

Kampas in the Ṛgveda-Padapāṭha (28)

स्व॑रि॒ति॒ स्वः॑ (१७)

क॒क्ष्ये॑ इति । क्वा॑ इति । म॒नुष्ये॑ इति । पा॒त॒ल्ये॑ इति । व॒पुष्ये॑ इति

तनु॑ऽनपात् (२) । तनु॑ऽनपातम् । शची॑ऽपतिः । शची॑ऽपतिम् (२)

sva॑riti svāḥ (svà1ríti svàḥ) (17)

kaḥṣye॑ iti (kaksyè3 íti), kva॑ iti (kvò3 íti), maṇuṣye॑ iti (manuṣyè3 íti),

pātalye॑ iti (pātalyè3 íti), vapuṣye॑ iti (vapuṣyè3 íti)

tanū॑-napāt (tánù3-nápāt) (2), tanū॑-napātam (tánù3-nápātam), śacī॑-patiḥ
(śácì3-pátiḥ), śacī॑-patim (śaci3-pátim) (2)

Short Kampas (17)

tvam | aśya | pāre | rajásah | vi-ómanah | svabhūti-ojāḥ | avāse | dhṛṣat-maṇah |
caḥṣe | bhūmim | praṭi-mānām | ojásah | apaḥ | [sva॑riti svāḥ](#) | pari-bhūḥ | eṣi | ā | divām
||1.52.12||

sah | śrudhi | yaḥ | sma | pṛtānāsu | kāsu | cit | dakṣāyyāḥ | indra | bhara-hūtaye | nṛ-bhiḥ | asi |
pra-tūrtaye | nṛ-bhiḥ |
yaḥ | sūraiḥ | [sva॑riti svāḥ](#) | sanitā | yaḥ | vipraiḥ | vājām | tarūtā |
tam | īśānāsah | iradhanta | vājinām | pṛkṣam | atyām | na | vājinām ||1.129.2||

viśveṣu | hi | tvā | savāneṣu | tuñjatē | śamānam | ekām | vṛṣā-manyavaḥ | pṛthak | [sva॑riti svāḥ](#)
| śaṇiṣyavaḥ | pṛthak |
tam | tvā | nāvām | na | paṛṣanim | śūṣasyā | dhuri | dhīmaḥi |
indrām | na | yajñaiḥ | citayāntaḥ | āyavaḥ | stomēbhiḥ | indrām | āyavaḥ ||1.131.2||

tat | devānām | deva-tāmāya | kartvām | asrāthnan | dṛḥā | avrādanta | vilitā |
ut | gāḥ | ājat | abhinat | brahmaṇā | vaḥlam | agūhat | tamāḥ | vi | acaḥṣayat | [sva॑riti svāḥ](#)
||2.24.3||

tam | aṅgiraśvat | namāsā | saparyan | navyām | kṛṇomi | sanyāse | purā-jām |
druhaḥ | vi | yāḥi | baḥulāḥ | adēvīḥ | [sva॑riti svāḥ](#) | ca | naḥ | magha-vaṇ | sātayē | dhāḥ
||3.31.19||

agniḥ | jātaḥ | aroḥata | ghnān | dasyūn | jyotiṣā | tamāḥ |
avindat | gāḥ | apaḥ | [sva॑riti svāḥ](#) ||5.14.4||

indrāgnī iti | mītrāvaruṇā | aditim | [svaīriti svāḥ](#) | pṛthivīm | dyām | maruṭaḥ | parvatān | apaḥ | huve | viṣṇum | pūṣaṇām | brahmaṇaḥ | patim | bhagām | nu | śamsām | savītārām | ūtayē ||5.46.3||

pra | vātāḥ | vānti | paṭayānti | vi-dyutaḥ | ut | ośadhīḥ | jihāte | pinvāte | [svaīriti svāḥ](#) | irā | viśvāsmāi | bhuvānāya | jāyate | yat | parjanyaḥ | pṛthivīm | retāsā | avāti ||5.83.4||

te | syāma | deva | varuṇa | te | mītra | sūri-bhiḥ | saha | iṣām | [svaīriti svāḥ](#) | ca | dhīmaḥi ||7.66.9||

rathirāsāḥ | harayaḥ | ye | te | asridhāḥ | ojaḥ | vātasya | piprāti | yebhiḥ | ni | dasyūm | manūṣaḥ | ni-ghoṣayaḥ | yebhiḥ | [svaīriti svāḥ](#) | pari-īyāse ||8.5.8||

sūrāḥ | na | dhatte | āyudhā | gabhāstyoh | [svaīriti svāḥ](#) | sisāsan | rathiraḥ | go-iṣṭiṣu | indrāsya | śuṣmām | īrayān | apasyu-bhiḥ | indūḥ | hinvānaḥ | ajyate | manīṣi-bhiḥ ||9.76.2||

sā | te | jīvātūḥ | uta | tasyā | viddhī | mā | sma | etādrk | apā | gūhaḥ | samarye | āviḥ | [svaīriti svāḥ](#) | kṛṇute | gūhāte | busam | saḥ | pāduḥ | asya | niḥ-nijāḥ | na | mucyate ||1.27.24||

uṣasānaktā | brhātī iti | su-peśāsā | dyāvākṣāmā | varuṇaḥ | mītraḥ | aryamā | indrām | huve | maruṭaḥ | parvatān | apaḥ | ādityān | dyāvāpṛthivī iti | apaḥ | [svaīriti svāḥ](#) ||1.36.1||

saḥ | uṣām | avindat | saḥ | [svaīriti svāḥ](#) | saḥ | agnim | saḥ | arkeṇa | vi | babādhe | tamāmsi | brhaspatih | go-vāpuṣaḥ | vālasya | niḥ | majjānām | na | parvānaḥ | jabhāra ||1.68.9||

yenā | dyauḥ | ugrā | pṛthivī | ca | dr̥lhā | yenā | [svaīriti svāḥ](#) | stābhītam | yenā | nākāḥ | yaḥ | antarikṣe | rajāsaḥ | vi-mānāḥ | kasmai | devāyā | haviṣā | vidhema ||1.121.5||

tubhyā | idam | indra | pari | śicyate | madhū | tvam | sūtasyā | kālāsāsyā | rājasī | tvam | rayim | puru-vīrām | ūm̐ iti | naḥ | kṛdhī | tvam | tapāḥ | pari-tapyā | ajayaḥ | [svaīriti svāḥ](#) ||1.167.1||

ā | ayam | gauḥ | pṛṣniḥ | akramīt | asādat | mātarām | puraḥ | pitarām | ca | pra-yan | [svaīriti svāḥ](#) ||1.189.1||

Long Kampas (11)

kvā | vaḥ | sūmnā | navyāmsi | maruṭaḥ | kvā | suvitā | [kvoṣṣ itī](#) | viśvāni | saubhāgā ||1.38.3||

indrām | kutsāḥ | vṛtra-hanām | [śaciṣ-patim](#) | kāte | ni-bālhaḥ | rṣiḥ | ahvat | ūtayē | rathām | na | duḥ-gāt | vaṣavaḥ | su-dānavaḥ | viśvāsmāt | naḥ | amhāsaḥ | niḥ | pipartana ||1.106.6||

uru-vyacāsā | maḥinī iti | asaścatā | pitā | mātā | ca | bhuvānāni | rakṣataḥ |
sudhr̥ṣṭāme iti su-dhr̥ṣṭāme | vapuṣyeṣṭi iti | na | rodāsī iti | pitā | yat | sīm | abhi | rūpaiḥ |
avāsayat ||1.160.2||

pra | yat | itthā | maḥinā | nr̥-bhyaḥ | asti | arām | rodāsī iti | kaksyeṣṭi iti | na | asmaḥ |
sam | vivye | indrah | vr̥janām | na | bhūmā | bharti | svadhā-vān | oṣāsam-iva | dyām ||1.173.6||

pituh | ca | garbhām | janītuḥ | ca | babhre | pūrvīḥ | ekāḥ | adhayat | pīpyānāḥ |
vr̥ṣṇē | sapatnī iti sapatnī | śucāye | sabāndhū iti sa-bāndhū | ubhe iti | asmaḥ | manuṣyeṣṭi iti | ni
| pāhi ||3.1.10||

tanūṣ-ṅapāt | ucyate | garbhāḥ | āsurāḥ | narāśamsāḥ | bhavati | yat | vi-jāyate |
mātariśvā | yat | amimīta | mātari | vātāsya | sargāḥ | abhavat | sarīmaṇi ||3.29.11||

sthīrau | gāvau | bhavatām | vīluḥ | aksāḥ | mā | īśā | vi | varhi | mā | yugam | vi | śārī |
indrah | pātalyeṣṭi iti | daḍatām | śarītoḥ | ariṣṭa-neme | abhi | naḥ | saśasva ||3.53.17||

uta | tyā | turvaśāyadū iti | asnātārā | śaciṣ-patiḥ |
indrah | vidvān | apārayat ||4.30.17||

aram | kṣayāya | naḥ | mahe | viśvā | rūpāni | ā-vīśan |
indrām | jaitrāya | harṣaya | śaciṣ-patim ||8.15.13||

tanūṣ-ṅapāt | pavāmānaḥ | śr̥ṅge iti | śiśānaḥ | arṣati |
antarikṣeṇa | rārājat ||9.5.2||

imam | añjaḥ-pām | ubhayē | akṛṇvata | dharmānām | agnim | vidathāsya | sādhanam |
aktum | na | yāhvam | uśasāḥ | puraḥ-hitam | tanūṣ-ṅapātam | aruṣasya | niṁsate ||10.92.2||

Appendix

Ṛgveda-Prātiśākhya

prāk cānārṣād itikaraṇāt padāntāms tadyuktānām tena ye' samhitānām ||1.58||

58. (One should regard) the finals of words joined (by Sandhi) to that (i.e., non-Vedic iti) as (they appear) before the non-Vedic iti (which is added in the Pada text).

yathā samdhīyamānānām anekībhavatām svarāḥ |
upadiṣṭas tathā vidyād akṣarānām avagrahe ||3.24||

24. Just as the accent of the syllables, that are combined without being coalesced, has been prescribed, so one should understand (the accent) of them in the case of Avagraha.

padyādīms tu dvyudāttānām asamhitavad uttarān ||3.25||

25. But the first syllables of the second parts of those compounds which have two acute accents (one should regard) as if not combined (with their first parts, in the case of Avagraha).

jātyavadvā tathā vāntau tanūsacīti pūrvayoḥ ||3.26||

26. (One should treat) the finals of the two words tanū and śacī, when they are first parts of a compound (having two accents), like an independent svarita (jātya) or in the same way as stated above in sūtras 24 and 25.

Note: tánūnápāt, tánūnápātam, śacīpātiḥ and śacīpātim have two udāttas.

jātyo 'bhinihitaś caiva kṣaipraḥ praśliṣṭa eva ca |
ete svarāḥ prakampante yatrocasvaritodayāḥ ||3.34||

34. The (four kinds of) svarita called respectively 'independent' (jātya), 'absorbed' (abhinihita), 'hastened' (kṣaipra), and 'contracted' (praśliṣṭa) suffer 'depression' (kampa), when followed by an udātta or svarita.

References

1. Ṛgveda-Saṁhitā and Padapāṭha: <http://www.detlef108.de/Rigveda.htm>
2. Ṛgveda-Prātiśākhya: <https://sites.google.com/site/detlef108/rv-pratishakhya>
[The Rgveda Pratisakhya Vol III \(1937/00/00\) - English translation](http://www.detlef108.de/RV-Pratisakhya-Vol-III-1937-00-00-English-translation)
3. List of all Kampas / independent svaritas in the Saṁhitā:
<http://www.detlef108.de/RV-Kampas-T.htm>
<http://www.detlef108.de/RV-Svarita-T.pdf>
4. Recitation of Kampas in the Ṛgveda-Saṁhitā:
<https://sites.google.com/site/detlefnotes/kampas-in-rv-1>
5. Last update by [Detlef Eichler](#) : 10 April 2020