

Proceedings of
the 15th World Sanskrit Conference

General Editor: Radhavallabh Tripathi

Vol. I : Veda Section

Vedic Studies

Language, Texts, Culture, and Philosophy

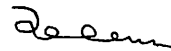
Edited by
Hans Henrich Hock

Foreword

The 15th World Sanskrit Conference (WSC) was organized by Rashtriya Sanskrit Sansthan, New Delhi, in association with International Association of Sanskrit Studies (IASS) during 5 January – 10 January 2012. The Conference was conducted through twenty sections including Veda; Linguistics; Epics and Purāṇas; Tantra and Āgamas; Vyākaraṇa; Poetry, Drama and Aesthetics; Sanskrit and Asian Languages and Literatures; Sanskrit and Science; Buddhist Studies; Jain Studies; Philosophies; Religious Studies; Ritual Studies; Epigraphy; Sanskrit in Technological World; Modern Sanskrit Literature; Law and Society; and Manuscriptology along with the Paṇḍitaparīṣad and Kavisamavāya. Apart from these sections, the event was marked with some special panels on the themes — Models and Theories in Sanskrit Grammar and Linguistics; Electronic Concordance of the Great Epics; Re-interpreting Pāṇini; Nāṭyaśāstra in Modern World; New Perspectives on Scientific Literature in Sanskrit; Boundaries of Yoga in Indian Philosophical Literature; Śaiva Philosophy; Innovations in Sanskrit Pedagogy; Sanskrit Inscriptions in South-East Asian Countries; Manuscripts and Their Intellectual Preservation; and Sanskrit in Global Perspectives.

Right from its inception, Vedic studies have been essentially in focus of the WSC. I am happy to note that during the 15th WSC, the deliberations under the Veda section were marked with versatile and profound discussions, covering a vast range of topics.

IASS has authorized Rashtriya Sanskrit Sansthan to bring out all the volumes of the proceedings of the 15th WSC. We are grateful to Prof. Hock for making a very judicious selection and for having edited the papers presented in the Veda section of the Conference.



Radhavallabh Tripathi

Contents

<i>Foreword</i>	v
– <i>Radhavallabh Tripathi</i>	

<i>Introduction</i>	1
– <i>Hans Henrich Hock</i>	

Part I Language and Linguistics

1. Predicate Order in Vedic Prose	5
– <i>Hans Henrich Hock</i>	
2. Interstanzaic Repetition in the Ṛgveda	18
– <i>Jared S. Klein</i>	
3. Pāṇini 5.3.5 and the Function of Sanskrit <i>etād</i>	39
– <i>Martin Joachim Kümmel</i>	
4. About the Names of Some Vedic Poets	57
– <i>Georges-Jean Pinault</i>	
5. Compounds of the type <i>vājambhará-</i> and <i>brahmakārá-</i> in the Ṛgveda and Atharvaveda	78
– <i>Elizabeth Tucker</i>	

Part 2 Textual Criticism and Text Edition

6. Medhājanana in the Atharvaveda Tradition	101
– <i>S.S. Bahulkar</i>	
7. Aitareya Āraṇyaka and the Origin and Development of the Mahānāmnī Verses	116
– <i>Ambarish Khare</i>	

The major purpose of the bulk of the Vedic Prose texts is to provide oral instructions on how to properly employ or understand the ritual. Everything else is subordinate to this purpose, including the myths which, as is well known, are generally only alluded to, with just so much detail being provided as is absolutely necessary for ritual exegesis.

In this ritualistic instructional enterprise, predicate-initial order can be viewed as a rhetorical attention-getting device, an oral counterpart to a written headline, which immediately informs the student about the new subject matter that is being introduced. While this ordering violates the principle that the subject, providing old information, should be placed at or near the beginning of the clause, and the predicate, i.e. new information, should be ordered later (Mathesius 1928, Daneš 1974, Li 1976, Klein-Andreou 1983), it conforms to an alternative principle of discourse organization argued for by Gundel (1988), namely "FIRST THINGS FIRST".

In support of this view it is possible to point to the overwhelming tendency to place accented pronominals (*tád, etád, yád, kím*), discourse particles (such as *vaí, ha*), and clitic pronouns (*tvā, asya, enam*) into clause-initial strings. Such structures can be argued to provide a headline or signpost for the student, alerting him to what follows. In extreme cases, the initial strings, in fact, can be said to constitute a "mini-clause" in which all the major participants, objects, and circumstances of the action are briefly encapsulated, as a headline for the rest of the clause; see e.g. [21].

- [21] *etām v eva + eṣa etasmai viṣṇur yajñō vicakrame* (ŚB 1.1.2.13)
And **this** Viṣṇu, the sacrifice, stepped **this** stepping for **him** (the sacrificer).

Moreover, this pattern can be compared to the practice of the *Śatapatha Brāhmaṇa*, in one of its recitational variants, to separate the first "chunk" of a paragraph (the "pratika") from the rest by means of applying *avasāna sandhi* (marked by a *daṇḍa* in the written version), as in [22].

- [22] *tasya vā eṭasya vāsasaḥ | agneḥ paryāso bhavati . . .* (ŚB 3.1.2.18)
Of this very cloth, the woof is of Agni. . . .

I still feel that this account is at least part of the explanation for the dominance of predicate-initial structures in Vedic Prose. However, I

978-81-246-0727-5



9 788124 607275