

Abstract:

The Navya-Nyāya Concept of Jāti: A Fundamental tool in Linguistic Operation

In the context of presenting the notion of *Jāti* from linguistic standpoint, except the early Vaiśeṣikas almost all scholars from the different phases as shown above from the Nyāya and Vaiśeṣika system have considered *Jāti*'s role in language usages. And in all places of their discussion with regard to this they have shown *Jāti* basically as one of the primary meanings of word (*mukhyārtha*/*śakyārtha*). And since apart from *Jāti* there are two more meanings (*vyakti* and *ākṛiti*) which have been considered by them as meanings of a word simultaneously. We find exact in this context a very debated issue on which language philosophers of India have been arguing over since years that is, which meaning amongst these three aforesaid meanings should actually be taken as the primary one? *Jāti*, *Vyakti* or *ākṛiti* and in this regard Indian Philosophers brought forward the doctrines of '*Jātiśaktivāda*', '*Vyaktiśaktivāda*', '*ākṛitiśaktivāda*', and *Jātyākṛitivyaktiśaktivāda*. And as it is seen that in Indian tradition the discussions regarding *Jāti*'s role in linguistic usages centred around these doctrines. But it seems that only discussing these mentioned doctrines while knowing *Jāti*'s role in this regard would just be a partial representation of *Jāti*'s function in linguistic operation. *Jāti* performs its most fundamental role in sentential understanding by discarding one specific ambiguity occurs in sentential understanding. Navya-Naiyāyikas has specified that ambiguity and how it can be eliminated through the specific function performed by *Jāti-dharma* and thus it leads the hearer of a linguistic communication to have a successful, ambiguity free sentential understanding from the speaker's uttered sentence.

Keywords: *Jāti*, *Mukhyārtha*, *Vyakti*, *Aākṛiti*, Linguistic usages, Ambiguity, Successful sentential understanding