

The Earliest Indian and European Narrative Discourses: Readings into the Morphology of Meaning

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Narrative is, by far, the most complete expression of an artistic situation in that it composes and constructs the reality in truth and truth in identity, and on that account it sums up all the paradoxes and contradictions inherent upon the experiences of life. It would mean therefore that the growth of narrative is comprehended on both of the sides of the scale where vertical and horizontal axes converge along a point of intersection. The remarkable consolidation of a situation similar to this is observed in the proximity of correlation between the sets of objects, chance of events, situations and the like occurring in either the homogenous experiences or diametrically opposed heterogeneous situations. In either of the cases there is necessary transmutation of the events that anticipates the creation of refined orders of meaning in the form of conjunction, injunction, conception, inception and comprehension. The impress of the situation bears a consequence of assertion almost to the extent of universality in Indian and Western narrative traditions and for the matter of that in the earliest narratives like Panchtantra, Hitopadesh, Katha Sarit Sagar, Betal – Pachchisi, Sinhasan Battisi, The Decameron, The Legends of King Arthur, The Canterbury Tales, Aesop's Fables and The Pilgrim's Progress, meaning primarily is revealed in the recognition and approval of a concentrated personality that is authoritatively the foundation of narrativization of characters, action and the whole discourse. It is to be understood that narrative action in Panchatantra is almost expansive whereas European narratives explicate the variants of narrative through the reduction of the contents. The methodologies that are specific to the narratives of India and West confer a mark of authority on the conduct of character, the extent of signification and the richness of discursive intentions in accordance with the consumption of cultural tradition specific to each; yet the conduct of meaning upholds the manner of qualitative enrichment precisely outlined in ethical and moral universalism contained in the categorical inscriptions. This study, therefore, proposes to set up the construction of a theory of meaning in relation to the action that is obtained in the progress of the earliest narratives at large.