Svarita in Pāṇini's Astādhyāyī

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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 *anudātta* 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 Aṣṭādhyāyī, Pāṇini mentions three types of *svaras* (accents). *Udātta* (*uccairudāttaḥ* P 1.2.29), *anudātta* (*nīcairanudāttaḥ* P 1.2.30) and *svarita* (*samāhāraḥ svaritaḥ* P 1.2.31). It seems that there is no direct mention of the *jātya svarita* in Aṣṭādhyāyī, using the qualifier *jātya*, 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 Aṣṭādhyāyī and the commentaries thereupon, especially, the Kāśikāvṛtti, which might help us build the case for the awareness of the existence for these two types of *svaritas* on Pāṇini's part.

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