# Svarita in Pāṇini’s Asṭādhyāȳ̄ 

Leena Hunnargikar and Malhar Kulkarni<br>Indian Institute of Technology Bombay, Mumbai

In the tradition of the Vedas, accent plays prominent role. There are three types of accent in the tradition of the Vedas, which are udātta, anudātta and svarita. Among these three, svarita has many varieties. The Vājasaneyi Prātiśākhya gives eight kinds of svarita and jātya is one of them. The Commentary on the sūtra tasya udāttatara udāttāt ardhamātrārdham eva vā (Rgveda Prātiśākhya 3.4) mentions that the anudātta, preceded by udātta, is called svarita. There is another svarita which is called jātya.

This variety of svarita seems to be special. The position of these three accents is usually anudātta - udātta - svarita. This shows that svarita is preceded by udātta. In the jātya type of svarita, it has anudätta as a preceding accent or it is appearing alone. Thus, it is called svatantra (independent) svarita also.

In the Vedic tradition, these types of svarita are discussed widely, especially in the treatise of the Prātiśākhya. Modern scholars like Macdonell and Whitney however, note that there are two types of svaritas, namely, independent and dependent. The tradition calls them jātya and paratantra svarita respectively.

In his Asṭādhyāyī, Pāṇini mentions three types of svaras (accents). Udātta (uccairudāttah P 1.2.29), anudātta (nūcairanudāttah P 1.2.30) and svarita (samāhārah svaritah P 1.2.31). It seems that there is no direct mention of the jātya svarita in Asṭādhyāȳ̄, using the qualifier $j a ̄ t y a$, but sūtras like tit svaritam (P 6.1.185), indicate the features of the jātya svarita. Thus, we do note that certain clues are there, which we find in Asṭādhyāyī and the commentaries thereupon, especially, the Kāśikāvrtti, which might help us build the case for the awareness of the existence for these two types of svaritas on Pānini's part.

In this paper, an attempt is made to collect such clues and discuss them.

