'Early India' is being analysed in this thesis as a historical term to denote a period of its ideological contents which reflect a distinct image of past and its concerns.

Romila Thapper records in her book, viz., 'Early India - From the origins to AD.1300' that the term 'Early India' is a period about India's past which lies from the origin to AD.1300. She observes that 'the Vedic period begins from the midst of second millennium B.C'. Thapper uses many techniques like linguistic analysis of Vedic Sanskrit anthropological studies of Indian society, etc to draw the marking line of this historical tradition. So this term is taken as the part of the title in this thesis to denote its historical importance.

Vedas are considered as the earliest written documents of the cultural heritage of India. We can see many reflections of logical topics in Vedic literature. Brähma,
give examples of the topics which deals with the subject of reasoning. It records that
the debate has its own stand and importance in Vedic sacrifices and it is known as
'Brahmodya'.

To trace out the development of logical methods in its earlier stage the main
sources like Vedas, Brāhmaṇas, Upaniṣads, Itihāsas are helpful. In Vedic period debates
are conducted by learned men as the part of sacrifices. They were in the form of a
dialogue between the participants and it is technically called as 'vīkṛtya'. Later the
debates carried over from the sacrifices to the public space and it became an institution.
The example of this development can be seen in later work such as Upaniṣadic text,
epic works, Caraka Samhita, logical works belongs to Nyāya system etc. In logical works
Envekāike is uses in the sense of logic and it includes the topic like science of
reasoning. Here Envekāike bifurcates the logic from philosophy. Hetuविज्ञान or
Hetuvidyā, Tarkavidya or vijñāna are used as the synonyms of logical debate in this
phase. The development of ĖnvēkĀike can be seen in Nyēyasētra in the form of the
science of reasoning. In this context the observation on the Development of logical
methods in Early India is very remarkable. For this purpose the work entitled
'Development of Logical methods in Early India' is divided into four chapters. The first
chapter is Introduction. This chapter deals with the origin and development of Logical
methods as reflected in early Indian literature like Vedas UpaniĀads, Itihēsīs cannons
of Jainism and Buddhism, Caraka Samhitā, the Ayurvedic work and an observation
about the reference of earlier Naiyīyikas prior to Ėcērya Gautama, the founder of
Nyēyadarśana etc. The title of the second chapter is Systematic work on Indian Logic.
In this chapter Gautama - his life and his work, viz. Nyēyasētra, textual contents of the
works on systematic logic belonging to AkĀapīda school up to Jayantabhatta, the
contribution of Jaina School and Buddhist School are dealt with. The third chapter
discusses the amalgamation of Nyēya VaiēēAika theories. In this chapter we observe the
position of Nyāyadarśana how modifies as a Pramāṇa áṣṭra. The fourth chapter is conclusion. It evaluates the nature and form of logic as how developed in India through ages, and its influence on other branches of knowledge system of later period.

I express my sincere thanks for the valuable guidance promptly received from my supervising teacher Dr. K.K Ambikadevi, Reader, Department of Sanskrit Nyāya, in the preparation of the thesis. I am also obliged to Dr. K.G. Kumari, Head of the Department of Sanskrit Nyāya, who kindly advised and encouraged me.

In this connection I also express my thanks to the authorities of libraries that I visited for reference. Thanks are due to the central library, University of Kerala, the authorities of the Central Library, University of Calicut, Government Sanskrit College library Thrippunithura, Sukritindra Oriental research Institute Kochi, and also to the authorities of the Central Library, Sree Sankaracharya University of Sanskrit, Kalady.