishna, '*Contemporary Linguistics*', Yash Publication, Delhi.

UNIT 6 SCHOOLS AND TRADITION OF LINGUISTICS

Unit Structure

- 6.0 Objectives
- 6.1 Introduction
- 6.2 Indian Linguistic Tradition
 - 6.2.1 Ancient Studies
 - 6.2.2 Modern Studies
- 6.3 Western Linguistic Schools
 - 6.3.1 Ancient Studies
 - 6.3.2 Modern Studies
- 6.4 Major Schools of Modern Linguistics
- 6.5 Descriptive Linguistics
- 6.6 Applied Linguistics
- 6.7 Summary
- 6.8 Exercises
- 6.9 Glossary
- 6.10 Some Useful Books

6.0 OBJECTIVES

After reading this unit you should be able to:

- Describe the development of linguistic schools and the ancient and modern traditions of Indian linguistics;
- Distinguish between descriptive linguistics and applied linguistics;
- Illuminate the importance of these traditions in the context of translation; and
- Critically appreciate the utility of this study in the context of translation.

6.1 INTRODUCTION

In the previous unit, you learned about various aspects of linguistics and language. You got to know about the concept of language as a written text, language as heritage, language as social identity, language boundary, dialect and language, language structure and its units and elements; Relationship between spoken and written forms of language, different approaches to

language study – sign, scientific-communicative functions, features of language, phonemic, morphological, syntactic and semantic levels, their mutual relations, grammatical analysis and relation of linguistics to other disciplines, etc.

The present unit deals with the 'center of studies', 'schools', 'sects', or 'institutions' of modern linguistics or certain trends or interpretations of modern linguistics. The study and analysis of language have been taking place in many countries since ancient times. Indian and European thought are prominent among them. Based on country, time, character, and thinkers, this entire study was given the name of the school. In this unit, you will be given a brief introduction to the Indian and European tradition or schools of linguistic thought.

6.2 INDIAN LINGUISTIC TRADITION

Like many branches of knowledge and science, the study of language has been happening in India since ancient times. India's progress in this field has also been phenomenal. Many linguists like Bloomfield and John B. Carroll have accepted in clear words that modern linguistics has developed in the light of the direct or indirect influence of Panini. Studies done in India can be kept in two categories 'Ancient' and 'Modern'. The period of ancient studies ranges from the Vedic period to about the 17th century CE. Modern study begins in the middle of the 19th century CE.

6.2.1 Ancient Studies

Various linguists are of the view that linguistics was born in India from the Rigveda period itself. Many sutras and mantras in Rigveda are related to language. It is discussed or indicated in almost every Saṁhitā, Brāhmaṇa, Āraṇyaka, and Upanishad. The six Vedangas – Śikṣā, Nirukta, Vyākaraṇa, and Chandas – discuss Śabda-Brahma. The Kalpa Sutras also contain material related to linguistics here and there.

Brāhmaṇa and Āraṇyaka texts

After the composition of Saṁhitās, the Brāhmaṇa texts evolved. In Brāhmaṇa texts, language has been called cow, breath as bull, and its calf as human brain. In the history of linguistics, for the first time, attempts were made to excogitate grammar and root meaning in Brāhmaṇa texts. Although this is not the main subject of these texts, these ancient signs explain the Indian thinking related to language. In Rigveda alone, more than one hundred and fifty Rishis are mentioned as language-thinkers. From this point of view, Aitareya Brāhmaṇa is principally remarkable. The Āraṇyakas, especially the Āitareyas, have more material on language than the Brāhmaṇas.

Pada-Pāṭha

A more scientific study of the language was introduced after the Brāhmaṇa texts. The Vedic Saṁhitās were translated into *Pada-rūpa* under *Padapāṭha*.

Here, the words of the sentence were separated on the basis of conjunctions and compounds. Thought was also lent to accentuation. Sage Śakalya has done the *pada-pāṭha* of Rigvedic texts, Gārgya of Sama-Vedic texts, and Mādhyandina of Yajurvedic texts. From the text, one can understand the composition of the Vedic language, accentuation, sandhi, morphological analysis, etc. After *Padapāṭha*, arrangements were made for *Krama-pāṭha*, *Jaṭā-pāṭha* and *Ghanapāṭha*. Along with these five types of lessons, rules were also made for Sandhi and *Samāsa* (Compounding) and three distinctions were also made for vowels named *Udātta*, *Anudātta*, and *Swarita*. The six Vedangas were developed after *Padapāṭha* - *Śikṣā* (General Phonetics), *Vyākaraṇa* (Grammar), *Kalpa*, *Nirukta* (Interpretation), *Chandas* and *Jyotiṣa* (Astrology).

***Prātiśākhya* (Applied Phonetics to a particular branch of Veda)**

The bigger version of *Śikṣā* i.e., sound science is called *Prātiśākhya*. It was named *Prātiśākhya* because of its association with the every *śākhā* (branch) of the Vedas. The difference between phonetics and experimental phonetics is the same difference between *Śikṣā* and *Prātiśākhyas*. *Prātiśākhya* means per or of each branch. According to Mr. Manmohan Ghosh, *Prātiśākhyas* were composed from 600 BCE to 200 BCE. Experimental phonology is the subject matter of *Prātiśākhyas*. Gradually, when the people's language moved away from the Vedic language, people started becoming unfamiliar with the Vedic language. But the recitation of Vedas was necessary according to custom. The text should not have been simple but should have been based on ancient accentuations. It was mandatory to sing it in the traditional form, otherwise there would be a vocal defect. Therefore, a special study of Vedas became necessary from the point of view of sound. *Prātiśākhya* is the oldest scientific study of sound in the world. The main *Prātiśākhyas* are, *Ṛk Prātiśākhya*, *Atharva Prātiśākhya*, *Vājasaneyī Prātiśākhya*, and *Ṛktantra* grammar etc.

Śikṣā

Śikṣā is related to phonetics. This statement of Sāyaṇa is famous that the method of explaining the pronunciation difference of vowels, consonants, etc. is called *Śikṣā*. In Vedic language, initial pronunciation is of great importance and *Śikṣā* texts are the guide of modern phonology. Along with phonetics, emphasis has also been on morphology and vocabulary. Authoritative scholar Dr. Siddheshwar Verma has mentioned 65 *Śikṣā-s* in one of his books, but unfortunately, the number of *Śikṣā-s* available today doesn't correspond to this figure. Some of the major ones that are available are- 1. Paninian *Śikṣā* 2. Yājñavalkya *Śikṣā* 3. *Kātyāyani Śikṣā* 4. *Pārāsarī Śikṣā* 5. *Mādhyandani Śikṣā* 6. *Keśavī Śikṣā* 7. *Vāsiṣṭhī Śikṣā* 8. *Māṇḍavya Śikṣā* 9. *Māṇḍūkī Śikṣā* and 10. *Amoghanandini Śikṣā* Etc.

Nighaṇṭu

The compilation of difficult words used in Vedic language is known as the *Nighaṇṭu*. These lexicons were created to aid the study of the Vedas,

especially for those who were unfamiliar with the Vedic language. Although they do not provide explicit meanings, these *Nighaṇṭus* serve as valuable resources. Presently, only one *Nighaṇṭu* is available, and it is also referred to as the Vedic Kośa. According to Macdonell during Ācārya Yāska's time, there were five such *Nighaṇṭus* in existence.

Yāskācārya (8th century BCE)

There is a difference of opinion regarding the timing of Yāskācārya. Based on the evidence received, the time of Yāskācārya must be at least 100 years before that of Panini, such is the opinion of scholars.

***Nirukta* of Yāskācārya**

Nirukta is the explanation of *Nighaṇṭu*. This is the oldest interpretation of the idea of meaning in the world. Taking each word of *Nighaṇṭu* separately, its derivation and meaning have been interpreted, which is an important step in the analysis of the text in the translation process. According to some scholars, like the *Nighaṇṭus*, there was more than one *Nirukta* text, the most famous of which was Yāskācārya's *Nirukta*. It is still available today. Under the *Nirukta*-

1. An attempt has been made to explain the meaning of the words of *Nighaṇṭu*. Along with this, for the clarity of usage and meaning, usage of words from Vedic Samhitās has also been given.
2. The names and quotations of several preceding and concurrent grammar schools and grammarians are given in the *Nirukta*.
3. Highlighting the historical activity of words, the author has also looked towards society and history.
4. Along with the consideration of words, the origin, formation, and development of language have also been pondered upon.
5. Apart from speech, the author of *Nirukta* also considers other components and signs as language.
6. Questions have also been raised regarding the nomenclature of some words.
7. Two reasons have been given for the superiority of the word-
 - (a) The meaning of the word remains proven and constant without depending entirely on one's will.
 - (b) With less time and effort, there is a sense of subtle meaning in it.
8. This is the basis of Panini's root principle.

Āpiśāli and Kāśkrtsna

There was considerable development of the study of language between Yāska and Panini. Āpiśāli and Kāśkrtsna are considered to be the fathers of the

Vyākaraṇa school before Panini. Panini and Kaiyaṭa have also mentioned them.

Aindra School

The originator of this school is considered to be Indra Rishi. According to the Taitirīya Saṁhitā, he was the first grammarian. This school precedes Panini. The influence and propaganda of the Aindra school was more in South India. According to Dr. Burnell, Tolkāppiyam, one of the oldest grammars of the South, is developed entirely on this basis.

Panini

It would not be an exaggeration to say that Panini is the greatest grammarian in the world. He was born at a place called Śālātura in Gandhara region. Max Müller and Weber etc. scholars propose him to be afterwards of 350 BCE. Indian Tradition puts him in the 8th century BCE. The latter is considered to be more trustworthy.

Paninian Aṣṭādhyāyī

There are eight chapters in *Aṣṭādhyāyī*, each chapter has four *pādas* and each *pāda* has many sutras. All in all, the number of sutras is about four thousand. The entire book is based on 14 sutras, also known as Maheshwar Sutas. Based on these sources, Panini has tied a complex and elaborate language like Sanskrit in such a way that today even after two and a half thousand years there has been no change in it. All words are based on roots. These roots reveal the sense of an action. Other texts of Panini also composed *Dhātupāṭha*, *Gaṇapāṭha*, *Uṇādisutra*, and *Lingānuśāsana*.

Kātyāyana

Looking at the work of Kātyāyana, his time should be of two or three centuries later than Panini. If Panini's time is kept in the 8th century BCE. Then his period would be about 5th Century BCE. He is considered to be in the Aindra school. Patanjali considered him as (*Dākṣiṇātyā*) South Indian. Kātyāyana wrote his Vārtika to adapt Panini's sutras to the times. The sutras of Vārtika are also similar to those of *Aṣṭādhyāyī*. 1500 sutras of Panini have been taken in Vārtika. Showing their faults, the author has changed the formula and rewritten them. For example, Kātyāyana has taken Panini's '*Adarśanam Lopah* ' formula and made it '*Varṇasyāṇ-darśanam Lopah*'. According to Patanjali, Kātyāyana has made mistakes in understanding Pāṇini in many places. Kātyāyana has also made some changes in Panini's definitional words. This is a very important book to understand *Aṣṭādhyāyī*.

Patanjali

His time is believed to be 150 BCE. Patanjali's *Mahābhāṣya* is divided into 8 chapters just like *Aṣṭādhyāyī*. Each chapter has 4 padas. Each pada is divided into some *āhaniks*. *Mahābhāṣya* has been written mainly keeping two objectives in front.

1. To retort Kātyāyana's criticism of Panini.
2. For the interpretation of Paninian sutras which had become difficult due to the passage of time. The *Mahābhāṣya* is also important for the discussions related to philosophical interpretation of language. The relationship between sound and meaning, different parts of the sentence, word, and definition of sound, etc. have also been highlighted in a very scientific manner. Thus Panini, Kātyāyana, and Patanjali have been named as '*Munitraya*' in Sanskrit grammar.

Paninian School and its grammarians

Looking at the important work of Panini, it is clear that his work is the result of knowledge received from tradition and its further development through hard work and genius. The three grammarians (Panini, Kātyāyana, and Patanjali) are the main ācāryās of this branch. All these three have originality in their respective works. Almost all the grammarians gave a new sequence to learn already composed works. Mainly for the sake of convenience of reading and understanding the works done in the past. Some of the major works and their creators are as follows-

- (i) Commentators- Keeping in view the changes taking place in Sanskrit, some commentators presented their commentaries.
 - (a) Jayādityā and Vāmana (early 7th century CE) – '*Kāśikā*' is a famous commentary written by them. It has eight chapters. The first five were composed by Jayādityā and the remaining three by Vāmana. In *Kāśikā* Panini's sutras are explained lucidly with ample examples. Some examples of ancient grammar are also found in it, which are invaluable from a historical point of view.
 - (b) Jinendra Buddhi (early 8th century CE)- Jinendra wrote a commentary on the above-mentioned *Kāśikā* named '*Kāśikā Nyāsa*' or '*Kāśikā-Vivaraṇa-Pañjikā*'. Jinendra was a Buddhist. He has tried to prove *Vārtika* derived words from taking exclusive help of the sutras.
 - (c) Hardatta (12th century CE) – His book '*Paramañjarī*' is also a beautiful commentary on *Kāśikā*.
 - (d) Bhartṛhari (9th century CE) – It cannot be said that this grammarian was the same Bhartṛhari who wrote *Śṛṅgāra*, *Nīti*, and *Vairāgya* texts, each containing a hundred couplets. His classical composition is '*Vākyapadīyam*'. There is a very beautiful explanation of the philosophical side of grammar in this.
 - (e) Kaiyaṭa (11th century) - Kaiyaṭa was a Kashmiri. He wrote a treatise named *Mahābhāṣya-Pradīpa*. According to the author himself, his guide is Bhartṛhari's *Vākyapadīyam*.

- (ii) Kaumudīkāras- After the establishment of Muslim rule, the atmosphere of the country became foreign-like. To make the *Aṣṭādhyāyī* comprehensible, the need to keep it in a new order was felt. The different versions of *Kaumudī* were composed which are as follows-
- (a) Vimal Saraswati (14th century CE) – His main contribution comes in the form of *Rūpamālā*. He gave the order of subjects to the sutras of *Aṣṭādhyāyī*. *Rūpamālā*'s style is very beautiful.
 - (b) Ramchandra (15th century CE) – He was a South Indian Brahmin. His book is *Prakriyā-Kaumudī*.
 - (c) Bhaṭṭojīdīkṣita (1st phase of 17th century CE) – His famous book is '*Siddhānta-Kaumudī*'. Due to its importance and style people have forgotten even the *Aṣṭādhyāyī*.
 - (d) Varadarāja (18th century CE) – He is known with great respect among the pupils of grammar. Varadarāja presented three abridged versions of '*Siddhānta-Kaumudī*' middle, short, and abstract.

Non-Paninian branches of grammar – If the composers of Brāhmaṇa texts are not considered as grammarians, then Śākaṭāyana, creators of *Prātiśākhya*s (1000 BCE), Yāska (8th century BCE), Āpiśali and Kaśakritsna (7th century CE) etc. were grammarians of Pre-Panini era. After this Panini branch evolved. These branches which evolved afterwards are as follows-

- (a) Cāndra branch - The first mention of this branch is found in Bhartṛhari's *Vākyapadīyam* and the last in *Meghadoot*'s Mallinātha-written commentary. From the labors of Dr. Buller and Dr. Liebic, some things have been known about it. The famous grammarian of this branch is Cāndragomina who can be kept around 5th century CE. He also changed some of Panini's rules regarding Vedic grammar and accentuation. The number of Maheshwar Sutas of Panini was also reduced to 13.
- (b) Jainendra branch- The Cāndra branch was entirely of Buddhists and the Jainendra branch was of Jains. Its first grammarian is considered to be the last Tirthankara Mahavira. Most of the things have been taken from Panini and Kātyāyana in their grammar. Its creator is Devanandī or Puṇyapāda.
- (c) Śākaṭāyana Branch - This branch is also of Jains. Its main grammarians are Śākaṭāyana (8th century CE), Dayāpāla (10th century CE), Prabhācandra and Abhayacandra (14th century CE). His first and main book is '*Śākaṭāyana-Śabdānuśāsana*'.
- (d) Hemchandra branch - Hemchandra's name comes after the Panini branch from the point of view of publicity. Its founder Hemchandra (1088 CE to 1172 CE) was a Jain monk. He composed a text named *Śabdānuśāsana*

or '*Siddhahemacandrābhīdhaswopagya-Śabdānuśāsana*'. It has 8 chapters and 32 *Pādas*. The number of sutras is 4500.

- (e) Kātantra Branch - Some scholars consider this the same as Aindra. Its famous book is '*Kātantra*'. The literal meaning of '*Kātantra*' is abridged version. It has been made on the basis of Panini from the point of view of elementary grammar study. It has 1400 sutras.
- (f) Sāraswata branch - It started from 13th century CE. It contains only 700 sutras. It was also created due to the requirements of the times. Its main feature was brevity and simplicity.
- (g) Bopadeva branch - The beginning of this branch is believed to be from Bopadeva, a resident of Berar. Bopadeva (13th century CE) was a great scholar. He wrote texts on many subjects. His famous text related to language is '*Mugdhabodha*'. Jainism, Buddhism etc. did not have influence on him. His main goal was also simplicity and brevity.

Pali grammars were composed in all the three places of India, Brahmadeśa and Lanka. Three branches of these grammars can be made – Kaccāyana, Moggalāyana and Aggavansa. All these three branches are influenced by Sanskrit.

- (a) Kaccāyana- His time is around 8th or 9th century CE. His main work is '*Kaccāyana Vyākaraṇa*'. The biggest shortcoming is that this work does not illuminate the historical relation of Pali and Sanskrit.
- (b) Moggalāyana (12th century CE) - His principal contribution comes in the form of '*Moggalāyana-Vyākaraṇa*'. He has also written a commentary on this called '*Moggalāyana-Panchikā*'.
- (c) Aggavansa (12th century CE) – Aggavansa was a resident of Brahmadeśa. His treatise is known as '*Siddhanīti*'. The thoughts of Aggavansa was propagated in Lanka and Brahmadeśa.

Prakrit Grammar- Grammars of Prakrit were written to understand the Prakrit portions of Sanskrit plays. They did not have much relation with Prakrit in vogue. Prāṭīcya and Prācya have been considered as two schools of Prakrit grammarians. A person named Valmiki is said to be the author of the sutras of the Prāṭīcya school. For this reason, this school is also called the Valmiki school. The most famous commentary on these sutras is that of Trivikrama (13th century CE) which is famous as '*Prakrit Vyākaraṇa*'. The second commentary is '*Śabda-Bhāṣā Candrikā*' written by Lakṣamīdhara (16th century CE). The most famous treatise of the Prāṭīcya school is '*Siddha Hemchandra Śabdānuśāsana*' of Hemchandra (12th century CE).

Prācya school is famously known by the name of Vararuchi (5th century CE). '*Prakrit Prakāśa*' was composed by him. Other famous works of this school are '*Prakrit Kamadhenu*' of Lankeśvara, '*Prakrit-Sanjīvanī*' of Basanta-Raj and '*Prakrit-Sarvasva*' of Markandeya (17th century CE) who dwelled in Odisha.

There is a dearth of books regarding Apabhramsa. Some material is given at the end of the Prakrit grammars of Hemachandra etc.

Linguistic studies have also been done in non-grammatical disciplines, such as.

- (a) *Naiyāyikās* – Nadia's logicians or *Naiyāyikās* of Bengal paid attention to the psychological side of language. They contemplated and proposed theories regarding knowledge, the nature of true knowledge, fallacies, the nature of the debate and the arguments used in it, and semantics among others. From this point of view Jagdish Tarkālaṅkāra's '*Śabda-Śakti-Prakāśika*' is an important work.
- (b) Literature- Some litterateurs have given a beautiful explanation of the semantic side of the language while discussing the tradition or poetry.
- (c) *Mīmāṃsakās*- They have also discussed word – form, semantics, interpretation, hermeneutics, tautology, and syntax.

Even in the absence of modern approaches, the ancient work related to language in India was sufficient in terms of sound, form, sentence, and meaning.

6.2.2 Modern Studies

Modern linguistic studies in India started with exposure to Europe. Some of the important persons and their works are as follows-

(1) Bishop Caldwell (1814-1891 CE)

Caldwell devoted his entire life to the study of the Dravidian languages. In 1856 CE his famous book *Comparative Grammar of Dravidian Languages* was published.

(2) John Beams

Beams joined the civil service in 1857 CE. As soon as he came here, he started studying Indian languages and after about ten years his book named *Outlines of Indian Philology* was published. His famous work is *Comparative Grammar of Indo-Aryan Languages*.

(3) D. Trump

Trump was a scholar of Sanskrit, Prakrit, Sindhi, and Pashto. His Sindhi grammar was published in 1872 CE and in 1873 CE his Pashto grammar came to light.

(4) H.H. Kellogg

Kellogg was a priest. His grammar of Hindi language came into light in 1876 CE. This grammar analyzes Standard Hindi, but the material of Braj, Awadhi, Rajasthani, Pahari, Bihari, etc. has also been given comparatively.

(5) Dr. Sir Ramakrishna Gopal Bhandarkar

He is the first Indian to work in the field of linguistics in the modern era. Bhandarkar was primarily a scholar of ancient Indian history and archaeology. He also had sufficient knowledge of Indo-Aryan languages. He gave seven lectures on this subject at the University of Bombay in 1877 CE, which were published in book form after 37 years in 1914 CE.

(6) Dr. A. Ruilf Hornley (1841–1918 CE)

Hornley was the headmaster of the Jayanarayan School in Kashi. Later he became the editor of the Royal Asiatic Society magazine. In 1880 CE, his *Grammar of Eastern Hindi, compared with other Gaudian languages*, was published. The main focus was on Bhojpuri. Along with this material has also been given on the comparison of major modern Aryan languages.

(7) George Abraham Grierson

Grierson was a British officer and he used to work in Bihar. His immense knowledge of language can be gauged from the fact that he had complete knowledge of many Indian and non-Indian languages. He started his famous work 'Linguistic Survey of India' in 1894 CE. This work was completed in 1927 CE after 33 years of toiling. This unprecedented work is established and respected at the world level.

(8) Ralph Lyle Turner

As a result of hard work of about 30-35 years, his famous book '*Nepali Kośa*' was published in 1931 CE. In this work, an attempt has been made to give the etymology of all Nepali words.

(9) Jules Bloch

Bloch compiled his famous work '*The Structure of Marathi*' in 1919. For the first time in this book, a complete discussion of the scientific history of an Indian language and its structure has been done. The interpretation of sound and form particularly noteworthy.

(10) The rest of the scholars and their areas of research are as follows-

- (a) Among the original Indo-European languages, the names of Turner and Suniti Kumar Chatterjee are remarkable.
- (b) In the field of Sanskrit, Dr. Laxman Swaroop, V.K. Rajavade and Dr. Siddheshwar Verma have worked on *Nirukta* of Yāska. Viśvavandya Shastri and R. N. Dandekar worked on the Vedas. Dr. Kulkarni, Dr. Sukumar Sen, Dr. Kapil Dev Dwivedi, Dr. Suryakant Shastri and others did important work on the elements of grammar, philosophy, and meaning of the Sanskrit language.

- (c) Alfred C. Woolner (Prakrit) Manmohan Ghosh, Bapat, Vidhu Shekhar Bhattacharya, Guṇe, Vaidya Upādhye, Keshav Shastri, Sukumar Sen, N. N. Katre, Bhikshu Jagdish, Hiralal Jain, Prabodha Chandra Bagchi, and Banārasīdāsa Jain did important works on Pali, Prakrit, and Apabhramsa.
- (d) Tārāpurawālā, Poonawala, Kāga, Kapadia and Sukumar Sen worked on Avesta.
- (e) Dr. Suniti Kumar Chatterjee contributed to one of the most important works on the origin and development of the Bengali language.
- (f) Pt. Vinayak Mishra, Pt. Gopinath Nand, Girija Shankar Rai, etc. have done a lot of work concerning the Odiya language.
- (g) Bali Kant Kakati is a famous scholar of the Assamese language.
- (h) Turner and Trump are notable in Sindhi.
- (i) Banārasīdāsa did important work on Punjabi, Kashmiri, and Darad. T. Graham Bailey, Dr. Khajuria, Prof. Prem Prakash Singh, and Dr. Hardev Bahri also did remarkable work on these languages.
- (k) Jules Bloch, Dr. S. M. Katre, and K. P. Kulkarni worked on Marathi.
- (l) A lot of work was done on Gujarati by Turner, Tessitori and Grierson.
- (e) Caldwell, Narasimhācārya (Kannada), Ramakrishna (Tamil), Amrita Rao (Tamil), Nilakanṭha Shastri (Tamil), Ramaswami Iyer (Malayalam), Chandrashekhar, Dennis S. Bray (Brahui), Pastor Heras and Krishnamoorthi etc. are prominent among Dravidian languages.
- (n) Among those who worked in Sinhalese, the name of Giger is noteworthy.
- (p) Beams, Kellogg, Grierson, Shyamsundar Das, Chandradhar Sharma Guleri, Padam Singh Sharma, Dharendra Verma, Kamata Prasad Guru, Vishwanath Prasad, Udaya Narayan Tiwari, Ramchandra Verma, Hardev Bahri, Kishori Das Bajpai, Baburam Saxena, Bholanath Tiwari, Kailashchandra Bhatia, Ramesh Chandra Mehrotra, Rabindranath Srivastava worked on Hindi.

The credit for the progress in the direction of contemporary linguistic trends in India goes to the West. Caldwell, Beams, Trump, Kellogg, Hornley, Grierson, Turner, Jules Bloch, etc. acted as pioneers. Now, the linguistic study is based upon two major foundations-

1. Ancient Indian tradition of linguistics and
2. Western tradition of language study. The Indian traditions have been discussed above.

6.3 WESTERN LINGUISTIC SCHOOLS

Like all other subjects in the European world, the study of language also started in Greece. As in the case of India, the ancient and early study of Europe was not purely scientific. Western thought can also be understood in two forms, ancient and modern.

6.3.1 Ancient Studies

Socrates (469 BCE to 399 BCE)

In the West, the study of language is considered to have started from Socrates. Many questions related to language were presented before Socrates. Is there a natural connection between the word and its meaning? Is it natural to name 'book' as 'book'? If any other name was kept, would it have become unnatural? To this, Socrates replied in the negative. Socrates is right. There is no natural relation between the object and its name or word and meaning, but only an assumed relation. For this reason, there are different names in each language. If there was a natural connection, an object would have almost the same name in all languages.

Plato (429 BCE to 347 BCE)

The first credit for the classification of sounds in Europe goes to Plato. He divided the Greek sounds into two categories, voiced and non-voiced, and then also made two distinctions between non-voiced sounds. According to Plato, language and thought are one. The external difference is that one is phonetic and the other is non-phonetic. He has also given some indications towards objective-predicate and sentences etc. He has also indicated syntax, word distinction, and etymology which reveals the thinking of his time.

Aristotle (385 BCE to 322 BCE)

Aristotle carried forward the work of Plato. His classic text is 'Politics'. Aristotle considered letters to be indivisible sounds. He has made three distinctions in it, namely vowels, internal (*Antastha*), and fricative (*Saṅgharṣī*). Other distinctions have been made in front of them like long (*dīrgha*), short, (*hṛsva*) aspirated (*mahāprāṇa*), and unaspirated (*alpaprāṇa*). The terms denoting relations have also been briefly discussed. Aristotle has presented his thinking and study on subject-predicate, verb and tense, case, compound words, parts of speech, feminine-masculine gender, etc.

Dionysius Thrax (2nd century BCE)

Thrax was the first grammarian of the Greek language. His major work illuminates on person, tense, gender, and number among others. In Europe, he was the first to talk about self-pronunciation of vowels and pronunciation of consonants with the help of vowels.

In the last years of classical study of language in Europe, as contact with Greece and Rome increased, the Romans also adopted the Greek system of

linguistics, as a result of which Latin grammars also began to be written. The first authentic Latin grammar is credited to a scholar in the 15th-century CE, Laurentius Valla. At the same time, the influence of Christianity started increasing, which resulted in the study of the Old Testament in Greece and Rome. Under these circumstances, scholars had the opportunity to do a comparative study of Greek, Latin, and Hebrew (the language of the Old Testament). The following important things happened in the study of language from these ancient religious and new social movements.

- (a) Commencement of comparative study.
- (b) Scholars found an indication that the word is based on roots.
- (c) The impression of Latin and Greek being derived from any one language started gaining traction. This is how language families originated.

18th century CE

The famous philosopher Leibniz was also a scholar of language and linguistics. Impressed by that, Peter the Great started work towards building a collection of words. Queen Catherine II also encouraged this work. The work of comparative study of languages was also completed at the same time by a German scholar D. Jenisch. If we compare the ancient Indian and Western linguistic traditions, then we reach the fact that in comparison to ancient Indian studies, ancient Western studies are quite primitive.

6.3.2 Modern Studies

Just as modern linguistic studies in India started with the contact of European scholars, in the same way, modern linguistic studies started in Europe based on contact with Indian scholars and ancient Indian studies which were initiated by Panini, Kātyāyana, and Patanjali. Sanskrit and Sanskrit literature have been the source of Indian and Western studies. From the beginning of the 19th century CE, scholars began to think about language in a more classical and scientific way. This modern era can also be divided into two categories 'archaic era' and 'new era'.

19th century CE

(a) Archaic era

In 1767 CE, French Pastor Cordo made the first attempt to compare Sanskrit words with some words of Greek, Latin, and French languages.

Sir William Jones (1746–1796 CE)

Jones was the Chief Justice of the Calcutta High Court. Here he studied Sanskrit and saw unprecedented similarities with European languages in many aspects. In 1796 CE, while laying the foundation of the Royal Asiatic Society, he announced the importance of Sanskrit and described Sanskrit as superior to Greek and Latin in many respects. After that, the attention of

other European scholars also got attracted to Sanskrit. Mr. Jones, in his same lecture, estimated Greek, Sanskrit, Latin, Gothic, Celtic, and Old Persian to be derived from a single source from the point of view of word, root, and grammar.

Henry Thomas Colebrooke (1765–1837 CE)

Colebrooke was a scholar of Sanskrit, Prakrit, Arabic, and Persian. He carried forward the work of Jones.

Friedrich Von Schlegel (1772–1829 CE)

Schlegel was also a Sanskrit scholar. His famous book *On the Language and the Wisdom of the Indians* was published in 1808 CE. This led and added to the promotion of Sanskrit in Germany. He contributed to research in comparative grammar. Schlegel is also the first scholar to classify the languages of the world. He placed language O in two classes-

1. Sanskrit and cognate languages
2. Other languages (to which suffixes, prefixes, etc. are added)

Adolf W. Schlegel (1767–1845 CE)

He was the elder brother of Schlegel. He was also a great scholar of Sanskrit. He did the work of dividing Sanskrit and cognate languages into two subclasses (Inflectional and agglutinative).

Wilhelm von Humboldt (1767–1835 CE)

Humboldt regards language as a continuous function. Hence, he's not in favor of binding the language to a fixed definition. In his view, the historical study of language is necessary. He considers it unnatural to analyze language into words by rules. He was also of the opinion that dialects are complete in themselves.

Rasmus Rask (1787–1832 CE)

Rask was a Danish scholar. He studied the Icelandic language. According to him, the most important means to know the history of a country is the formation of the language and the group of words. Cognate languages have more to do with this function. He gave an important place to Avesta in the Indo-European family. Rask first gave the theory of sound change in German languages. Grimm, in the second edition of his treatise, finds colloquial language more useful than literary language for Rask's study. He opinionated that for the study of language, attention should be paid to grammar rather than vocabulary.

Jacob Grimm (1787–1863 CE)

He was a German scholar initially associated with folk tales. His important work is *German Grammar*. This treatise discusses not only the German

language but also the structure of the languages of the Germanic family. His linguistics-related studies have proved to be important. Rusk had an influence on Grimm. While interpreting words he gave critical interpretations rather than imaginary interpretations. He published *Grammar of the German Language* in 1819 CE. In its second edition in 1822 CE, it mentioned 'syllable change rules'. The first letter change rule in Indo-European languages, the first letter change rule in Germanic languages, and the second letter change rule in Germanic languages are the contributions of Grimm. Emphasis was placed on the historical study of language. He is one of the chief figures among the promoters of historical linguistics.

France Bopp (1791–1867 CE)

Bopp is considered to be the best among the promoters of linguistics (Rusk, Grimm, Bopp) equivalent to *Munitrayī* (Panini, Kātyāyana, Patanjali) of Sanskrit grammar. His first book *Sanskrit Root Process* was published in 1816 CE. In this Sanskrit, root forms were compared with Greek, Latin, Germanic, and Persian root forms. In 1833 CE, his famous book *Comparative Grammar* was published. In this, the comparative grammar of languages like Sanskrit, Greek, Latin, Avesta, Gothic German, etc. has been given.

August F. Pot (1802–1887 CE)

Pot is called the father of scientific etymology. He wrote a seminal book on the subject. So far, no comparative tables of sounds have been made. Pot also deserves credit for grooming Bopp's grammar.

K. M. Rapp

Rapp was contemporary to Grimm. He wrote a major book on phonetics in four parts from 1836 to 1841 CE. After traveling to several countries and studying living languages, he became a disciple of Rask in Denmark. He believed that studying any language is incomplete without studying a living language. He established the pure relationship between sound and script and published the method of phonemic notation.

Bredsdorff

He was a Danish scholar. Grimm and Bopp paid little attention to the change and development of language. He published a booklet in 1821 CE, in which the reasons for the change in languages were discussed. He had given seven reasons for language change.

1. Ambiguous hearing and misinterpretation
2. Memory loss
3. Body defects
4. Laziness
5. Tendency to Analogy

6. Calling for more clarity

7. The need for expression of new emotions

Rudolf Roth (1821–1895 CE) and Otto Böhtlingk (1815–1904 CE)

Both of them were great scholars of the Sanskrit language and German language. After 20 years of hard work, they published *Sanskrit Wörterbuch* (*Sanskrit-German Mahākośa*) in 10 thousand pages in 7 huge parts from St. Petersburg city in 1855-1875 CE. It is also known as the St. Petersburg Dictionary. It has a collection of all the words of Vedic and classical Sanskrit. The etymology of each word is also shown.

August Schleicher (1823–1868 CE)

Schleicher was a representative of the conjunction of ancient and modern eras. He was well-versed in many languages. He influenced the independent existence of linguistics and organized the morphological classification of languages. He classified languages into three categories: (a) Isolating languages (Chinese etc.), in which meaning is understood by sound. (b) Agglutinative languages - in which both meaning and relation are understood by sound (Turkish etc.) (c) Inflectional languages in which the parts expressing meaning and relation are mixed (Sanskrit etc.). Schleicher's most important contribution is the reconstruction of the original Indo-European language.

Georg Curtius (1820–1885 CE)

He too is positioned in the conjunction of ancient and modern eras. He did a special study of the Greek language. He did not accept the rule of sound without exception. Modern linguists used to accept the importance of analogy even in post-composition. He differed from them.

Johan Nicolai Madvig

He was mainly a scholar of Greek and Latin languages. He was opposed to obscurity, mysticism, or divinities in linguistic discourse. He was a supporter of rationalism and rejected the symbolism of Humboldt. He was of the opinion that the languages of all ages have the same potential. It is unfair to call someone more potent or less. He used to write only in the Danish language.

Max Müller (1823–1900 CE)

He was a scholar of German origin. He gave lectures on linguistics in 1861 CE. These lectures were published in book form. He was a professor of Sanskrit at Oxford University, England. He popularized linguistics. Swami Dayanand Saraswati named him Mokṣamūlāra Bhatt. He liked this name so much that he kept the same name in his Sanskrit texts.

He compiled the work of previous scholars and translated Sanskrit texts. He proposed various theories on the place of origin of Aryans.

William Dwight Whitney (1827–1894 CE)

He was an American scholar of Sanskrit. *Language and Study of Language* (1867 CE), *Life and Development of Language* (1875 CE), and *Sanskrit Grammar* (1879 CE) are his famous texts. He is considered to be more qualified than Max Müller.

Steinthal (1823–1899 CE)

He is the pioneer of the new era. This branch is famous by the name *Navya Vyākaraṇa*. His first book was published in 1855 CE. He has given a beautiful explanation of the interrelationship of grammar, logic, and psychology in his book.

20th century CE - (The Era Neo Grammar)

This era starts from Steinthal. Ancient philologists used to make fun of the new grammars by calling them novice grammars. The new grammarians have given some new beliefs. They have denied the views of ancient philologists. Therefore, there was discontent among the linguists of the old generation.

Carl Brugman (1849–1919 CE)

He is prominent among the linguists of the new era. Together with Hermann Osthoff, he published his research work in 5 parts under the name *Morphological Research*. Its first part was published in 1878 CE. In collaboration with Delbrück, he wrote the book *Comparative Grammar of Indo-European Languages* in 5 parts. *Comparative Syntax* and *Nasal Theory* are their important contributions.

Delbrück (1842–1922 CE)

He too was a new-age grammarian. He co-authored the *Encyclopedia of Comparative Grammar* with Brugman. In which he has written the last three parts on syntax. He was a scholar of Sanskrit, Greek, and Latin among other languages.

Hermann Paul (1846–1921 CE)

He is also amongst the new grammarians. His famous book is *Principles of Philosophical History*.

Grassmann and Werner, Ascoli and Jespersen

The names of the first three scholars are very important in the field of phonetics. Grassmann dealt with some exceptions to Grimm's law. He imagined two aspirated sounds in the original Indo-European roots. Further scholars also presented amendments and changes in phonetic rules in their way.

The basic ideas of (*Navya Vyākaraṇa*) *Neo Grammar* were as follows.

1. It is now unnecessary to dwell on the origin of language.

2. Special emphasis should be given to the classification of language.
3. It is not necessary to give importance to grammar for the study of language. Grammar is embedded in the language.
4. Living languages are more important than literary or dead languages.
5. Emphasis was given on syntax.
6. The study of both physical and mental elements is essential in the study of language.
7. Analogy has special importance in the development of language.
8. The mixing of different communities and cultures has a special effect on the history of the language.
9. Language is acquired from the society.
10. It is unfair to call exceptions against the rule because they were once pure forms that have now become obsolete.

6.4 MAJOR SCHOOLS OF MODERN LINGUISTICS

The seeds of linguistics are found in grammar since long but its clearer form is found in the comparative study of languages in the 18th century CE. The natural culmination of this comparative study was in historical linguistics. For many days, linguistics was considered to be the comparative and historical study of languages. In the 19th century CE, the attention of linguists turned to living languages. The synchronicity of living languages planted the seeds of synchronic linguistics in the early 20th century CE. Further, the study of linguistics has been done and is being done in many countries and universities.

Ferdinand De Saussure (1857-1913 CE), the originator of modern linguistics, was a great Swiss scholar and Professor. The new linguistic ideas that Saussure gave in the form of lectures to the students during his lifetime, were collected by two of his students posthumously and published in 1915 CE under the title *Course in General Linguistics*. This book had a wide impact on European and American linguists. Later on, Edward Sapir and Bloomfield *et.al.* carried forward his work, due to which the study of languages in the world started in a completely new and out of the box way. From the point of view of fundamental inspirations, some of the world's major language study centers or schools are as follows:

1. Prague school

Prague is the capital of the Czech Republic. The nearby countries are the main sites for important linguistics-related research. This school was established on 6th October 1926 CE but its formal establishment is considered only in 1928 CE. Saussure's book *Course in General Linguistics* is the

foundation of this school. In fact, the said book gave birth to a new linguistic movement among the linguists of the time, known as the Prague School or the Prague Linguistic Circle.

The Prague school gave central importance to the study of linguistic functions, e.g. phonemic-process. The study of the aesthetic function of language and its importance in literature, the study of the role of standard language in modern society, etc. were the working areas of this school.

2. Russian school

The Russian school is divided into three parts - Kazan, St. Petersburg, and Moscow.

The Kazan School was established at the then-Kazan University in Russia. Two Polish scholars of the 19th century CE, Jan Baudouin de Courtenay (1845–1922 CE) and Kruszewski (1851–1887 CE), contributed to the importance of this school through their research.

In 1880–1944 CE, Lev Shcherba, a disciple of the Kazan linguist Courtenay established the St. Petersburg school of linguistics. It was here, in 1917 CE, that Courtenay gave a concise speech on phonemics and linguistics. In this school, mainly subjects related to phonetics have been studied.

The Moscow school also called as Nostratic school was founded by the linguist Filipp Fortunatov (1848–1914 CE). He emphasized examining and solving complex language-related questions with the native mind and eye. He was a contemporary of Courtenay. One end of Saussure's theory of ephemeral or descriptive and chronological or historical linguistics comes from this school. The basic subjects of study in this school have been Morphology, Syntax, Morphology, etc.

3. British School

The British school is also divided into several parts. Like- English School, London School, and Halliday School.

The founder of the English School is the famous philologist Henry Sweet. Sweet did special work on both practical and theoretical aspects of language. Later, world-famous acoustician Daniel Jones came in contact with this school, due to which this school got more fame. Many books are attributed to him. The London School was founded by an important member of the English School, J. R. Firth (1890–1960 CE). He contemplated upon the central importance of meaning and semantics in linguistic studies. One of his essays *Linguistic Analysis as a Theory of Meaning* has also come to light. Along with this, he also presented an in-depth study of the acoustic unit 'Phonematic Unit' which includes vowels and consonants, and the Prosodic unit, which includes nasality, palatal sounds, retroflexion, accent, tone, and intonation.

Halliday, the disciple of J. R. Firth is the founder of Halliday School. Through this school, Halliday laid the foundation for a new method of comparative study of languages. His famous article 'Categories of Grammatical Theory' was published in 1961 CE in a magazine called '*Śabda*'. In the 'Language of the Secret History of the Chinese Mongols', Halliday has propounded four basic categories of linguistic theory-

1. Unit 2. Structure
3. Clan 4. System

He considers language as a creative activity. Phonetic, morphological, and semantic structures – these are the three basic structures of language.

4. Geneva School

Saussure, a resident of Switzerland and a world-renowned philologist, was a professor of linguistics in Geneva. There he did groundbreaking work on linguistics. This place also proved to be the cradle of structuralism or structural linguistics. Later on, this institute became the center of 'Classical Structural Studies'. This school became recognized globally. Saussure explained the terms *La Langue* (Language) and *La Parole* (Language Behavior). After Saussure died in 1916 CE, Charles Bally (1865-1947 CE) and Albert Sechehaye (1870-1946 CE) carried his work, forward.

5. Swiss and French schools

The French school flourished on the land of Paris but Saussure was the source of inspiration. Saussure was Professor of Linguistics in Paris from 1881 CE to 1891 CE. Probably for the first time in the world, sound instruments called kymograph and palatograph were invented at this study center. It was here that Saussure's disciples Gremo and Maye studied the development of language from the perspective of psychology and physiology. Vendryes, Paul Passy, Jules Bloch, Brill, etc. did important work in the context of comparative linguistics. Brill illuminated semantics for the first time, while Bloch did work on historical linguistics. *The Formation of Marathi Language* and *The Grammatical Structure of Dravidian Languages* are some notable works of Mr. Bloch.

6. Copenhagen School

Copenhagen is the capital of Denmark. From the point of view of language studies, Copenhagen has been the axis among Nordic countries. The Danish scholars Bandel (1887–1902 CE), Lois Trolle Hjelmslev, and Hans Jørgen Uldall are among the founders of this center. The focus of the study done here was on 'Definitional Vocabulary'.

7. American school

The American school covers almost all the American linguists who have described the newest research methods. If Sapir and Bloomfield are its

founding masters, then Pike, Nida, Hagen, Bloch, Bernard Trager, Hockett, and Gleason are its industrious spokespeople. The working method of this school is considered to be focused on the principles of phoneme and morph. In the initial form, its work has been done by descriptive method. It is from here that the independent branches of syntax, internal reconstruction, phonetics, phonemics, language geography, language chronology, language teaching, translation science, tone science, semiology, etc. got established and strengthened.

In fact, the foundation of the American School was laid by Franz Boas. Mr. Boas was an anthropologist at Columbia University. He has rendered the theoretical and practical role of linguistics in ethnology.

A large circle of linguists trained in the American School has developed in India. Pune University, Deccan College, Osmania University, Delhi University, and Central Institute of Indian Language located at Mysore are major centers of American linguistic tradition. Sumitra Mangesh Katre, Devi Prasanna Patnaik, Krishnamurthy, Prabodh Pandit, Ashok Kelkar, Laxman Khubchandani, E. D. Kulkarni, Chandrasekhar etc. are its principal scholars. India has been influenced by American linguistics in Asia greatly after Japan. This American school has now split into several schools. as-

The Sapir sect or school is actually related to Boas but it was strengthened by Sapir. That is why it is called Sapir School. Boas's field of study was almost new to European linguistics. He researched the subject of studying the unwritten but sufficiently developed dialects of the American Indians. His famous book *Compendium of American Indian Languages* was published between 1911-12 CE. Edward Sapir (1884–1939 CE) was a disciple of Boas and his philological successor. Sapir did special work on the theoretical side of the language. His work was published in 1921 CE under the name *Bhāṣā*.

Michigan University was the center point of studies done by The Ann Arbor sect or school which was started by Sapir's disciples like Kenneth Lee Pike, Eugene Nida, etc. Here special emphasis was given on phoneme and morph analysis. Specialized work also started on applied linguistics. Dialect geography and linguistic survey also got priority here. Tagmemic theory is also related to this school whose main exponent is Pike. Many people like Long Racke, Larson, Pickett, etc. have done important work in the field of Tagmemics. According to Tagmemics, language is a three-way system – lexical, grammatical, and phonetic. In the first we select, in the second we give it sentence form, and in the third we express it. Tagmemics is obtained by the analysis of language.

Bloomfield Sect or School

Yale University has been a center for Bloomfield and his followers. That's why this school is also called Yale School. All American structuralist schools are affiliated with the Yale School or the Bloomfield School. Much of the work on morphology and syntax has been done in this school. Indian linguists

are probably most influenced by this school. Bloomfield has also been an admirer of India and Indian languages. Bloomfield's famous book '*Language*' was published in 1933 CE.

In this school, instead of giving special emphasis on the semantic side, special attention was given to its structure. This school is thus the origin of the study of structural linguistics. In addition to the 'morpheme', Bloomfield also discovered the higher linguistic units called tagmeme, sememe, taxeme, and aposememe, whose meaning is very clear from their names.

Harvard school

Modern trends in linguistic thinking were initiated in this school under the leadership of Roman Jakobson. All the characteristics of the Prague School were transplanted there. In fact, the Harvard school is an evolved form of the Prague school. Phonetics was mainly studied in this school.

Noam Chomsky School

Noam Chomsky is a new and important signature of the Harvard School's scholarly tradition. His school is also called the School of Transformation, because mathematical theory, Transformational Grammar (TG), Generative Grammar (GG), information theory, machine or computer translation method, other language teaching etc. are considered to be related to this school. The main inspiration for child language studies and psycholinguistics also comes from this school. Representatives of this school are found in the new generation of linguists. His significant book *Syntactic Structures* was published in 1957 CE. He has made unique contributions in the fields of generative semantics, causal grammar and relational grammar. New branches of modern linguistic studies are flourishing and on that the substantial influence and guidance of these American schools is reflected.

Historically and comparatively, the study of linguistics continued till the nineteenth century. Saussure laid the foundation of modern linguistics in the early twentieth century CE. American linguist Boas also gave impetus to modern linguistics. Sapir's role in modern linguistics is also commendable. Among the major schools of modern linguistics discussed above, it is relevant to mention structural linguistics. The modern trend of linguistics is descriptive and it is structural. In this sound, form, and sentence all three are analyzed. A major scholar of this system is the linguist Saussure. Pike's Tagmemics, Halliday's Systemic-Organizational Grammar (SOG), and Lamb's Re-stratificational-Stratified Grammar (RSG) based on Chomsky's method are also important. Another important method of language analysis developed by Charles J. Fillmore is called Case Grammar. Serious analysis like the factor-based sentence analysis of Panini and Bhartrihari has also been talked about here. Chomsky's Transformational Generative Grammar (TGM) clarified the relation and many other complications between the external and internal structure of language. Language analysis based on Relational

Grammar (RG) and context-semantics/pragmatics is another technique of linguistics worth mentioning.

6.5 DESCRIPTIVE LINGUISTICS

In the context of Descriptive Linguistics, it is necessary to discuss Synchronic, Descriptive, and Structural Linguistics. Before Saussure, linguistics was mainly historical. Saussure was the first to propose two forms of linguistics – Synchronic and diachronic.

Simultaneous linguistics is not related to the field or method of language analysis, but only to the point that the analysis should not be chronological or historical, but of a time point of the language - not of the dynamic form of the language, but of the stable form at a specific point of time. On the contrary, descriptive linguistics is concerned with the description of the language - the description of the language occurring in a particular period or at a particular time point. In this way, the characteristic of one-time is its descriptiveness. In this way, there is a difference of force in both the names.

Later on, linguists realized that the task of linguistics is to describe the language and not to determine what is pure or impure. Hence on this basis, it was called descriptive.

Bolinger (1968 CE) has given separate titles to descriptive linguistics and structural linguistics. He has described the features of structural linguistics as phonemes, morphemes, proximate components, etc. According to Lyons, the form used by Saussure is essentially the structure of language itself. In descriptive linguistics, we describe the language, that is, its structure, and in structural linguistics, we also describe the structure or structure of the language. So, by revelation, both are one.

In *Trends in Linguistics*, Evich has made three categories regarding language analysis-

- (a) Non-structural Linguistics - In this they keep the French sect, Vossler sect, and Russia's Kazan and Fortunatov sect among others.
- (b) Structural Linguistics - Saussure, Geneva School, Prague School, Copenhagen School, and Pre-Chomsky American Linguistics are included here.
- (c) Others include Chomsky etc.

6.6 APPLIED LINGUISTICS

All schools of linguistics take the practical form or function of language in some form or the other in their analysis, but the Prague school and the Copenhagen school put special emphasis on the function of language. Pragmatic linguistics or functionalist tradition is represented by two philologists- Jacobson and Martine.

In fact, every linguistic unit (phoneme, word, clause, phrase, etc.) also has a function or behavior in the language, but in the Prague sect, there has been a special discussion of its own function or behavior (expressive, effective, communicative, etc.) of the language. Roman Jakobson has further developed this functionalism of language into speaker, audience, and context. Language performs expressive function or behavior from the point of view of the speaker, effective function or behavior from the point of view of the listener, and communicative function or behavior from the point of view of the context.

Apart from this, there are three other views are as follows-

Contact - Physical and mental contact between the speaker and the listener.

Code - Arranging the text or message in the language.

Message - The text or message that language is used to express.

Thus, there are six functions or behaviors of language-

- (1) Expressive - Exclamatory.
- (2) Desire-related (Connotative) - command or call.
- (3) Denotative - statement of fact
- (4) Contacts (Phatic) - yes, Am, etc.
- (5) Metalinguistic coding or codifying means giving expression to the text by the speaker
- (6) Poetry – Poetic Message.

There are many types of characteristics of language in applied linguistics-

- (a) Emphatic features reveal the mood of the speaker.
- (b) Compositional features divide utterances into grammatical units, sentences, words, etc.
- (c) Separators separate one phoneme from another in the characteristic and by the combination of which different phonemes are formed.

Under this comes audibility i.e. the amount of time taken for pronunciation and intonation i.e. the process of vibration per second occurring in the vocal cords.

Martine has also considered many functions or behavior of language which resemble Jacobson. Like-

1. Communication
2. Bringing thoughts into existence through language
3. Expression

4. Impress
5. Aesthetic function – It is found in literature. Of these, he has considered communication as the function of language.

6.7 SUMMARY

The Indian linguistic tradition is profoundly ancient, contributing foundational texts on language and grammar through works like the *Brāhmaṇas*, *Āraṇyakas*, *Padapāṭha*, *Prātiśākhya*, *Śikṣā*, *Nighaṇṭu*, *Nirukta*, and the contributions of the Aindra School, Pāṇini, Kātyāyana, and Patañjali. These texts are not only pivotal for Indian scholarship but also hold global significance even today. In the modern era, scholars such as Bishop Caldwell, D. Trump, Kellogg, Ramakrishna Gopal Bhandarkar, Hornley, Grierson, Turner, Jules Bloch, Suniti Kumar Chatterjee, Dr. Siddheshwar Verma, Sukumar Sen, and others have significantly advanced the study of grammar, philosophy, and semantics in language.

Western linguists have shaped the field of linguistics through their philosophical insights, writings, and research from antiquity to the present. From the foundational works of Socrates, Plato, Aristotle, and Dionysius Thrax, through to the modern contributions of Sir William Jones, Colebrooke, Schlegel, Humboldt, Jacob Grimm, Franz Bopp, Pot, Rapp, Bredsdorff, and Max Müller, followed by Whitney, Brugmann, and others, a new linguistic ideology has been cultivated.

In the modern era, world-renowned linguists from various schools of thought such as Saussure, Baudouin de Courtenay, Henry Sweet, J.R. Firth, M.A.K. Halliday, Louis Hjelmslev, Leonard Bloomfield, Edward Sapir, Franz Boas, and Noam Chomsky have directed the course of modern linguistic theory.

Descriptive and applied linguistics serve as a nexus for integrating ancient and contemporary linguistic studies. Various linguistic schools, including the Prague, Russian, British, Geneva, French, Copenhagen, American, and Bloomfield schools, have made significant contributions to the field. These schools' scholars hail from diverse nationalities such as French, German, British, American, Swiss, and others, producing seminal works in languages including German, French, English, Russian, and Swiss-German. Consequently, 'language' has transcended its traditional literary confines to engage with sociological and interdisciplinary studies. From Saussure to Noam Chomsky, as well as Indian scholars like Suniti Kumar Chatterjee, Udaya Narayan Tiwari, Siddheshwar Verma, Baburam Saxena, Rabindranath Srivastava, and Ram Vilas Sharma, there has been remarkable work in this domain.

6.8 EXERCISES

Give short answers to the following questions:

1. What do you understand by *Brāhmaṇa* and *Āraṇyaka* texts?

2. What is meant by *Śikṣā* texts?
3. What do you know about *Nirukta* and its composer?
4. What are the main features of *Aṣṭādhyāyī*?
5. Who was the pioneer of the modern study of linguistics in India?
6. Briefly discuss the origin and development of Western Linguistics.
7. Mention the works of any two European linguists of the 19th century CE.
8. Illuminate the linguistic contribution of any two Western linguists of the 20th century CE.
9. What do you understand by the Neo-Grammar era?
10. Which were the main schools of modern linguistics?
11. What were the main features of the linguistic schools?
12. What was the impact of the split of the American School on modern linguistic studies?
13. Discuss the contribution of Noam Chomsky.
14. What do you understand by descriptive linguistics?
15. Briefly discuss applied linguistics.
16. What was the relation of the school of linguistics and its movement with translation?

6.9 GLOSSARY

Conversion, diurnal, functional, generative, morphological, phonemic, semantic, sign, structural, synchronous.

6.10 SOME USEFUL BOOKS

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UNIT 7 THE SOCIAL CONTEXT OF LANGUAGE

Unit Structure

- 7.0 Objectives
- 7.1 Introduction
- 7.2 Language and Society
- 7.3 Linguistic Societies
 - 7.3.1 Linguistic Diversity in Social Context
- 7.4 Dialect
 - 7.4.1 Difference between Language and Dialect
 - 7.4.2 Corrupt Speech
 - 7.4.3 Other Forms of Language
- 7.5 Language Planning and Language Development
 - 7.5.1 Interrelationship of Problem and Process
 - 7.5.2 Evolution of Language
 - 7.5.3 Development of Language i.e., Language Change
 - 7.5.4 Language Change i.e., Structure Change
 - 7.5.5 Regulatory Factors of Speed of Change
- 7.6 Basic Elements and Dimensions of Language Change
 - 7.6.1 Language: Reasons for Change
- 7.7 Summary
- 7.8 Exercises
- 7.9 Glossary
- 7.10 Some Useful Books

7.0 OBJECTIVES

After reading this unit learners would be able to:

- Examine the concept of linguistic society in the light of the interrelationship between language and society;
- Discover the various uses of language and the meaning and nature of language planning;
- Analyze the process of language development; and
- Understand the basics and dimensions of language change in one language and apply it to other languages.

7.1 INTRODUCTION

Language is a system of sound symbols and a socially relative sign system. It is not enough to acquire knowledge of linguistic structure, the grammar of the language, the dictionary, etc. to develop language competence. Only after knowing the social system, a human can use the proper structure in the proper context. Therefore, language is a powerful medium of human socialization through which he can acquire the ability to use language in a practical way. Through this process of socialization, humans become biological as well as a social entity. From this point of view, we can say that language has an unbreakable relationship with the society.

The concept of human society emerges from the interrelationship of society and language. This human society is such a community of individuals whose members use the same speech signs, their social contexts are also the same and their daily activities, goals, concerns, and achievements are also included in those contexts. It is also necessary to clarify here that no two members of the community speak alike but speak in different forms on different occasions. Such different forms in society are called linguistic differences. Forms of language start appearing due to various level differences in social, cultural, educational, and geographical contexts. Due to differences in socio-cultural level, when the language takes the form of social styles, then the language spoken by the people of a particular region on a geographical basis is called 'dialect'. Many problems arise from these diverse language uses, then a proper plan is made to solve them so that along with modernization and standardization of the language, the mutual conflict of languages is also resolved. Language planning helps in the development of language.

7.2 LANGUAGE AND SOCIETY

Language is not an abstract concept but an 'object' of social behavior. Language is a human-referenced business, and humans, being social entities, the link between language and society remains. In fact, it is humans who learn and use language in society. Their language develops from the system, values, tradition, and culture of that society and creates its own identity. Language is also used to project power and prestige in the society.

Refuting Chomsky's theory of 'linguistic ability' and 'linguistic behavior', sociolinguists said that language is neither an innate quality of the human mind nor be defined as a biological nature of the human mind, but rather it can be defined as the perceptive process of uniqueness of the mind. This perception develops from the behavior of a social being. The conditions by which social behavior is controlled and influenced are diverse and heterogeneous in nature. That is why languages are diverse and heterogeneous in human nature. Language becomes heterogeneous due to the internal structure of the human mind and external reality arising and developing from the interplay of socio-cultural consciousness. From this point of view, language is not just a system of symbols, but it is a socio-

contextual sign system, in which social facts are imbibed. It is not only governed by grammatical structure but is also linked to the social structure.

In fact, through the dialectical process of '*la langue*' (language) and '*la parole*' (speech) propounded by Saussure or the 'linguistic ability' and 'linguistic behavior' of Chomsky, language remains alive and from that develops 'communicative ability'. This is the basic function of language. The ability to make grammatically correct sentences is based on its ability to communicate. The ability to use appropriate language in social contexts lies in that by which language is used keeping in mind the speaker, listener, subject matter, situation, etc. This makes communication possible. Here, the communication ability, along with the linguistic ability of the person and language behavior also remains in a synthetic form and that is why the concept of social and holistic human being is found.

Thus, we see that the concepts of language and society are intertwined and continuously influence and modify each other. Society is such group of individuals who live together for the fulfillment of certain purposes or objectives and their social ethics are the same. It is also the purpose of the individuals in the group to communicate their intentions using language. In this context, language is the symbolic system through which the members of society interact with each other. The definition of society and language reveals the interrelationship of these two. This is the reason why language and society cannot be defined independently, as both are essentially and inextricably linked. While studying a language, it is not only necessary to know the rules of grammar of the language, but it is also necessary to know the rules of usage of the linguistic society. Therefore, we can say that language is a social thing, which has social elements in its nature. Some linguists are of the opinion that writing the grammar of a language is not an easy task, because written grammar is more often not the grammar of the practical language. For the members of a linguistic society, knowledge of the rules of the language is not as important as knowledge of language usage. The knowledge of language in a speaker is the knowledge of the rules of language use and performing tasks. He accomplishes these through grammatical units like sounds, words, and sentences. Based on these rules the members of society exchange with each other and only then communication becomes possible.

Whatever sentence the speaker utters is of language, but its context is social. Therefore, it would not be possible to understand language or its grammaticality, or its coherent syntax without social contexts. The linguistic material that comes in front of a person in childhood, along with language facts, also contains social conditions. In his mental learning process where the language learning process goes on, the socio-cultural learning process also goes on and such a grammar is formed in the human brain, which has the capability of linguistic rules as well as the efficiency of language use. That's why language is not considered uniform by linking it to linguistic ability, but it is considered diverse by linking it to 'language behavior'. This diversity of

language does not mean that a person can use language arbitrarily. There are limits to this linguistic diversity in the society, which are determined and controlled by the society. This determination and control are social-contextual rules of language use. Such a behavior that is publicly accepted is expected from the individual due to the rules created by society. It is a different matter that every society has its own rules. In Indian society, linguistic behavior is mainly based on age, education, and position, but this understanding of behavior is not biological or innate, the person receives it only at the social level.

Due to the coherence between language and society, there is a deep connection between language and culture. 'Language' provides such a 'filter' of reality to the social person, due to which he realizes how he sees the world around him and in what form he provides it. The intimate relationship that Indian society has established with the natural world is expressed through language itself. For the river named Ganges, animals like cows, plants like Tulsi, and for the earth, the word 'mother (*Mātā*)' is used. Expressions such as '*Phūla pravāhita karanā*' to the process of shedding the bones of a dead person in the river are indicative of Indian culture. Similarly, the vocabulary of relationships and many addresses are indicative of a particular culture which provides a perspective to see the world around. There is a lot of difference in the mutual behavior of the wife with the husband's elder brother and younger brother. These kin relationship behaviors control language use and make behavior favorable to relationships. English-speaking society has its vocabulary of relationships and it gives a different introduction to the structure of that society. That is why the nature of their mutual behavior is different from the behavior of the Indian society. Thus, language determines the knowledge of the social individual and explains his experiences. He not only expresses his experiences through language but also expresses his knowledge of the external world in many ways, which are also part of his culture. During the translation process, the translation of the source text and its replacement into the target language requires adequate attention to this relationship.

Thus, language is a social object in which a glimpse of society is clearly found. The form of language keeps on improving due to social structure and environment. Language develops based on society's system, its values, tradition, culture, members, etc. and it creates its own separate identity. The structure of language, its dynamics, and its inner purpose cannot be understood without the interrelationships of language and society.

7.3 LINGUISTIC SOCIETIES

Now-a-days, a new approach has come in the analysis of language, in which society or language-speaking community has been considered as the center-point while defining language and language use. Earlier the definition given by Bloomfield of a language-speaking community or society was accepted. According to his statement, a linguistic-community (or society) is such a

social community of individuals, whose members use the same speech signs. However, the similarity of speech signs can create an illusion of uniformity of language in society. In this context, Bloomfield further says that no two members of the society speak alike. Individuals also speak in different forms on different occasions. Apart from this, there can be many dialects in a linguistic-society that are not homogeneous among themselves. The grammar of these dialects may also differ. But this difference is not so great that it hinders mutual intelligibility between the adjacent dialects.

Structural linguistics introduced the concept of individual dialect to regulate the differences between linguistic societies. According to American scholar Hockett, “the entire speech behavior of a particular person at a given time is his dialect. Individual dialects of the members of a society are similar in proportion to the proportion in which they exchange linguistic thought among themselves.” In other words, the intensity of communication is the basis for person-speech similarity. The greater the linguistic contact between individuals, the less the differences in individual dialects. The form of dialect develops from mutual intelligibility or similarity in person-dialect and mutual intelligibility in dialects means that they come under language. This is the system of language and speech.

Defining linguistic society American sociolinguist Gumperz says that a linguistic society or community is a social group that can be monolingual or multilingual. This society is associated with the frequency of social exchange and uses the same type of language in social communication. In this definition, Gumperz has not only emphasized the language side but has also emphasized its social side. That is why he has called language-speaking community as a social group. Taking this point forward, Gumperz has tried to show the linguistic distinctions of individuals in the language-speaking society and outside, due to which they are separated from the surrounding areas in communication. Therefore, it is expected to have only one language in a linguistic society. Another distinguished American scholar, William Labov, laying the foundation of applied sociolinguistics, presented a broad spectrum, within which linguistic identities of different social classes, social attitudes and attitudes towards language, social styles of language, etc. all references to language are included which are related to the institution of society. In this way, a language-speaking community is a group of people who are linked together in some way or the other as a socio-cultural organization and all people behave linguistically in the same communication system.

Three bases can be taken to clarify the language-speaking society. One, the intensity of communication, which means that when the members of a society exchange ideas among themselves, how deeply the other person understands the communication of one member. One language-speaking community may be such that communication and exchange of ideas is very good, while communication in another may not be so good. Two, symbolic unity, that is, any one symbol, that is, the language, works to bind a language-speaking

society into one. For example, Hindi, Punjabi, Haryanvi, Lahanda, English, Urdu, Marathi, and Bengali. language-speaking people live in Delhi, but Hindi does the work of binding or connecting the linguistic-society in unity. In other words, Hindi does the work of symbolic unity the most. Third, there is a definite number of languages or dialects used by a linguistic society. The medium of expression of every language-speaking society is not one language. Some people use one language and some dialects while some people use more than one language. In this way, how many languages or dialects are used for the mutual exchange of ideas in a linguistic society depends on the nature of that linguistic society. For example, in the use of Bhojpuri, Hindi, English, and Bangla in the language-speaking society of Varanasi, the nature of multilingualism of Varanasi is not individualistic but community-oriented, which is why the use of different languages in Varanasi is expected to have its definite social context.

India is a multilingual country and each of its states is also multilingual. There is mutual intelligibility in nearby languages and dialects, but there is no intelligibility in distant languages and dialects. In this context, America's well-known scholar Emeneau has accepted India as a linguistic community. Here intelligibility has been seen in the context of society without considering it as the basis. Similarly, the Hindi-speaking society is a multilingual community. Geographically, its boundaries touch the Punjabi, Gujarati, Marathi, and Bengali language-speaking communities. All dialects adjacent to this community are mutually intelligible, but not distant dialects. A person speaking the Marwari dialect cannot understand the Magahi dialect.

Indian society is not only a multilingual society, but due to being stratified, stylistic differences in its languages come to the fore in association with social purposes. It is natural for language styles to differ for different social purposes. A teacher has to play various roles day-to-day and language forms are formed accordingly. Social information is contained in linguistic communication, which is why there is a correlation between social structure and linguistic use. Changes in the forms of speech behavior naturally take place according to the social environment. In a monolingual community, the use of one word in place of another conveys social meaning in the same way as in a language community with many dialects, one dialect is used instead of another.

Based on these differences that convey social meaning, it can be said that a language community does not have only one linguistic code. There is more than one code, the use of which is governed by social contexts. Code refers to a common language, common dialect, common style, and common forms prevailing in a language community. Here equality does not mean equality of use in all the members, but rather is visible in society. These linguistic differences governed by social context are called the code matrix of the language community. All the codes that are purposefully important in a particular language-speaking community are the code base of that society or community. The potential of codes is the linguistic lexicon of the members of

a language community. The more codes a member has access to, the more capable the user is. The power of the member is not the 'language' but the number of codes contained in his linguistic dictionary. Different codes of the community are used according to the context. The group of dialects and other linguistic forms used continuously by a language-speaking community or society is called the verbal repertoire of that society. The wider the code-base of the language, the richer the language. The more social purposes are served by language, the more developed the language will be. The linguistic corpus of Hindi-speaking society is made up of two or more dialects, three styles of Hindi-Urdu, Hindustani, and Sanskritized Hindi, and English language, and they keep on changing according to social contexts.

In this way, there are linguistic concepts like various codes, code matrices, and linguistic dictionaries in a linguistic society, which provide a vision to understand the language and dialect of a linguistic society. Therefore, classification can also be done as dialect-speaking society, language-speaking society, Indian linguistic society, and international linguistic society.

7.3.1 Linguistic Diversity in Social Context

In Unit 4, we discussed the diversity of languages occurring due to some social and occupational reasons under linguistic diversity. It was also clarified that diversity in language is also visible due to age differences. Differences are visible in the language of youth and adults, women and men. Apart from this, we have discussed in the previous pages that language is not an abstract concept, but an object of social behavior. Because of its use in society, many forms start emerging, due to which language differences or language types start appearing. These language forms are also called alternatives or language differences. Based on geography, the language spoken by most of the people of a particular region is called 'dialect'. A dialect spoken by a particular person is a 'person dialect'. Many individual dialects together form a local dialect. Multiple local dialects combine to form 'sub-dialects'. Several sub-dialects together make up a 'regional dialect'. The dialects of many regions together form a 'language'. Their nature can be seen at both sound and word levels.

At the historical level, there is an 'original language', whose developed forms are visible in the latest languages. 'Greek' and 'Sanskrit' are called the original languages, then 'Latin' and 'Prakrit', Pali, and Apabhramsa are known as medieval languages and English, French, Hindi, Marathi, Bangla, etc. are modern languages. Based on education, the difference is found in the language of educated, semi-educated, and uneducated. Similarly, many forms of the national language, official language, literary language, business language, etc. are reflected on a national, state, literary, and professional basis.

Based on the above discussion some forms of language are being studied here.

7.4 DIALECT

Dialect is a regionally-differentiated form of language from the geographical point of view. It can be identified by a certain set of words and grammatical structure. Whenever there is an increase in the number of language-speaking communities, the form of dialect naturally appears in it, which gives it diversity. When this diversity of language is the result of the geographical area or place-specific of its users, then it is called regional dialect.

7.4.1 Difference between Language and Dialect

From the point of view of linguistics, there is no difference between language and dialect, because dialect also has its own independent and unique grammar. From this point of view, Maithili, Bhojpuri, Braj, Awadhi, Standard Hindi, Marwari, Pahari, etc. are different languages in their system. Considering the difference between language and dialect, foreign scholar George Grierson has said that it is not possible to draw a definite dividing line between these two because they have the same relation as the mountain and the hill. That's why there is no difference between language and dialect from the point of view of nature because a dialect becomes a language with passage of time and sometimes it remains a dialect.

From the point of view of sociolinguistics, language is imposed, which on the one hand becomes a symbol of the ethnic identity of a large community and on the other hand, it is used in the form of interaction between small communities whose mother tongue or first language is different from it. In this, there is no distinction between language and dialect based on differences found at the level of sound structure, vocabulary, and grammatical arrangement; For example, dialects of the Hindi language have their own system. In fact, on being asked by other language speakers, the dialect speakers of the Hindi region consider it appropriate to call themselves Hindi speakers in a wider context. From this point of view, the basis of language and dialect is the communication system of a linguistic society and its ethnic consciousness. Its nature is dynamic. During social change, its nature and scope also keep on changing. That's why the language of that society sometimes takes the form of 'language' and sometimes of 'dialect'. For example, if we take the present dialects of Hindi, Braj, Awadhi, and Haryanvi, then Braj and Awadhi were once the languages in which Krishna *Kāvya* and Ram *Kāvya* were composed, and later this language became a dialect after descending from the post. Till the 19th century, *Khaḍī Bolī* was once only a dialect, which today has risen to the status of a language. When a dialect builds its own distinct identity on the strength of literature and governance, then that dialect acquires more importance than other dialects due to cultural renaissance, political reorganization, and economic reorganization during the social process of ethnic reorganization and gets the status of 'Language'. This dialect becomes non-regional or region-independent and universal by crossing its area of behavior and its usage area increases.

It is clear from the above discussion that on a functional basis language and dialect can be differentiated in the following dimensions:

- a. Language is imposed in social function and speech is subordinate to language.
- b. In the regional context, the language is relatively more widespread, while the area of the dialect is limited.
- c. Language is multifaceted and multi-dimensional in scope and dialect is relatively limited. The use of language is more creative in various behavioral fields like literature, education, administration, etc.
- d. The instance of creative literature is more in the language and the creation of folk literature is relatively more in dialect.
- e. Language is generally used more in formal contexts, while dialect is generally more used in informal contexts.
- f. Languages tend to be more standard and modern, while dialects offer relatively more options.

Looking at these dimensions, it can be said that language acts as a link between the speakers of different dialects. But it is clear that dialect also has its own socio-cultural identity, even if it is in a limited form. In this way, Bhojpuri, *Khaḍī Bolī*, Braj, Awadhi, and Haryanvi dialects have completely maintained their socio-cultural identity and their form has flourished in their region.

It should also be noted that dialects play an effective role in language development. In the development of Hindi, the dialectal features of *Khaḍī Bolī* have disappeared and this form of Hindi has been separated from Bhojpuri, Maithili, Awadhi, Braj, and other dialects. However, the contribution of these dialects in the development and promotion of Hindi cannot be ignored.

7.4.2 Corrupt Speech

Uses found in language that are unpardonable, socially taboo, and anti-grammatical are called degenerate or corrupt dialects or language forms. From the social point of view, this unacceptable and impolite use is also called profanity. This is called 'slang' in English. A special class uses degenerate speech, here a glimpse of differences among social classes is also seen. It contains words and expressions that are not found in the dictionary. This form of language is often spoken in informal situations. Its use in formal situations is not considered appropriate. That's why its use is not acceptable in the civilized community. It has its minority community, in which the use of words is different from the words used in other communities or the people of that community have difficulty in understanding them. Slang words are often connotative and defy the normal forms of normal language. Its metaphorical uses are also often inferior. According to some scholars, there is a lot of mixture of etiquette in the language of some communities. Profanity

is also visible in the language of the drivers. Many times, there are a lot of abuses in the language of roadside people. These types of impolite expressions and vocabulary are found in the novels or stories being written now-a-days and in some programs of mass communication, especially comedy programs. By studying this degenerate language or corrupt speech, a living sample of the psyche of the users is obtained.

7.4.3 Other Forms of Language

National language

Every nation has a language which is the language of the people. This language expresses the feelings of the people. Most of the people of the country use it for communication. This language has the potential to become a medium or link language (*lingua-franca*) in various fields of (socio-cultural, educational, political, etc.) the country. Such a language is called the national language. National language is related to national consciousness and national consciousness is related to socio-cultural consciousness. It is related to the 'past' and 'present' and is associated with the great tradition. For the nation, the national language acts as the language expression of socio-cultural identity. From this point of view, all the languages of multilingual India are working as national languages for the social, cultural, and emotional unity of India.

Official language

In a multilingual nation, it is seen that the language that is capable of functioning in governmental work is deemed as an official language. The official language is for the economic progress of the nation, political unity, and for the fulfillment of administrative purposes. It creates contact between the public and the government by being used in government work. Hindi was found suitable to perform the functions of the official language in India. Therefore, Hindi was declared as the official language of the Union of India by Article 343 of the Constitution. In this way, the government has to take care of the administration of the country from various points of view economic, political, geographical, educational, protective, socio-cultural, literary, etc., and the official language has a special role in it.

7.5 LANGUAGE PLANNING AND LANGUAGE DEVELOPMENT

Language planning means that a proper plan should be made and implemented to solve the linguistic problems of a country or society. In this, various alternatives are carefully selected to solve the problem keeping in view the future consequences. This selection is done as the official language or national language of a multilingual country or society. If there is a conflict between two or more languages in a country or society, then its solution is to modernize the language according to the trends of the society. If a universal form of a language is not available, then it is standardized.

There are mainly three things that are taken care of in language planning.

- (a) What is the type of language problem? It is necessary to pay attention to what is its nature because the decision about the language should be taken according to the problem. What is the difficulty in adopting or promoting a new language, changing vocabulary, changing writing, changing spelling or pronunciation, and other issues that have to be considered. Therefore, there is a need to capture and identify the root cause of the problem so that an apt policy can be formulated.
- (b) To solve the problem, one solution is selected from various possible ones, because the basis of language planning is selection.
- (c) What would be the consequences in the future? Keeping this in mind, certain objectives are set, because without clarifying the objective, it is not possible to determine the policy of language planning.

Thus, language planning is an activity in which goals are set, measures are selected and results are considered clearly and systematically.

There are four stages of language planning:

The first stage is **planning preparation**. This preparation is based on the principle of need assessment. The linguistic problems and needs of the country, society or region in which language planning is to be done are pondered upon. If more than one language is spoken in a particular area, the problem of language selection may arise. If different styles or forms of the same language are used, then the problem will arise as to which language form should be accepted as the standard. There was a dilemma about the standard form of Hindi whether Sanskritized Hindi should be considered the standard form or the Hindi form of general colloquial Hindi. The debate has now settled in the favor of Sanskritized Hindi.

The second step is to **decide**. It is based on the principle of objective setting. There are two types of decisions taken to solve the problem. The first is related to the determination of the objectives of language planning and the second is related to the determination of the means of planning.

The third stage is the **implementation** of the principles laid down. Here special care is taken that the implementation is done correctly and in the right direction, without hurting the linguistic sentiments of any particular class. In this, it is necessary to understand the problem and purpose of the language properly, if the implementation of the scheme is not favorable to the concerned parties, then the implementation will not be successful.

The fourth step is **control over activities**. It is based on the observation principle. It is seen how successful the implementation has been. For this, there are criteria or principles of determination, by which it is known to what extent the principle of determination has been fulfilled.

7.5.1 Interrelationship of Problem and Process

The process adopted to solve any problem is seen in conjunction. Scholars like Newstepney have tried to look at the relationship between linguistic problems and linguistic processes from four angles:

	1	2	3	4
Problem	Selection of Code	Perpetuity	Experiment-Dissemination	Differentiation
Process	Policy formulation	Codification (Standardization)	Extension	Augmentation

There are four types of problems in which selection is related to policy formulation. Codification, extension, and augmentation are influenced by policy-making. The problem of code selection arises only when more than one code or language is used in a particular area and one of those codes has to be given the status of a standard code. No code or language is developed or underdeveloped in itself. All languages are equally capable from the point of view of function. While formulating policy, it is kept in mind that in terms of function, they are spread over more areas than other languages and are used for different purposes. In this, the question of determining the medium of education also arises.

Constant change is the basic nature of language. That's why there is variability in it and this is the indicator of the development of the language. The main function of language is communication and if there is too much of a choice, it becomes a hindrance. Therefore, there is a need to keep the selection under control and bring some stability. In this care is taken in the use of script, sound, form, word, and meaning. Grammar and vocabulary also have to be taken care of. It is a kind of standardization, but this standardized or codified grammar also keeps on changing.

In the modern era, the language does not remain un-affected by scientific and technological progress. New inventions and concepts expand the use of language. This problem of expansion is the problem of modernization. It includes new vocabulary and new expressions.

Sometimes only one language is used in a particular region or society. However, many styles and forms gradually develop within the language, which are used in different communities. Sanskritized Hindi, Urdu, Hindustani, etc. are the styles of Hindi, which are used in social contexts. Similarly, subject-specific and area-specific styles also develop, which are called applications. Administrative, commercial, scientific, mass communication, etc. are such linguistic forms that emerge in the language form of different regions.

Thus policy-making affects codification, extension, and augmentation. The ground on which a particular style should be standardized is discussed. It is also seen in which direction the language should be modernized and which language style should be established. In the Indian context, a three-language formula has been implemented in schools, but there is some deficiency in language planning and policy.

7.5.2 Evolution of Language

At present, about seven thousand languages are spoken in the world. Here, the question arises that where did they come from, how did they develop and how did they change? How did human society need to change in the course of language development from the past to the present day? Many stories are prevalent in this regard. There is a legend of Babel that in the beginning human beings spoke a common language. They decided to build a tower to reach heaven. God saw arrogance in their plan. In the end, he destroyed their plan and converted one language into different languages. They become scattered here and there and started speaking different languages. This is a folk legend and popular story, but it emerges from the fact that humans need language the same as water and food. Through language, he communicates his mind's feelings and thoughts, but due to the circumstances and reasons for the development of the language born with the birth of humans millions of years ago, this subject has been discussed for long, but no result has been out yet. Therefore, continuous failure had to be faced while resolving. Resultantly this particular inquiry was dropped from linguistics.

7.5.3 Development of Language i.e.; Language Change

Rather than the origin of the language, the development process was researched. Language is considered to be the culmination of different processes in different times and circumstances. Just as there is a continuous change in the shape and form of a human, in the same way, there is a change in his behavior. This continuous change is a kind of development. Language also keeps on changing in sync with change in human morphology and psychology. If we look at the continuous phases of the ancient form of the same language till today's language, it will be clear that the language has been changing from time to time. This is not a change, but a development of the language, and new forms have been continuously blossoming. A living language, (a language used in practice) will undergo changes and this will be a part of the journey of language development. Change or development is an essential part of the nature of language. This change is not a defect rather a quality.

7.5.4 Language Change i.e., Structure Change

New words adopted in a language from another don't qualify as language change. This process of acquisition of words is considered secondary because they do not bring about a fundamental change in the language. A change of

language means a change in its structure. In fact, the change in phonetic, grammatical, and semantic structure is a structural change, which indicates the development of language.

Two forces act simultaneously in the development of language:

- 1 **Dynamism:** That tries to bring change in the language.
- 2 **Inertia:** The power that is continuously working to give stability to the language.

A balance is found in these two in any language. The speed of language change cannot be pinpointed to a single point in time because of the stability factor. Sometimes this change is not visible for two to three generations.

7.5.5 Regulatory Factors of Speed of Change

The speed of language change does not always remain the same; Sometimes it becomes fast and sometimes slow. It all depends on its internal structure and external influence. For example, a small language-speaking community living in one place, and geographically organized. Here, it is not possible to have external influence on it, because there is no or very little relationship with other language-speakers. That's why the speed of change remains very slow and the changes in that language can be experienced only after centuries. On the contrary, if a language community is geographically dispersed, the pace of change to another language is rapid. This speed is reflected in a few years. Not only this, foreign invasion, state change, cultural and religious influence, etc. are also some such elements, due to which the speed of language change becomes fast and changes may be experienced in a few years.

In this way, along with internal structure, external influence, relation to another language, foreign invasion, state-change, transfer, cultural and religious influence, etc. are such elements that act as regulatory elements of the speed of language.

7.6 BASIC ELEMENTS AND DIMENSIONS OF LANGUAGE CHANGE

Just as the result of a change in a human being is due to the change in its entire structure i.e.; the structure of its organs, in the same way, the change in language is due to a change in its structure i.e.; its parts. In other words, the change of language affects all its parts – phoneme (sound), form, word, sentence, and meaning. From this point of view, the form of language change would be phonetic/phonemic change, morphological change, lexical change, syntax change, and semantic change.

- (1) **Phonetic-change:** Phonetic-change is related to vowels i.e.; sounds. These mainly include the following changes:

- (a) **Degradation of sounds:** Due to the mispronunciation of vowels or their inappropriateness, either we leave some vowels or their original pronunciation is lost. Many sounds are now extinct. We have generally left the pronunciation of the Sanskrit vowel 'ऋ' and in its place, we pronounce 'ॠ'.
- (b) **Development of sounds:** With the influence of another language, we acquire many new vowels as per the requirement. Due to the influence of Arabic-Persian and English words, many new sounds have been developed in Hindi.
- (c) **Difference in pronunciation of sounds:** Along with the interval of time, there is a difference in the pronunciation of sounds; For example, the pronunciation of Vedic Sanskrit joint vowels 'ॠ', and 'ॡ' has become like *Ai*, *Au* respectively in Hindi, whereas in Sanskrit they were pronounced *āi*, *āu* respectively.
- (d) **Change in position of use of vowels:** In *Apabhramśa*, the vowel 'ॠ' (ऋ) could be used at the beginning like '*ṛāca*' (ऋच), but in Hindi 'ॠ' (ऋ) vowel is not used at the beginning.

(2) Morphological Change

Naturally, there is a difference in the structure of the language due to changes in form. The formation of words in Sanskrit may be quoted as evidence. In Sanskrit, inflected forms were formed in three numbers. Forms are made in two numbers in Hindi; At the same time case markers started being used separately. Instead of eight case markers of Sanskrit, only six cases have survived in Hindi.

(3) Change of words

As a result of this change, the use of many old words ends, and many new words start being used in the language. Examples of this are the practice of words like kilogram/liter in place of 'Sera'. The words taken from other languages like rail, motor, car, petrol, shirt, rickshaw, etc. are also the result of this change, these are the culmination of the influence of civilization and culture.

(4) Syntactic change

Changes in the structure of the sentence are counted under syntactic change. In Sanskrit, there is no effect of change of place of words in sentences, but in Hindi, the meaning changes when the position of words is changed. That's why there is a structure in Hindi sentences, in which the place of each word is fixed. Accordingly, the sentence can be constructed. The syntax of English has also influenced the syntax of Hindi. Punctuation, comma, colon, and other symbols are being used

indiscriminately and big sentences are being formed in place of normal sentences.

(e) Semantic change

Semantics change is related to the meaning of words. The word 'courageous' was once used for showing courage in bad deeds. Now it is used for both bad and good works. '*Kuśala*' is also a similar word, whose ancient meaning was to be proficient in the selection process of '*Kuśā*' (a type of grass) and the art of uprooting it. But today this word is used for 'proficiency' in every work. There are many similar words, whose meaning has naturally changed.

7.6.1 Language: Reasons for Change

Language is a composite entity, in which more than one structures are linked together and remain functional. Phonological changes are related to pronunciation components and semantic changes are related to mental states and social conditions are the reason for the change in vocabulary. There are many reasons for the same change. Therefore, it will be difficult to say that the cause of such and such change is such and such.

Reasons for language change are being discussed by placing them under external and internal categories.

(1) External causes

- (a) Geographical influence:** Foreign linguists like Weinrich, Mayer, and Collins have considered geographical influence important in language change. According to him, the effect of climate is not only on the physical constitution of man but also on his character and speech. Although another scholar, Jespersen, has refuted this theory. But it cannot be completely rejected. European language-speakers find it difficult to pronounce some Hindi sounds like (*pa, ṭa, ka*) प, ट, क correctly. They pronounce these unaspirated sounds as aspirated sounds at the beginning of words. The pronunciation of 'pin' is done as 'fin'; The pronunciation of 'Kam' like 'Kham' is not the result of the difference in their articulating device, but it is the effect of geography or climate because when used in the middle or end, they pronounce these sounds naturally.
- (b) Historical Influence:** History has a very clear influence on language change. Historical reasons include foreign invasion, political upheaval, trade relations, immigration, etc. Hundreds of words from Arabic, Persian, Turkish, English, etc. have come in Hindi. Some of them have become so comfortable, natural, and established that it becomes difficult to call them foreign at times. Sound, word, and sentence structure have all been affected by these words. In Hindi, sounds like *kha, gha, fa* and words like Rail, Engineer, Doctor, Rickshaw, Bus, and Vitamin have been included. As a result of

commercial influence from South India, the sounds from 'ट वगै' (*ṭa*, *ṭha*, *ḍa*, *ḍha*, *ṇa*) and many words have entered into Hindi from Dravidian languages. This change affects not only the formation of words but also the method of formation of plural sentences and words. Many words of Greek, Latin, and French words have also been included in the English language too.

- (c) **Cultural influence:** Cultural movements also exert their influence on the development of language. Due to cultural renaissance where many regions and castes leave customs and traditions and adopt innovation, language does not remain untouched by them. Through this, Sanskritization of the language takes place. As a result, many words and sounds of other languages arrive in the language as per the requirement.
- (d) **Scientific impact:** Scientific research leads to the invention of many new things and devices. The many new words that are coined by naming these objects and equipment increase the wealth of the language. These elements play an important role in the development of language.

(2) Internal causes

- (a) **Effortlessness:** It is the natural tendency of a human being that (s)he always moves towards convenience and simplicity in every work. Language is a process, that is related to a specific human organ i.e., mouth. That's why the convenience of the mouth is more relevant in the case of pronunciation. Humans use only those sounds in their pronunciation, which take less time and the mouth has to exercise less. Language is also affected by this process. He omits the pronunciation of difficult sounds, simplifies the pronunciation of difficult words, and shortens long sentences. The resulting changes in the language can be discussed in the following forms:

- (i) **Commission (*Āgama*):** At the beginning of the word, such conjuncts often come, which cannot be pronounced easily. Therefore, it becomes more convenient to pronounce them with the help of a vowel. In other words, the tendency of the phone that comes from the ease of pronunciation either at the beginning, middle, or end of the word is called commission or *Āgama*. Commission (*Āgama*) can be of both vowels and consonants. There are three distinctions of commission or *āgama* on the basis of place – beginning, middle, and end (*Ādi*, *Madhya*, and *Antya*).
- (ii) **Omission (*Lopa*):** In this situation, due to difficulty in pronunciation of two combined sounds, one of them is omitted from the point of view of convenience.

(iii) **Conversion or distortion:** The change of one sound into another for the convenience of pronunciation is called conversion or distortion.

(iv) **Anagram:** Anagram means transpositioned word. Sometimes the syllables of words are reversed in pronunciation. This situation is called anagram or reversal. There are two main reasons for the anagrams; First, rapidity in speaking, and second, incomplete or confused hearing. The word heard for the first time sometimes sits in the mind in an incomplete form and in the future, it is pronounced in the same form; Like Lucknow-*Nakhlau*; Bush shirt-*Bushart* (*in Hindi*), etc. are prime examples of anagrams.

(v) **Equation:** When two different sounds become equal by being close, then it is called an equation. There are two types of equation- (1) forward equation and (2) backward equation. When the preceding sound becomes equal to the subsequent sound, it is called a progressive equation. When the latter becomes equal to the sound, it is called a retrograde equation.

The *Sandhi* rules of Sanskrit and Hindi are accepted as variations of the phenomenon of equation.

(vi) **Contrasting:** The process of changing one of the two closest sounds of the same type from the point of view of pronunciation is called contrast.

(vii) **Division of Vowel:** To remove the inconvenience in the pronunciation of compound consonants, when a vowel is placed between them i.e. dividing or separating the vowel. With the arrival of vowels, the combination of consonants is erased and pronunciation becomes convenient.

(viii) **Variation of voice-box:** Like the external organs of humans, the sound system of each person is different from another person. That's why it is natural to have a difference in pronunciation and this difference in pronunciation becomes a reason for the change of language.

(ix) Imperfection of imitation

The main reason for the imperfection of imitation is the difference between the physical organization and the mental organization. The physical constitution of every person would be the same. Due to the difference in pronunciation or ignorance etc., the imitation makes the imitation is incomplete; Like-*guard-gard*, *postcard-poscat*, *doctor-dactor*.

(x) Ethno-specific attitude

According to the opinion of some scholars, change in language also takes place due to specific attitudes. The language of the people living in the areas around Delhi, Haryana, etc. in North

India, is coarser. The softness of the French language and the masculinity of the German language are also examples of this.

(xi) Alertness

The development of language is also due to the awareness of the enlightened or educated user. Sometimes artistic, literary, or cultural vocabulary is created keeping in mind the aspirations of a particular society or to express the original linguistic sense as it is.

In this way, due to different physical and mental compositions and ignorance, proper imitation of sounds is not possible, due to which the language changes. In fact, for incomplete pronunciation, both the speaker and the listener are responsible. These changes prove to be helpful in the development of language.

7.7 SUMMARY

Language along with being a symbol system, is also a socio-symbol system. Knowing the social system, a person uses the proper structure in the proper context. That is why language is not only an innate quality of human beings nor can it be defined as the biological nature of the human mind, but it grows as a social phenomenon. Humans can use language in social contexts. That is why the concepts of language and society are intertwined. Language develops on the basis of society's system, its values, its tradition, its culture, etc. and it creates its own separate identity. That is why the concept of linguistic society has evolved for the analysis of language. Linguistic society can be multilingual and multidialectal. Linguistic societies have a code base because of linguistic differences governed by social context. The capacity of these codes is the linguistic lexicon of the members of the language community which they use continuously. In this context, due to differences in social, cultural, historical, educational, and geographical levels, various forms of language appear, such as dialect, national language, and official language. Language is region-independent. In other words, the area of language is wide and the area of dialect is limited. Action to solve the language problems of a country or society is language planning. With this language planning, language is selected, policy-making is done and standardization takes place. Language planning helps in language development, and language development is a type of language change. There are many types of language change such as sound change, morphological change, syntactic change, semantic change, etc. They prove helpful in the development of language. Indeed, the social context of the language plays a challenging role in translation.

7.8 EXERCISES

Question: 1 Fill in the blanks.

- 1 Language is not a concrete concept but.....
object of behavior.

- 2 Language in social function is..... and dialect is subordinate to language.
- 3 National language is related to national.....
- 4 Official language creates between the public and the ruler.
- 5 Basis of language planning is.....
- 6 Main function of language is.....
- 7 Subject-specific and area-specific styles are called.....
- 8 Language development refers to the language.....
- 9 Language also changes due to ethnic
- 10 Language is not just a system of symbols, it is a..... symbol system.
11. The concept of language and society arein each other.
- 12 It is not possible to understand a language without contexts.
- 13 The form of language is enhanced by the social and environment.
- 14 Linguistic society is a community of individuals whose members use the same
- 15 Linguistic society is a..... community which can be monolingual or multilingual.
- 16 Emeneau has accepted India as a _____ community.
- 17 The capacity of the codes is the of the members of the linguistic community.

(Choose the appropriate words and match them with the relevant contexts in your text).

Question: 2 Answer the following questions.

- 1 What is meant by society?
- 2 On what basis does the linguistic behavior run in Indian society?
- 3 Define linguistic society.
- 4 Explain the difference between language and dialect.
- 5 Explain the difference between the national language and the official language.
- 6 What is meant by language planning? Explain.

- 7 What do you understand by the development of language? Explain.
- 8 Briefly explain the external and internal causes of language change.
- 9 What is a Code Matrix? Explain.
- 10 What is the meaning of a linguistic dictionary? Explain.

7.9 GLOSSARY

Anagrams, Code Matrix, Codification, Communicative ability, Contrasting, Equation, Individual dialect, *La Langue*, *La Parole*, Language-planning, Language-transformation, Linguistic behavior, Linguistic-code, Linguistic-lexicon, Linguistic proficiency, Linguistic society.

7.10 SOME USEFUL BOOKS

- Bholanath Tiwari, (Ed.), *Hindi kī Sāmājika Samracanā*, Sahitya Sahakar, Delhi.



UNIT 8 TRANSLATION AND PSYCHOLINGUISTICS

Unit Structure

- 8.0 Objectives
- 8.1 Introduction
- 8.2 Translation, The Human Mind and Psycholinguistics: Inter-disciplinary Dialogue
 - 8.2.1 Psycholinguistics: Inter-disciplinary Dialogue
 - 8.2.2 Psycholinguistics and Translation
- 8.3 Different Phases of Psycho-lingual Process in Translation Work
 - 8.3.1 Analysis
 - 8.3.2 Synthesis
 - 8.3.3 Refinement
- 8.4 Psycholinguistic Factors Determining and Affecting Translation
 - 8.4.1 Motivation
 - 8.4.2 Cognitive Ability
 - 8.4.3 Sensitivity
 - 8.4.4 Experience
 - 8.4.5 Cognitive Style
- 8.5 Translators, Language Processing and Bilingual Modeling
- 8.6 Theoretical Discussion on Translation and Psycholinguistics
 - 8.6.1 Behavioral and Contrastive Analysis
 - 8.6.2 The Psychologist Approach: Interlanguage, Error Analysis and Translation
- 8.7 Summary
- 8.8 Exercises
- 8.9 Glossary
- 8.10 Some Useful Books

8.0 OBJECTIVES

After reading the present unit, you should be able to:

- Reflect upon the interrelationships of translation, the human mind, and psycholinguistics;
- Analyze the psycholinguistic process and the different stages involved in translation work;
- Stratify the psycholinguistic factors affecting translation;

- Conceptualize bilingualism, its different types, and bilingual process and modeling; and
- Explain the theoretical discussions of translation and psycholinguistics.

8.1 INTRODUCTION

In the previous units of this block, you have read in detail about the general introduction to linguistics, different communities of linguistics, and other aspects of linguistics like sociolinguistics, etc. After this, it can be said without hesitation that the process of translation is as much linguistic as it is psycholinguistic because the human brain itself works to convert the source language into the target language. In this process, the source language is the starting point and the target language is the final stop. That is, the said process always moves from the source to the target and accordingly the translation takes its form. Therefore, translation needs to be understood in the following formats:

1. As a process
2. As a product
3. As both process and product.

Product is the result of translation, that is, both a characteristic and a proof of the realization of the target language. Realizing the target language is impossible in the utter absence of psychological processes. Therefore, you can say that the psycholinguistic process continues from the foundation of the source language to the manifestation and adoption of the target language and is completed in several stages. On the other hand, the success, quality, time frame, and performance of translation are influenced and determined by psychological factors such as the translator's vision, motivation, linguistic ability, psychological pressure, experience, sensitivity, and cognitive style.

8.2 TRANSLATION, THE HUMAN MIND AND PSYCHOLINGUISTICS: INTER-DISCIPLINARY DIALOGUE

Language, Mind, and Psychology

According to Descartes, we are all grateful for language, because it has given man the opportunity to be the best creature. It would also not be out of place to say that there is an interdependent relationship between language and the mind, as the meaningful existence of one is not possible without the other. For example, if the human mind needs language to operate, then the mind is required for language to exist. Language is the same coin of two aspects: on the one hand, it is social aspect and on the other, it is personal. The totality of language cannot be tested in the absence of each other. That is, it is natural for linguistics to have a deep connection with psychology.

8.2.1 Psycholinguistics: Inter-disciplinary Dialogue

Today psycholinguistics is an independent branch of linguistics and an interdisciplinary area. Before its independent establishment, the interrelationship of language and psychology was studied under the title Psychology of Language. It was established around 1950 as an important branch of linguistics, whose main objective is to study the psychological aspects of language learning, language behavior, and language disturbance. In the beginning, the psychological aspects of language used to be philosophical – because, at that time, the basis of information about the cognitive and mental processes of the human brain was not solid and scientific. At present, the study and research area of psycholinguistics has become broader and wider. Modern psycholinguistics takes full support of disciplines like zoology, communication science, and computational linguistics to know about the role of the brain in language conduct and operation. In the early days psycholinguistics was a sub-discipline of applied linguistics. But, given the extensive research and studies, today it has made an independent identity. Developmental psycholinguistics became a major part of psycholinguistics in the 1970s. The overall concept of psycholinguistics mainly rests on the following points, which you can also call the broad field of academic psycholinguistics:

- A. Language Production
- B. Linguistic Comprehension
- C. Language learning
- D. Linguistic Errors and Obstacles

Language learning is in the domain of developmental psycholinguistics, while linguistic comprehension and language production, on the other hand, belong to applied language psychology. Translation is related to all these divisions and branches.

8.2.2 Psycholinguistics and Translation

To understand the interrelationship of translation and the mind, you will find the above statement of Rogel Bell appropriate:

“Focus on the description of the process and/or the translator [...] from the twin issues which translator theory must address: how the process takes place and what knowledge and skills the translator must possess to carry it out (1991:43)”

Translation is a pairing process in which a message in one language is decoded and signaled in another language or language. This is the reason why it is different from the normal and one-way process of communication - because the normal process of communication starts from encoding and reaches decoding. That is, the process of translation begins after the first stage of communication has been performed. Here it would be appropriate to

remind you that much study done on other aspects of translation barring its psycholinguistic side. Since the 1980s, translation scholars have been interested in its psychological aspects. According to psycholinguistic beliefs, translation is a sensitive and creative process. In the utter lack of intellectual creativity, smooth conversion of the source language dialogue into the target language is not possible. The success, completeness, and quality of translation also depend on the creative ability of the translator. Translation, like any other intellectual activity, is governed and determined by factors within, around, and beyond. Translation is neither an independently operating process, nor is translation entirely independent of the other. Wills (1996) has rightly said in this context that:

“Translators do not work independently, nor are their actions directly attributed to themselves, which make the definition of role in the interlingual /intercultural communicative process so difficult; they work within the context of a mediating situation rather than directly actionable situation.”

Attainment of the target language may be the ultimate goal in translation, but for any translator, pursuing a one-sided goal is not a feature of his foresight. Being middle way is the most appropriate option - because in that situation it is easy to adjust the gap between the contextual states of the two languages. Translation is the product of the intersection of two opposite points of view—the source and the target languages—because, in translation, there is a compulsion to proceed from the point of departure to the destination. The journey from departure to destination is affected by psychological factors. The translator is responsible for the operation of the said trip. It is necessary to know the mental state of the translator. In this context, it is imperative to find meaningful answers to the following questions:

- A: If translation is a specific task, then what cognitive-psychological processes does the translator go through from the beginning to the end of the task?
- B: How does the translator adjust and position the two linguistic units and messages to create meaning?
- C: After all, how does a translator transmit dialogue from one language to another?
- D: After all, how does the translator reconcile the structural, cultural, and socio-psychological gaps between the source language and the target language?

Naturally, meaningful answers to these questions can lead to an in-depth knowledge of the cognitive and psychological processes of translation and their various stages. Translation is a set of psycho-linguistic endeavors - therefore, this uniquely creative act cannot be attributed to a mere academic coincidence. The overall psycholinguistic study of translation can be done on the following points:

1. Different stages of the psycholinguistic process in translation work

2. Psycholinguistic Factors Affecting Translation Work
3. Bilingual Processing and Bilingual Modeling in Translation Work
4. Theoretical Aspects of Psycholinguistic Process

8.3 DIFFERENT PHASES OF THE PSYCHO-LINGUAL PROCESS IN TRANSLATION WORK

According to Wiles (2000), translation is the reproduction of the source language into the target language. Acquisition of the target language is the last link of the mental process which goes through processes like analysis, interpretation, comparison, analogy, logic, and intellectual planning. The process of translation is mainly completed in these three steps:

1. Analysis
2. Synthesis
3. Refinement

8.3.1 Analysis

The process of translation begins with the selection of the source text. In the analysis stage, the translator reads or listens to the source language text. This is actually the initial phase of translation in which the translator prepares the background of the text available for translation and the translator gets to know the source text. In case of difficult comprehensibility of the text, the message cannot be conveyed to the target. For accurate and communicative translation, the translator must have a proper understanding of the source text. This stage can also be called conceptual because the whole concept of the source text is confirmed in the mind of the translator in this phase. That is, the process of determining the meaning of the source text is also completed in this stage. Of course, the process of analysis is also done in many stages:

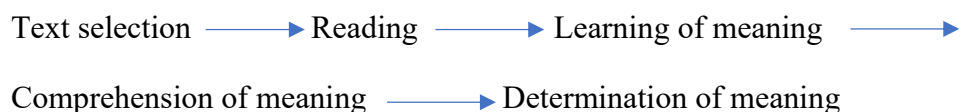


Diagram 8.1

In successful translation, the process of converting the source language into the target language is suspended until the process of analysis is completed. An accurate conception of the source language is a practical necessity as the process of meaning determination is completed at this stage. In the stage of analysis, the translator prepares the background of the source text, which is a necessary condition for communication. The translator must understand the mood of the author, text, society, and others.

Where all possibilities of communication are almost closed, translation becomes a cultural, social, political, and personal human necessity. Unlike

other means of communication, translation is a multi-layered process of communication because it is performed in several steps in two languages. In this complex cognitive activity, the translator has to maintain the dialogue and linguistic characteristics around two or more languages. According to Tamola (1986), the first link in this specific cognitive process is the understanding of the source language, which continues almost until reproduction. The process of analysis in translation is not always uniform. The bilingual communication process is not just a single process of encoding and decoding like a monolingual process. Mere linguistic knowledge is not sufficient for social, cultural, and socio-psychological portrayal of the source language. A correct understanding of socio-cultural aspects is also necessary. The reflection of socio-cultural aspects is not merely contained in linguistic structures. Such distinctions are possible both within and across linguistic structures. In this step, the translator builds the conceptual ground. This stage is also of conceptualization of semantic structure. Since translation is an interlinguistic process, conceptual extension takes place in both the source and target languages. At the psycholinguistic level, translation is the meeting of speakers of languages, of distant places, of hearts and minds, of one's own and that of one's neighbors. That's why its success is not possible in the complete absence of ideological construction of the source language. Communication between more than one language, culture, community, and nation is the priority of translation. Primarily a translator is also a reader who performs the following functions at a primary level:

1. Text combination
2. Abstract Creation
3. Contextual Recognition
4. Cultural Acceptance
5. Psychological Initiative

8.3.2 Synthesis

In the second stage, the target text takes on a meaningful form in the mind of the translator. The process of synthesis is a sensitive step in translation work, in which the translator creates a new 'stage' for the target language on the punctuation marks of the source text. On the one hand, in the process of analysis, there is a series of semantic interpretations of the source language, on the other hand, in the process of synthesis, there is a series of semantic interpretations of the target language. For example, where one is related to the source language, the other is related to the target language. You know that translation is the process of interlingual text presentation. Presentation is not possible without synthesis. In the process of presentation, it is also considered necessary that the meaning should not be destroyed. Unnecessary interference in the process of presentation creates adverse situations and blocks human communication. The linguistic, social, and cultural gaps become even more uncomfortable. Synthesis itself is the process of

establishing identity among the available bilingual codes. That is, translation is a bilingual comprehension process. Since translation is a bilingual acquisition process, it is necessary to understand the process of bilingual internalization in the human brain. The cognitive functionality of translation also depends on the process of bilingual internalization. Translation is not possible in the absence of processing of bilingual data in the human brain. The bilingual acquisition process is one of the most interesting topics for the psycholinguistic study of translation because the process of translation is not possible without the internalization of linguistic data. Sometimes the comprehension process in translation is multi-layered. It is natural for the process of transfer to be multi-layered.

8.3.3 Refinement

Refinement is the final stage and stop of translation. Because the refined form of the target language is available to the readers at this stage. The translation becomes available for the common man. The refinement process allows translation to be fruitful in its entirety. The translator realizes the completion of the work at this stage as well. Translation takes its permanent form at the stage of execution. That is, the process of conversion into the target language is completely fixed. At the psycholinguistic level, it seems appropriate to call it the final stage of translation. The finishing process is not completed in a single step, rather, it goes through different phases. At the level of refinement, the translator wants to be more predictable towards the target language. For example, the translator wants to link the resulting form of translation with social concerns. The refinement process also reminds us that linguistic knowledge alone is not enough to deal with the social concerns of the target language. The translator has to be familiar with the social customs of both languages. Linguistic knowledge is not always created by social norms. That is, linguistic knowledge is possible even apart from socio-cultural reality and social rites. Social knowledge is not possible through mere individual efforts, rather it is also a socio-psychological process in which the neighborhood participates. The process of social acculturation is both creative and imitative. In this situation, the definition of socio-cultural knowledge changes. The process of acculturation can also be creative – because, in human life, some *samskāra-s* (attributes) are universal and some *samskaras* are spontaneous and predictable. Language cherishes diversity of ideas. Human life begins with a natural process of early linguistic socialization. The experience of socio-cultural gaps provides the translator with the opportunity to be infallible. An understanding of the social mores in both languages helps the translator to adjust the gaps. Therefore, translation is also called the game of coordination. For example, despite all the linguistic differences, two languages can be brought closer to each other. Meaningful coordination at the level of refinement seems possible.

8.4 PSYCHOLINGUISTIC FACTORS DETERMINING AND AFFECTING TRANSLATION

Translation is a multifaceted human activity. It can also be said that it is the result of mental, cognitive, linguistic, social, cultural, political, and many other activities. Human activity is always influenced, operated, and controlled by external and internal factors. Translation is also influenced, operated, and controlled by external and internal factors. In this context it is pertinent to mention the thoughts of Wiles (1990) here:

“The effort toward cognitive embedding of translation process finds justification in the fact that translation, like any other usage, is the goal-directed action. Any activity, either physical or cognitive, controlled, stimulated, and obstructed by certain factors may be broadly divided into two: individual or environmental. The same can be resorted to in the trial of translation if one considers ‘it’ as an activity.”

From the above diagram, we can understand the psycholinguistic elements affecting and determining translation.

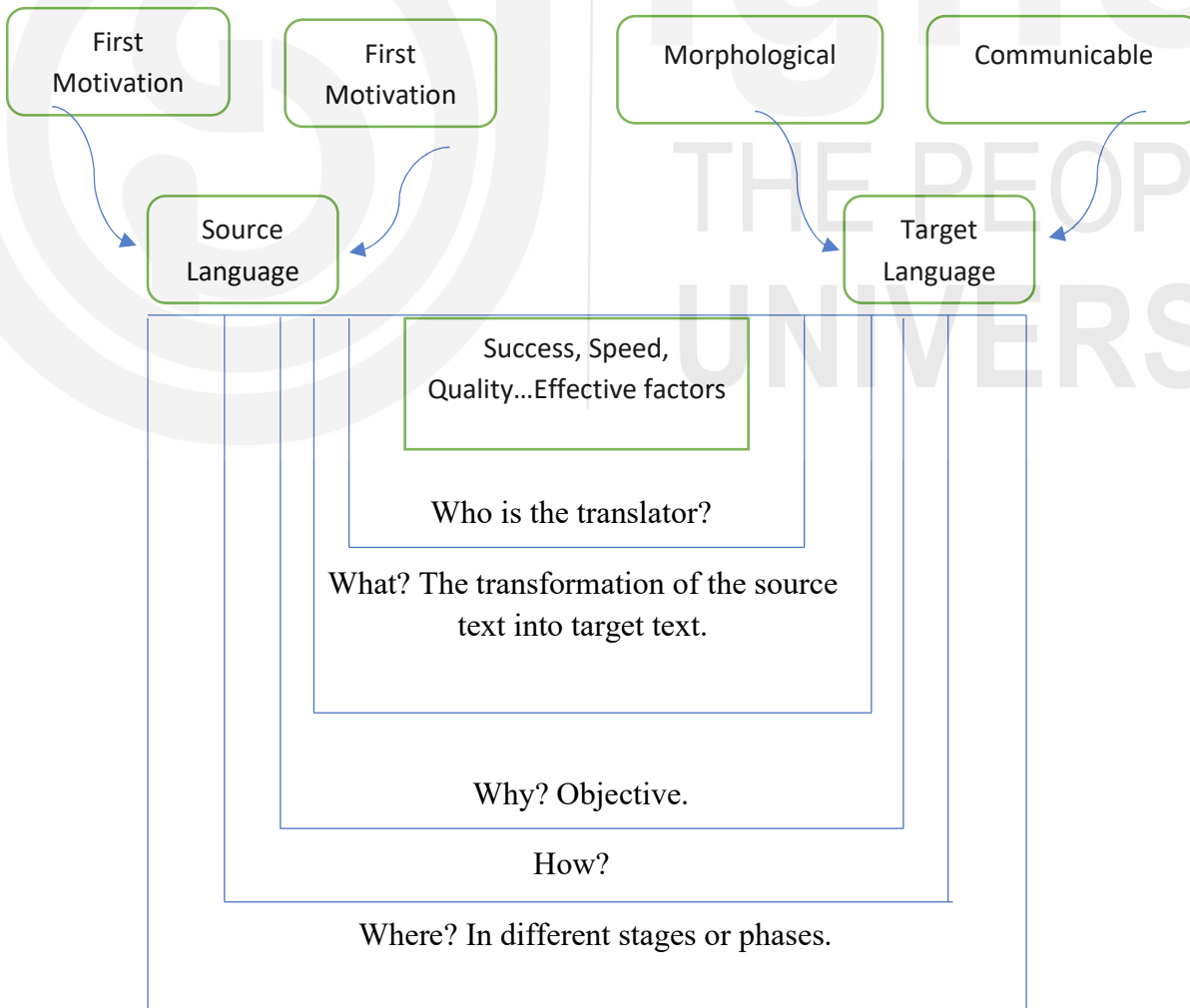


Diagram 8.2

Determinants of Translation

Motivation	Availability
Cognitive ability	Stress
Sensitivity	Place
Experience	Gain/Advantage
Cognitive style	Demand

8.4.1 Motivation

Human activities are always influenced by motivation. Since translation is a distinctly human activity, the role of inspiration cannot be denied. Motivation is an important area of Translation Studies. Let us consider these questions:

- 1 After all, why does a translator want to translate?
- 2 After all, at what level does the translator want to do this work - Personal? Community? Social? Institutional? Political?
- 3 After all, what motivates the translator for a particular translation?
- 4 After all, why does the translator select a particular text for translation?

With the meaningful answer to these questions, the roles of motivation in translation work can be known. It is necessary to know by what motives the translator is inspired. Four types of motivation can be seen in translators:

Integrative motivation

In the situation of unitary motivation, the translator does the work of translation with personal passion, interest, and loyalty. The translator has maximum expectations of success, quality, and timely execution. Naturally, the translator has equal faith in the source and the target language. Individual prevails in this case and personal loyalty, determination, and dutifulness are not affected by external pressure. Translation acquires the status of faithful work and gets attached to national, linguistic, religious, and cultural sentiments. The English translation of Rabindranath Tagore's self-written '*Gītānjali*' is an example of this inspiration, because this work is the result of his special interest. Premchand's novel '*Sevā Sadana*' also indicates the same.

Instrumental motivation

In the said situation, the translator does translation work for personal benefit, concern, and convenience. Naturally, such translation is done inspired by contextual success. Translation done for economic gain is an example of instrumental motivation.

Manipulative motivation

In this situation, the translator wants to translate selfishness, vested interest, pressure, and trickery. There is both responsibility and pressure to complete this task within a given time frame. The translator has to translate even in the absence of intrinsic interest. Students who do not have a special interest in translation are motivated only by selfish motivation in examinations or class. It is natural that in the said situation the work of translation will not be good. The politics of translation is a perfect example of this.

Agitative motivation

In this situation; Agitation, displeasure, and resentment towards translation can be seen in the translator. Hence the translation work is never completed. The translator abandons this task at an early stage. Annoying motivation is detrimental to translation.

8.4.2 Cognitive Ability

There is a high level of research on this topic in psycholinguistics – but there has not been much work done on translation-related issues. However, psycholinguists believe that the quality, success, and receptivity of translation also depend on the cognitive ability of the translator. The importance of cognitive ability can be underlined by meaningful answers to the following questions:

- 1 After all, what is the reason that despite the same qualification, age, and supporting material, some translators can translate accurately and smoothly?
- 2 And some fail?

Cognitive ability, intellectual ability, and acumen are factors to become a successful translator. There are the following types of cognitive ability:

Code recognition ability

In translation work, it is necessary to have proper knowledge of grammatical, morphological, phonemic, and semantic units of the source and target languages, because proper coordination between linguistic units is the basic condition of translation. It can be said that code recognition is the minimum qualification of a translator.

Lexical knowledge

The translator should have a thorough knowledge of words in both languages. In translation work, the word does not remain just a word but becomes a part of the mental lexicon because it is imperative to replace the words exactly on the test of equivalence. Consequently, lexical knowledge is an indispensable requirement. The translator must have two types of lexical knowledge:

Segmentalizing - Requires the ability to pare and place words in the target language so that the translation feels natural to the reader.

Internalization - Requires the ability to store the words of both languages so that proper coordination can be made between the source and the target. It is directly related to the semantic combination of languages in the human brain.

Grammatical knowledge

Grammatical knowledge of both languages minimizes the chances of linguistic errors. In creative writing, grammatical conventions also change and the scope for new presentation remains. The translator should be aware of the new conventions of writing. The translator should refrain from literary, stylistic, and linguistic encroachments.

8.4.3 Sensitivity

Translation is also inspired by sensations. The success of translation also depends on various sensibilities. Translation is a sensitive as well as a sequential process. The translator has to meet the criteria of conscientiousness and respect the feelings of the writer and the reader. Omissions increase the risk of insensitivity in translation. It is necessary to discuss the following sensitivities:

Semantic Sensitivity:

Semantic sensitivity means the proper reception of the meanings of the Source Language text and its proper preservation in the Target Language. The meaning of words, sentences, and lessons does not always remain in the open, but it is sometimes hidden in silence. Some meanings are always undecided, pending, and uncertain. In this situation, the translator should be sensitive to the meaning. Insensitivity makes translation a disaster and absurd. Semantic sensitivity makes translation successful.

Social, Cultural, and Contextual Sensitivity

There also comes a situation in translation work where linguistics loses its autonomy. Linguistic and non-linguistic aspects complement each other. Adverse circumstances create a compulsion to seek autonomy of the self. For example, social, cultural, and contextual autonomies cannot be ignored in this work. The success of translation also depends on how much social, cultural, and contextual sensitivity the translator has towards the source and target languages.

8.4.4 Experience

The role of the translator's experience is important. It is expected that an experienced translator does a good job. Such expectations are less from a novice translator.

8.4.5 Cognitive Style

Cognitive style refers to the translator's working pattern, which is directly related to the translator's personality. The personality of the translator is capable of making a difference in the translation work. Cognitive styles can be of the following types.

Field independence and field dependence

Field independence is a sign of textual self-reliance of the translator. The translator feels self-sufficient to do the entire work and does not consider himself dependent on outside help or intervention. His/her attention is focused only on the text. The translator is satisfied with whatever is available before him/her. But it can also prove fatal for translation, as the translator is deprived of contextual and cultural sensitivity. Circumstances of literal translation arise because the translator considers it appropriate to provide literal equivalence. On the other hand, field dependence is the opposite state of field independence in which the translator tries to provide dynamic equivalence instead of literal translation. In that situation, translation becomes part of textual significance and the real world. It is expected that field dependence would be a better translation style than field independence because its purpose is wider.

Selfish and impulsive

Some translators want to tackle this work in a hurry, while on the other hand, some translators do this work with determination. A translator who works in haste is impulsive and a translator who works with a motive is selfish. Naturally, a self-centered translator would be better than an impulsive one.

Generous and meager

The definitions of both are contained in the words themselves. The liberal translator wants to make the translation accessible to the common people. On the other hand, the meager translator is narrow-minded and considers translation as a means of appeasement. The scope of the first is broad, while the second is narrow. The magnanimous translator has a sense of tolerance while the latter has a sense of disrespect for others.

8.5 TRANSLATORS, LANGUAGE PROCESSING, AND BILINGUAL MODELING

Translation is an interlinguistic process – therefore, it is necessary to understand the bilingual modeling mechanisms and processes of the translator's brain. The psycholinguistic model of translation tries to find out how the brain of the translator transforms, translates, and implements the available options at the same time as needed. An attempt should be made to know how the translator, as a bilingual, executes the translation work by storing and organizing the two languages. That is, psychological theories of translation are closely related to the interrelationships of bilingual codes and

the various psychological mechanics associated with the bilingual process. In this context the following two concepts need to be discussed:

- 1 Self-supporting: Two separate self-supporting linguistic memory stores in the translator's brain
- 2 Interpersonal: A single interpersonal linguistic memory stored in the translator's brain

According to the first model, there are two self-supporting linguistic memory stores in the translator's brain, which are always in contact with each other and are converted and translated from one language to another as needed. According to this belief, each language in humans has a separate linguistic stock. According to the second hypothesis, bilinguals have a single memory store in which linguistic information is stored. It supports general storage. That is, there is no difference between interlinguistic and intralingual behavior.

It can be shown with the help of diagrams as follows:

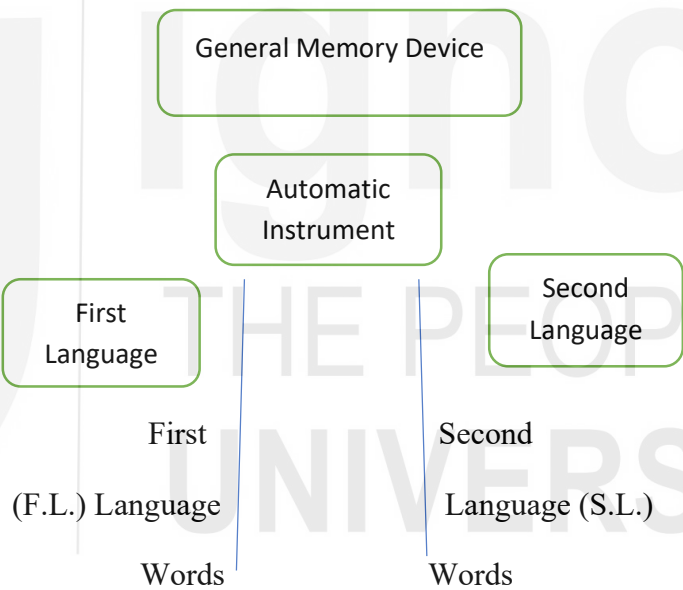


Diagram 8.3

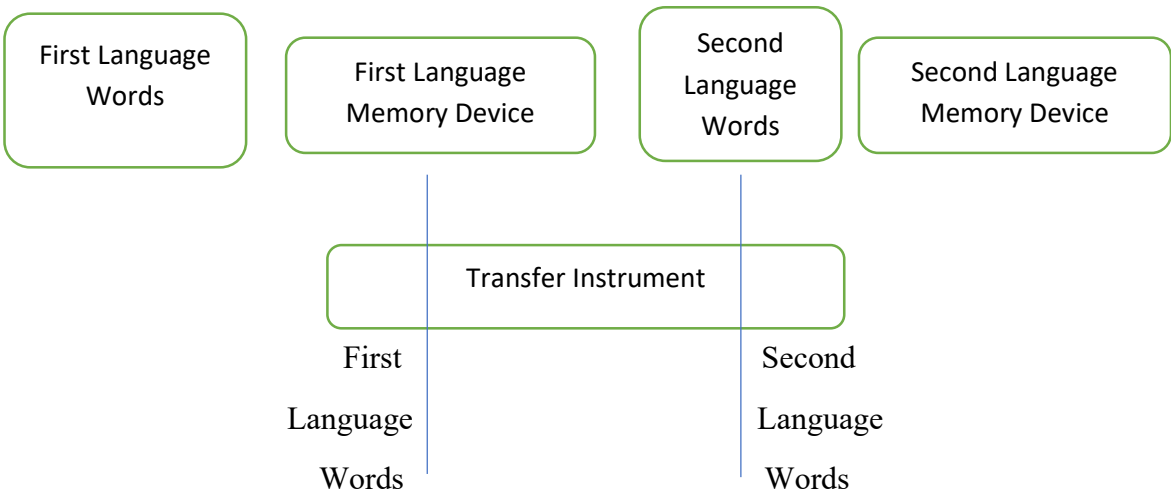


Diagram 8.4

1 Common Storage Model

2 Isolated Storage Model

Registering presence in two languages and cultures is not an easy task, but not entirely impossible. The conditions for successful translation depend upon bilingualism and multilingualism and the type of bilingual translator. The degree of bilingualism is capable of affecting every aspect of translation. The following categories of bilingualism can be determined based on different criteria:

Base	Type	Possibilities
Knowledge of two languages	Balanced bilingual	First Language Knowledge (F.L.K.) = Second Language Knowledge (S.L.K.)
	Imbalanced Bilingual	F.L.K. $\geq$ or $\leq$ S.L.K.
Cognitive system	Integrative bilingual	F.L. Cognitive system = S.L. Cognitive system = One conceptual unit
Language learning	Childhood Bilingual	S.L. Learning before 10-11 Years Synchronous – F.L. & S.L. = Mother languages Consecutive – F.L. = Mother language
	Half-childhood	S.L. learning between 11-17 years
	Adulthood	S.L. learning after 17 years
Presence of S.L. community	Native bilingual	Presence of S.L. community
	Expatriate bilingual	Absence of S.L. community
Relative status of two languages	Additive bilingual	Same in F.L. & S.L.
	Negative bilingual	Cognitive benefit and cognitive loss
Cultural Membership and Social Identity	Bicultural bilingual	Bilingual and Bicultural Membership
	Single bilingualism	
	Transcultural bilingualism	Bilingual Membership and Cultural Identity
	Uncultured bilingualism	Confused Identity

Table 8.1

8.6 THEORETICAL DISCUSSION ON TRANSLATION AND PSYCHOLINGUISTICS

To understand the strategies of first language and second language learning in the translation process, it is necessary to gain knowledge of these two important psycholinguistic theoretical aspects: behaviorist and psycholinguistic. It is necessary to understand these concepts based on these two theoretical discussions:

1. Linguistic Interference and Contrastive Analysis
2. Interlanguage and Error Analysis

8.6.1 Behavioral and Contrastive Analysis

Differential analysis is based on the following concepts of language learning by behaviorists:

- 1 Language learning is always a behavioral process
- 2 The first linguistic behavior either promotes or inhibits the second linguistic behavior

Based on these two main concepts, the aspects of linguistic transfer and linguistic disturbance can be understood. According to behaviorists, linguistic errors in the second language are due to linguistic disturbance of the first language. According to him, translation is ultimately an intercultural process, full of complexities. The influence of the source language on the target language can be both positive and negative. Negative transfer can inhibit the process of translation. Behaviorists can be classified into three camps:

1. Transfer theory of Thorndike,
2. Componential Transfer Theory and
3. Regional Head Transfer.

According to the first theory, the similarity of pre-acquired linguistic knowledge or experience and neo-linguistic knowledge makes the transfer process positive, on the other hand, the difference and disparity between the two creates negative situations. According to structuralists, habit, revision, trial, and repetition are essential conditions of language learning. In this situation, the first language creates barriers to second language learning. There can be two circumstances of transfer-

1. **Pre-Adaptative:** During target language learning, the linguistic, social, and cultural structures, systems, and rituals of the source language influence the linguistic, social, and cultural structures, systems, and rituals of the target language. That is, meaningful achievement of the target language is usually not possible. As a result, translation is a difficult task and the translator always faces difficulties. This is a negative condition of transfer, in which the first language does not decline, but creates unfavorable conditions for the second language.

2. **Post-Adaptative:** In target language learning, the linguistic, social, and cultural structures, systems, and rituals of the target language interfere with the linguistic, social, and cultural structures, systems, and rituals of the source language. This creates adverse conditions for the source language and the first language reaches a state of oblivion. Consider the following picture:

Transfer

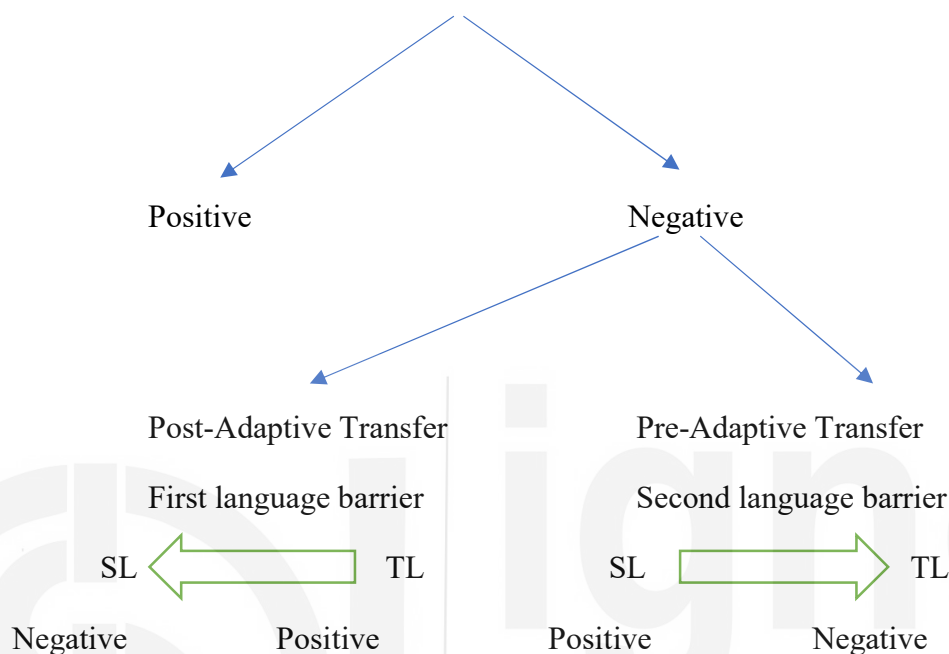


Diagram 8.5

8.6.2 The Psychologist Approach: Interlanguage, Error Analysis and Translation

The psychotic perspective is a product of the Chomskian school of thought, which dismissed the language learning theory of the behaviorists as absurd. Language learning is an ethnic ability and is always present and functioning in the human mind in general universal terms. This vision created a new academic movement in psycholinguistics. Larry Selinker propounded a new concept of interlanguage in 1972 CE. According to him, the interlanguage is an independent system that works during the execution of the target language. It is an intermediate psycholinguistic system that relies on linguistic devices of simplification, overgeneralization, and transference. The concept of interlanguage considers second language learning to be a completely independent process—as a result, the transfer process is not negatively affected by the first language. Second language learning is a cognitive process. Second language proficiency can also be spontaneous and simple.

8.7 SUMMARY

Translation is a multidimensional concept, an important aspect of which is psycholinguistics. The psycholinguistic aspect of translation proves its interdisciplinarity. According to Nida (1982), translation is a technology in

its entirety that has its origins in several scientific disciplines particularly linguistics, information theory, psychology, and cultural studies. Significantly, there is a close relationship between translation and psychology, and knowing these interrelationships is essential for fully comprehending translation. In this unit, we have also tried to understand that psycholinguistics tries to see different shades of meaning in different mental situations by going through the step-by-step process of translation. The translator should not ignore the psycholinguistic elements that determine and influence translation. Various models of psycholinguistics also theorize that the conditions of the source and target languages affect the source and target text.

8.8 EXERCISES

- Question 1. Is translation a specific cognitive and psychological process?
- Question 2. Illuminate the importance of bilingualism in translation work.
- Question 3. Mention the various psycholinguistic steps in translation work.
- Question 4. Discuss the factors affecting and determining translation.
- Question 5. Express your opinion on the theoretical aspects of translation and psycholinguistics.

8.9 GLOSSARY

Psycholinguistics, analysis, processing, synthesis, motivation, bilingual processing, transfer, inter-language, cognitive.

8.10 SOME USEFUL BOOKS

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