THE CONCEPT OF KARAKA FROM NAVYA NYAYA PERSPECTIVE

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Abstract:

Karakas (Cases) play a significant part in a sentence in the Sanakrit language. In Sanskrit, Karakas are invariably and inseparably related to a kriya or a verb. It is for this very reason, there is no genitive case in the Sanskrit language. Sanskrit Grammarians since in the time of Panini have laid a due emphasis on the study of Karakas in their grammatical works. They have confined their study mainly to the philosophy of Karakas or cases. Some Indian Philosophers also have made a similar attempt to bring out the inner meaning of Karakas. Therefore the main objectives of the study are to study the cognitive structure of **Krtraka Theory**, to study the verbal suffix and to discuss the Nominative Inflections. The present paper consists of the data from different existing literature, books, journals and the Navaya Naya Philosophy.

Introduction: A case in Sanskrit grammar is known as kairaka. In Sanskrit grammar, karaka is one of the most important factors of a unit of thought, that is, the sentence, A kiraka is invariably related to a verb. The verb and the kiraka together present a complete unit of throught, This shows that the verb also plays a significant part in a sentence. But, in Sanskrit grammar, the sole attention has been paid to a kIraka itself and not to the verb which is related to it. A kiraka is generally related to a verb directly. But, on some rare occasions, it is also related mediately to the verb. The relation to a verb or an action constitutes the essence of a kiraka.

Patanjali, the celebrated author of the Mahabhasya or the "Great commentary" on the sutras of Panini accepts % the etymological meaning of the term karaka, presented by $ Panini in the said rule. The tern karaka is derived from the root

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kr. (to do) by attaching the suffix nvul to it. The suffix nvul denotes the active voice. Therefore, the etymo-logical meaning of the term karaka is 'a karaka is a doer. The term doer denotes in the present context the subject or' the agent who accomplishes an action (kriya). Patanjali offers a second interpretation also on the term karaka. According to this interpretation, karaka denotes kriya or action. He says that Panini uses the singular number of the seventh Inflexion in the term karaka. It shows that the term karaka is not a case of nirdharana. Navya Nyaya is an Indian system of philosophy that introduces one such new school of Indian logic. It has contributed a lot to the Indian culture in respect of the cognitive aspect, linguistic subtleties, stylistic approach and theoretical science. It has also covered a method for extreme thoroughness in interpretation and analysis of every cognitive event. The technique and the methodology are so modular that have given a separate identity to the school in the sphere of human Nalya inquiry. The Nyaya Philosophy of language mostly involves the question of logico-epistemic conception' It mainly makes the investigation into meaningful discourse including the problem of sentential cognition (Sabdabodha) and meaning of its different units.

Objectives: The present study aims at the following objectives-

- To study the cognitive structure of **Krtraka Theory**
- To study the verbal suffix.
- To discuss the Nominative Inflections

Method: The present research work is immensely influenced by 'WorldNet 2.1 Browse' and Word-Net manuals of C. Fellubem. It follows almost all the principles of Princeton Word-Net. Besides, it has some different semantic relations as well as indigenous conceptual analysis of nominal and verbal words. The present paper consists of the data from different existing literature, books, journals and the Navaya Naya Philosophy.

Discussion:

(Karaka), the Case – ending Relationship is a relation between verb and nominal. Verb itself is not a *karak* but it determines the *karak.* of nominal words used in a sentence. Normally, verbs are related to nominal words in different aspects for which Karakas are said to be different karakas there need not to be

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present different or many verbs. If in a sentence verb is absent then no karaka will be admitted. In such a case (vibhakti) (inflections) followed by the nominal words or word alone like (Prati)(towards), (upari)(above)etc, become prime or prominent to determine the aspects. These aspects are eight such as:

1.   (kartr) or (preathamatva)>Nominative Aspect

2.   (karma)or.(dvitiyatva)>Accusative Aspect

3.   (Karana) or. (trtiyatva)>Instrumental Aspect

4.   .(sampradana)or.(caturthitva)> Dative Aspect

5.   (apadaa)or (pancamitva)> Ablative Aspect

6. (Sambandha)or (sasthitva)> Genitive

7.   (adhikarana)or.(saptamitva)> Locative Aspect

8.   (sambodhana)or(pratham Atva)> Vocative

But in case of *karak* it is six, excluding genitive and vocative aspect. That means a verb is related to nominal words on the basis of these six aspects. More precisely, it can be concluded that karaka theory deals with two fold aspect namely,

(karaka - vibhakti) (Syntactic – Semantic $\Rightarrow$ Relation $\Rightarrow$known as SSr relation)

i)   (upapada - vibhakti)(Lexico – Syntactic – Relation= LSR)

For Instance,

(Bhutale ghata)(The pot is on the ground).

The verb in the sentence is absent or non verbalised, yet we can ascertain *bhutal* as (adhara)(locus)and (ghata)as adheya (locate). Suffix can only determine these. If the sentence would have *'bhutale ghata: Asti'*

(There is pot on the ground), then with respect to the verb *Stha* (Exist) the 'bhutal' as locative case and *ghat* as nominative case would have determined. (Here adheya acts as kartr).

NNP advances some favourable logic to establish SSR in case of sixth inflection i.e, genitive aspect.Usually, a word terminated by 6th inflection is not related to a verb such as, (bharatasya nagarika)(The citizen of Bharata). Here the word bharatasya has no relation to any verb, it is mere related to the word nagarika even in conceptually and the relation i.e., "state – citizenship – relation. A matter of great consideration is that there are some cases of 6th inflectional word,

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having possibility of the reloationship with a verbal word. It is described as follows.

i) (balakasya bhoktavyam)(The boy should have the meal)

ii) (gramasya ganta)(somebody to the village)

Here(boy) as nominative case and.(village)as accusative case have been predicated since both words boy and village have been derived from verbs like *(bhu1)*(eat)and (gam)(go) respectively. However in other way these sentences can be expressed as *'balak: bhukte'*.And respectively in which the case-result of these nominal words is same as above. This is the base, which inspires to apply SSR in the former sentences.

The verse postulates an order of karakas as mentioned below and to this order the predication of the verse is performed from bottom to top.

i)   Ablative case, ii) Dative case, iii) Instrumental case, iv) Locative case,V) Accusative case and vi) nominative case

- **Cognitive Structure in the Krtraka Theory**

  Each and every cognitive structure in karaka Model is represented through Qualifier – Qualificand Model, which is schematically represented in PSV – Model, where P stands for (qualifier), S for (the relation between P and V) and V for (qualificand). This is a standing Model by which any expression in the form o SSR or LSR can be represented through it. Here the word is ended with first infiectional suffix i.e, nominative case becomes chief qualificand. That means except nominative case all the other words become qualifier or modifier of nominative case. This theory, in other way means that whatever is expressed in words / language or in sentence the reality in external world of that expression remain same for all cases and at the same time the ontology of NNP is also applicable to both the situation of verbal and perceptual. This can be described the sentence like.

  Translation: Handsome man walks.

  Step1 :.(This is maintained as to the rule "chief qualificand" for which it is replaced to the end of sentence and it is same for all cases)

  Step2The possessor of walking activity and beauty is man)

  Step3 (The substance possesses action and quality) (This is the ontology of NNP)

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Step4 (The man who is identical with its beauty and the action of walking)(This is the expression of NNP and it has been formed on the basis of the ontology)

- **Verbal Suffix**

  Verbal suffix denotes three characteristics

  (krti) = Volition

  (sankhya) = Number

  (kala) = Tense

  Former two of these characteristics are supposed to be the qualifiers of the subjective case whereas last one becomes the qualifier of the 'activity' (the denotative function of the verb)

- **Nominal Inflections**

  (vibhakti) or Inflection is asuffix, which is used for both nominal and verbal words. It expresses the state and the number of the root word. It is firstly, divided into two major parts viz, nominal inflection and verbal inflection Nominal inflection is again subdivided into seven with three parts each as mentioned below.

  When these 21 nominal inflections are related with verbal word, they are then supposed to be renamedas   i.e., Syntactic – Semantic Inflection (SST) and in all other cases it is known as   i.e, Lexico – Syntactic- Inflection (LSI). Verbal suffixes are always relative. It may at least be related to the nominative case or other cases also (at the same time)as to the application of the user.

  There are six types/kinds of relation between verb and nominal. These relations are; 'ktritto, karmatto, karanatto, samradanat to, apadanatto and adhikaranat to '. In other words, a verb can determine kartr – karana etc. of a nominal word by these relations. And according to the determination there are also specific inflections such as Vocative and genitives are not related to verb for which they have no such determination. Even there is also possibility of kartr – karana etc. Without the relation verb, but in such a situation they are karaka i.e. kartr – karaka or karana – karaka, etc.

  Conclusion: The verb occupies a central position in a sentence In the Sanskrit language and karakas or cases are directly related to it. The verb and karakas together present a complete unit of thought, that is, the sentence. It shows that

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karakas also occupy a very important position in a sentence in the Sanskrit language.

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