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Abstract

Chronological relationship between the *Rgvedasamhita*, the *Rgvedapadapatha* and the *Astadhyayi* revisited

This paper will discuss the chronological relationship between the *Rgvedasamhita*, the *Rgvedapadapatha* and Panini's grammar, the *Astadhyayi*. The paper will be based on investigation of language and style of coordinative constructions expressing dual deities in the *Rgveda*. I have observed differences between the *Rgvedapadapatha* and Panini's grammar in their treatment of nominal compounds and of other coordinative constructions which indicate that Panini might have predated the *Rgvedapadapatha* and was familiar with an earlier recension of the *Rgveda*.

Although it is quite certain that Panini was familiar with the *Rgveda-samhita* and with Sakalya's *Rgveda-padapatha* there are differences between Sakalya's and Panini's treatment of nominal compounds: in the *Rgveda-padapatha* the members of a compound are separated by *avagraha*, thus indicating their internal *pada* status, whereas the *Astadhyayi* treats compounds as nominal bases derived by combining *padas* that have had endings of internal constituents deleted. The Rgvedic coordinative constructions examined in this paper give some indication that Panini may have predated the orthoepic diaskeuasis of the *samhita* text, or was familiar with an earlier recension of the *Rgveda*; e.g. the derivation of *indravaya*, though an important *devatadvandva* in Rgvedic vocabulary, was not accounted for by Panini but only a few centuries later by Katyayana (P 6.3.260). The paper will give several more examples indicating that Panini may have known an earlier recension of the *Rgveda* and provide evidence for the hypothesis that Panini predated or was familiar with an earlier recension of the *Rgveda-padapatha*, by focusing particularly on Sakalya's and Panini's derivation and analysis of compounds with final –as.