

Words repeated after iti in the Ṛgveda-Padapāṭha

Introduction

1. In the Ṛgveda-Padapāṭha iti is added to words which end in a praṅhya vowel (dual endings ī, ū and e; vovative in o; words ending in o and a few other words). A praṅhya vowel remains unchanged if placed before a vowel (absence of vowel sandhi). If the word ending in a praṅhya vowel is a compound word then the compound word is repeated after the iti and the two parts of the compound are shown separated by an avagraha. Examples: *śacīpatī iti śacī-patī*, *puruvasū iti puru-vasū*, *devaputre iti deva-putre* and *śatakrato iti śata-krato*. If the word ending in a praṅhya vowel forms a compound with iva then iti is added after iva and the compound word is repeated after iti. Examples: *harī iveti harī-iva*, *śamyū iveti śamyū-iva* and *aśve ivetyaśve-iva*.

2. Iti is added to a word which ends in aḥ or āḥ when the visarjanīya (ḥ) comes from r (riphita visarjanīya). This adding of iti is done only when the visarjanīya is placed before an unvoiced consonant or a pause. In these cases one does not know if the visarjanīya comes from r or from s. Examples: *hotāḥ pāvaka (hotariti | pāvaka)*; *punaḥ || (punariti)*. When a verbal form is ending in aḥ or āḥ and the visarjanīya is a riphita visarjanīya the verbal word is repeated after the iti. Examples: *akarityakaḥ, kariti kaḥ, dardariti dardaḥ*. If a compound word ends in an riphita visarjanīya the compound word is repeated after the iti and the two parts of the compound are shown separated by an avagraha. Example: *vidhātariti vi-dhātaḥ*. Two nouns which are not compound words and end in a riphita visarjanīya are also repeated after iti: *dartariti dartaḥ and svariti svaḥ*.

3. Iti is added to some verbal forms which end in a visarjanīya which is preceded by a vowel other than a or ā. After the iti the verbal word is repeated. Examples: *syuriti syuḥ, pīperiti pīpeḥ*. Finally there are a few other words which are repeated after iti. Examples: *rathyebhiriti rathyebhiḥ; gdheti gdha, and vargiti vark*.

1. Praṅhya compounds with final ī in the RV-Padapāṭha (60)

abhijighrantī ityabhi-jighrantī, ācarantī ityā-carantī, ātūjī ityā-tūjī, āyajī ityā-yajī, itaūtī itītaḥ-ūtī, irāvati itirā-vatī, ṛtavinī ityṛta-yinī, ṛtavari ityṛta-varī, gopati ity go-patī, ghr̥tayonī ity ghr̥ta-yonī, ghr̥tavati ity ghr̥ta-vatī, ghr̥tāsuti ity ghr̥ta-āsuti, citrarātī ity citra-rātī, tigmaheti ity tigma-heti, dampati ity dam-patī, dīdyagnī ity dīdi-agnī, dravatpāṇī ity dravat-pāṇī, dhārayatkavī ity dhārayat-kavī, dhārayatkṣitī ity dhārayat-kṣitī, dhenumatī ity dhenu-matī, nr̥pati ity nr̥-patī, pathirakṣī ity pathi-rakṣī, puramdhī ity puram-dhī, pūrvajāvarī ity pūrvā-jāvarī, prabhūti ity pra-bhūti, madapati ity mada-patī, yuyujānasaptī ity yuyujāna-saptī, rudravartanī ity rudra-vartanī, vasudhiti ity vasu-dhiti, vasumatī ity vasu-matī, vicarantī ity vi-carantī, vicarṣaṇī ity vi-carṣaṇī, vīlupāṇī ity vīlu-pāṇī, vivavri ity vi-vavri, viśvagūrtī ity viśva-gūrtī, visphurantī ity vi-sphurantī, śamtātī ity śam-tātī, śacīpatī ity śacī-patī, samcarantī ity sam-carantī, samdadī ity sam-dadī, samyatī ity sam-yatī, samvayantī ity sam-vayantī, satpati ity sat-patī, sadhastuti ity sadha-stuti, sapatnī ity sa-patnī, samīcī ity sam-īcī, sayonī ity sa-yonī, sarpirāsuti ity sarpiḥ-āsuti, sahūti ity sa-hūti, sindhupati ity sindhu-patī, sujanmanī ity su-janmanī, supatnī ity su-patnī, supāṇī ity su-pāṇī, supratūrtī ity su-pratūrtī, suyvasinī ity su-yvasinī, smaddiṣṭī ity smat-diṣṭī, svadhāvarī ity svadhā-varī, svarpati ity svaḥ-patī, svāpī ity su-āpī, hiraṇyavartanī ity hiraṇya-vartanī (60)

Note: This list shown above has been derived from the Padapāṭha.

Īkarāntapadaparigrahāni padāni

Parigrahāni padāni are words which are seen before and after iti in the padapāṭha. Such words ending in ī are divisible compound words which end in the pragr̥hya vowel ī. The following Sanskrit text answers the question, if a word in the Saṁhitā ending in ī is a pragr̥hya compound word. Sometimes the same compound word ending in ī is pragr̥hya in some mantra of the Saṁhitā and not pragr̥hya in another mantra. In this case the text specifies which of these words is pragr̥hya (see the notes below the text).

īkārāntāḥ parigr̥hyāścitrarātī irāvātī |
vīlupāṇī madapatī svarpatī rudravartanī ||1||
viśvagūrtī vasudhitī samīcī dhārayatkavī |
āyajī abhijighrantī sayonī dhārayatkṣitī ||2||
tigmahetī vasumatī saṁcarantī ghṛtāsutī |
saṁvayantī supatnī ca vicarantī śacīpatī ||3||
ātujī sūyavasini purāndhī pūrvajāvarī |
satpatī ghṛtayonī ca saṁdadī va vicarṣaṇī ||4||
ṛtāyinī ca śaṁtātī saṁyatī sarpirāsutī |
gopatī pathirakṣī ca supāṇī ca sadhastutī ||5||
hiraṇyavartanī svāpī supratūrtī sujanmanī |
viśphurantī api yuyujānasaptī svadhāvarī ||6||
smaddiṣṭī nṛpatī caiva tathā sindhupatī api |
dravatpāṇī ca dīdyagnī ācarantī ca saptame ||7||
rakṣatāmṛtajātasya rajaso rodasī vṛṣā |
adruheti pareṣveṣu susaṁproktamṛtāvarī ||8||
ṛtīye ca prabhūtī ca sapatnī dasame'ṣṭame |
pañcame ca sahūtī ca tathā dhenumatī api ||9||
prathame ced ghṛtavatī nānyatra paridr̥śyate |
itautī vivavrī ca daṁpatī ṣaṣṭirīritāḥ ||10||

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Note on 7.2: ācarantī ca saptame

ācarantī is pragr̥hya only if it is placed in the seventh ardharca (half-verse) of a varga.

te ācarantī samaneva yoṣā māteva putram bibhṛtāmupasthe | (6.75.4) (5.1.19.4); this is the seventh ardharca (half-verse) of varga 19

te iti | ācarantī ityā-carantī | samanā-iva / yoṣā | mātā-iva / putram | bibhṛtām | upa-sthe | ṛtasya / yoṣā | na | mināti | dhāma | ahaḥ-ahaḥ | niḥ-kṛtam | ā-carantī ||1.123.9|| (2.1.5.4);); this is the eighth ardharca (half-verse) of varga 5

addhi | ṛṇam | aghnye | viśva-dānīm | piba | śuddham | udakam | ā-carantī ||1.164.40|| (2.3.21.5)); this is the tenth ardharca (half-verse) of varga 21

Note on 8:

ṛtāvarī is pragr̥hya only if followed by the words rajasaḥ, ṛtajātasya, rodasī, adruhā, rakṣatām and vṛṣā.

te hi dyāvāpṛthivī viśvaśambhuva ṛtāvarī rajaso dhārayatkavī | (1.160.1)

te iti | hi | dyāvāpṛthivī iti | viśva-śambhuvā | ṛtavarī ityṛta-varī | rajasaḥ | dhārayatkavī iti dhārayat-kavī | (1.160.1)

prācī iti | adhvarā-iva | tasthatuḥ | sumeke iti su-meke | ṛtavarī ityṛta-varī | ṛta-jātasya / satye iti ||3.6.10||

uto iti | hi | vām | pūrvyāḥ | ā-vividre | ṛtavarī ityṛta-varī | rodasī iti | satya-vācaḥ | (3.54.4)

ṛtavārī ityṛta-varī | adruhā | devaputre iti deva-putre | yajñasya | netrī iti | śucayat-bhiḥ | arkaiḥ
||4.56.2||

dyauḥ | ca | naḥ | pṛthivī | ca | pra-cetasā | ṛtavārī ityṛta-varī | rakṣatām | amhasaḥ | riṣaḥ | (10.36.2)
vṛṣaṇā | dyāvāpṛthivī iti | ṛtavārī ityṛta-varī | vṛṣā | parjanyaḥ | vṛṣaṇaḥ | vṛṣa-stubhaḥ ||10.66.6||

ṛtāvārī divo arkairabodhyā revatī rodasī citramasthāt | (3.61.6)

ṛta-varī | divaḥ | arkaiḥ | abodhi | ā | revatī | rodasī iti | citram | āsthāt | (3.61.6)

Note on 9.1:

ṛtīye ca prabhūtī ca

yuvām | it | hi | avase | pūrvyāya | pari | prabhūtī iti pra-bhūtī | go-iṣaḥ | svāpī iti su-āpī | (4.41.7)

(3.7.16.02); this is the third ardharca (half-verse) of varga 16

acittī | yat | cakṛma | daivye | jane | dīnaiḥ | dakṣaḥ | pra-bhūtī | puruṣatvatā | (4.54.3) (3.8.5.3); this is the fifth ardharca (half-verse) of varga 5

sapatnī dasame'ṣṭame

vṛṣṇe | sapatnī iti sa-patnī | śucaye | sabandhū iti sa-bandhū | ubhe iti | asmaī | manuṣye iti | ni | pāhi
||3.1.10|| (2.8.14.5); this is the tenth ardharca (half-verse) of varga 14

āskre iti | sapatnī iti sa-patnī | ajare iti | amṛkte iti | sabardughe iti sabaḥ-dughe | uru-gāyasya | dhenū
iti ||3.6.4|| (2.8.26.4); this is the eighth ardharca (half-verse) of varga 26

atha | sa-patnī | yā | mama | adharā | sā | adharābhyaḥ ||10.145.3|| (8.8.3.3); this is the sixth ardharca (half-verse) of varga 26

Note on 9.2: pañcame ca sahūtī

agnīṣomā | sa-vedasā | sahūtī iti sa-hūtī | vanatam | giraḥ | (1.93.9) (1.6.29.3); this is the fifth ardharca (half-verse) of varga 29

mā | tvā | rudra | cukrudhāma | namaḥ-bhiḥ | mā | duḥ-stutī | vṛṣabha | mā | sa-hūtī | (2.33.4) (2.7.16.4);
this is the seventh ardharca (half-verse) of varga 16

nu | cit | naḥ | indraḥ | magha-vā | sa-hūtī | dānaḥ | vājam | ni | yamate | naḥ | ūtī | (7.27.4) (5.3.11.4);
this is the seventh ardharca (half-verse) of varga 11

Note on 10.1: prathame ced ghr̥tavatī

ghr̥tavatī iti ghr̥ta-vatī | bhuvanānām | abhi-śriyā | urvī iti | pṛthivī iti | madhudughe iti madhu-dughe |
su-peśasā | (6.70.1) (5.1.14.1); this is the first ardharca (half-verse) of varga 14

vṛṇje | ha | yat | namaṣā | barhiḥ | agnau | ayāmi | sruk | ghr̥ta-vatī | su-vṛkṭiḥ | (6.11.5) (4.5.13.5); this is the ninth ardharca (half-verse) of varga 13

2. Praṅhya compounds with final ū in the RV-Padapāṭha (31)

adbhutakratū ityadbhuta-kratū, adhrigū ityadhri-gū, asmayū ityasma-yū, asmṛtadhrū ityasmṛta-dhrū, ṛtapsū ityṛta-psū, kṛtadvasū iti kṛtat-vasū, ghr̥tasnū iti ghr̥ta-snū, jīradānū iti jīra-dānū, duratyetū iti duḥ-atyetū, punarvasū iti punaḥ-vasū, purubhū iti puru-bhū, purumantū iti puru-mantū, puruvasū iti puru-vasū, pūtabandhū iti pūta-bandhū, pratadvasū i!ti pratat-vasū, mahāvasū iti mahā-vasū, vājiniḥvasū iti vājini-vasū, vajrabāhū iti vajra-bāhū, vṛdhasnū iti vṛdha-snū, vṛṣaṇvasū iti vṛṣaṇ-vasū, śacīvasū iti śacī-vasū, śatakratū iti sata-kratū, śambhū iti śam-bhū, sabandhū iti sa-bandhū, samānabandhū iti samāna-bandhū, sakratū iti sa-kratū, sukratū iti su-kratū, sudānū iti su-dānū, suyavasyū iti su-yavasyū, sṛpradānū iti sṛpra-dānū, smadabhīśū iti smat-abhīśū (31)

Ūkarāntapadaparigrahāni padāni

Parigrahāni padāni are words which are seen before and after iti in the padapāṭha. Such words ending in ū are divisible compound words which end in the praṅhya vowel ū. The following Sanskrit text answers the question, if a word in the Saṁhitā ending in ū is a praṅhya compound word. Sometimes the

same compound word ending in ū is *pragr̥hya* in some mantra of the *Samhitā* and not *pragr̥hya* in another mantra. In this case the text specifies which of these words is *pragr̥hya* (see the notes below the text).

ūkarāntā duratyetū pūtabandhū mahāvasū |
 pratadvasū puruvasū asmayū vājinīvasū ||1||
 ṛtapsū asmṛtadhrū ca vajrabāhū vṛṣaṇvasū |
 sr̥pradānū ghṛtasnū ca purumantū śatakratū ||2||
 śambhū samānabandhū ca purubhū ca śacīvasū |
 kṛtadvasū vṛdhasnū ca sakratū ca punarvasū ||3||
 adhrigū suyavasyū ca sudānū adbhutakratū |
 sasukraturato'nyeṣu sukratū ca padam smṛtam ||4||
 caturthe ca tathā ṣaṣṭhe jīradānū padaṁ smṛtam |
 smadabhīśū sabhandū ca saikatriṁśadudīritāḥ ||5||

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Note on 4.2: Exception to pr̥gr̥hya sukratū; when in the Samhitā sukratū is preceded by sa then the word in the RVP is sukratuḥ: sa sukratū raṇitā (8.96.19); saḥ | su-kratuḥ | raṇitā |

Note on 5.1: caturthe ca ṣaṣṭhe ca jīradānū

vardhayatam | oṣadhīḥ | pinvatam | gāḥ | ava | vṛṣṭim | sr̥jatam | jīradānū iti jīra-dānū ||5.62.3|| (4.3.30.3); this is the sixth ardharca (half-verse) of varga 30

iḷām | naḥ | mitrāvaruṇā | uta | vṛṣṭim | ava | divaḥ | invatam | jīradānū iti jīra-dānū ||7.64.2|| (5.5.6.2); this is the fourth ardharca (half-verse) of varga 6

kanikradadvṛṣabho jīradānū reto dadhātyoṣadhīṣu garbham ||5.83.1|| (4.4.27.1); this is the second ardharca (half-verse) of varga 27

kanikradat | vṛṣabhah | jīra-dānuḥ | retah | dadhāti | oṣadhīṣu | garbham ||5.83.1||

3. Prag̥hya compounds with final e in the RV-Padapāṭha (60)

abhistute ityabhi-stute, abhīvr̥te ityabhi-vr̥te, ādadāthe ityā-dadāthe, āmināne ityā-mināne, āmemyāne ityā-memyāne, indreṣite itīndra-iṣite, upastute ityupa-stute, dūreante iti dūre-ante, devaputre iti deva-putre, devaśiṣṭe iti deva-śiṣṭe, niyuvaite iti ni-yuvaite, nihite iti ni-hite, nyṛṣṭe iti ni-ṛṣṭe, parimamnāthe iti pari-mamnāthe, purohite iti puraḥ-hite, puruhūte iti puru-hūte, pūrvaḥ iti pūrva-ḥ, priyatame iti priya-tame, bhūridhāre iti bhūri-dhāre, madhudughe iti madhu-dughe, madhuvrate iti madhu-vrate, viḥvr̥te iti vi-ḥvr̥te, vibhr̥te iti vi-bhr̥te, viyute iti vi-yute, virūpe iti vi-rūpe, viśvajanye iti viśva-janye, viśvaminve iti viśvam-inve, viśvavāre iti viśva-vāre, viṣurūpe iti viṣu-rūpe, visite iti vi-site, viskabhite iti vi-skabhite, vihvayete iti vi-hvayete, śucivrate iti śuci-vrate, saṁgacchamāne iti sam-gacchamāne, saṁtasthāne iti sam-tasthāne, saṁrarāṇe iti sam-rarāṇe, saṁrihāṇe iti sam-rihāṇe, saṁvidāne iti sam-vidāne, sadhasthe iti sadha-sthe, sanīle iti sa-nīle, sabardughe iti sabaḥ-dughe, samante iti sam-ante, samārāṇe iti sam-ārāṇe, samīcīne iti sam-īcīne, samṛte iti sam-ṛte, savrate iti sa-vrate, sudine iti su-dine, sudughe iti su-dughe, sudoghe iti su-doghe, sudhr̥ṣṭame iti su-dhr̥ṣṭame, supratīke iti su-pratīke, subhage iti su-bhage, sumite iti su-mite, sumeke iti su-meke, surukme iti su-rukme, suśilpe iti su-śilpe, susumne iti su-sumne, susthāne iti su-sthāne, svarthe iti su-arthē, svāsasthe iti su-āsasthe (60)

Ekarāntapadaparigrahāni padāni

Parigrahāni padāni are words which are seen before and after iti in the padapāṭha. Such words ending in e are divisible compound words which end in the praṅṛhya vowel e. The following Sanskrit text answers the question, if a word in the Saṁhitā ending in e is a praṅṛhya compound word. Sometimes the same compound word ending in e is praṅṛhya in some mantra of the Saṁhitā and not praṅṛhya in another mantra. In this case the text specifies which of these words is praṅṛhya (see the notes below the text).

ekārāntaḥ surukme ca supratīke sudhrṣṭame |
 āmināne sanīe ca samrihāṇe sabardughe ||1||
 svarthe viṣkabhite nyṛṣṭe samrarāṇe upastute |
 ādadāthe samārāṇe vihvayete abhiṣṭute ||2||
 dūreante viśvaminve virūpe sumite tathā |
 āmemyāne devaśiṣṭe devaputre abhīvrte ||3||
 saṁgacchamāne svāsasthe sumeke viṣite tathā |
 indreṣite suṣumne ca viśvajanye śucivrate ||4||
 viḡṛte samvidāne ca samante samṛte tathā |
 bhūridhāre madhudughe puruhūte purohite ||5||
 saṁtasthāne suśilpe ca pūrvaje ca madhuvrate |
 niyuvaite samīcīne suṣṭhāne nihite tathā ||6||
 sudoghe parimamnāthe savrate sudughe tathā |
 ubhe abhi sadhasthe ca caturthe sudine tathā ||7||
 prathame ca ṛṭīye ca viśurūpe padaṁ smṛtam |
 utatye ca dadāthe ye āvāmdevāsa ityapi ||8||
 eṣvardharceṣu saṁproktaṁ subhage ca padaṁ smṛtam |
 ṣaṣṭhe ca viśvavāre ca ṛṭīye viyute tathā ||9||
 dviṭīye ca priyatame vibhṛte ṣaṣṭirīritāḥ ||10||

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Note on 7.2:

ubhe abhi sadhasthe

ubhe abhi priyatame sadhasthe ā ca parā ca carati prajānan ||10.17.6||

ubhe iti | abhi | priyatame iti priya-tame | sadhasthe iti sadha-sṭhe | ā | ca | parā | ca | carati | pra-jānan ||10.17.6||

yat | vā | marutvaḥ | parame | sadha-sṭhe | yat | vā | avame | vrjane | mādayāse / (1.101.8)

caturthe sudine:

yasya yoge duhitā jāyate diva ubhe ahanī sudine vivasvataḥ ||10.39.12|| (7.8.17.2); this is the fourth ardharca (half-verse) of varga 17

yasya | yoge | duhitā | jāyate | divaḥ | ubhe iti | ahanī iti | sudine iti su-dine | vivasvataḥ ||10.39.12|| adha | yat | eṣām | su-dine | na | śaruḥ | viśvam | ā | iriṇam | pruṣāyanta | senāḥ ||1.186.9|| (2.5.85.4); this is the eighth ardharca (half-verse) of varga 85

Note on 8.1: prathame ca ṛṭīye ca viśurūpe (viśurūpe iti viśu-rūpe in the RVP)

apānyadetyabhyanyadeti viśurūpe ahanī sam carete / (1.123.7) (2.1.5.2); this is the third ardharca (half-verse) of varga 5.

śukram te anyadyajataṁ te anyadviśurūpe ahanī dyaurivāsi | (6.58.1) (4.8.24.1); this is the first ardharca (half-verse) of varga 24.

samāne | ahan | vi-mimānaḥ | arkam | viśu-rūpe | payasi | sasmin | ūdhan ||1.186.4|| (2.5.4.4); this is the eighth ardharca (half-verse) of varga 4.

Note on 8.2-9.1:

subhage is praṅṛhya (subhage iti su-bhage in the RVP) in the following half-verses:

dadhāte ye subhage supratūrī dyāvā rakṣataṃ pṛthivī no abhvāt ||1.185.7||
uta tye devī subhage mithūdrśoṣāsānaktā jagatāmapījuvā | (2.31.5)
ā vām devāsa usatī usanta urau sīdantu subhage upasthe ||10.70.6||
tve iti | it | agne | su-bhage | yaviṣṭhya | viśvam | ā | hūyate | haviḥ | (1.36.6)

Note on 9.2:

ṣaṣṭhe ca viśvavāre

ā mātarā viśvavāre huvāno yato yaviṣṭha jajñiṣe suśevaḥ ||7.7.3|| (5.2.1.3); this is the *sixth* ardharca (half-verse) of varga 1.

ā | mātarā | viśvavāre iti viśva-vāre | huvānaḥ | yataḥ | yaviṣṭha | jajñiṣe | su-śevaḥ ||7.7.3||

praśasti-kṛt | brahmaṇe | naḥ | vi | uccha | ā | naḥ | jane | janaya | viśva-vāre ||1.113.19|| (1.8.2.4); this is the *eighth* ardharca (half-verse) of varga 2.

purānī | devi | yuvatīḥ | puram-dhiḥ | anu | vratam | carasi | viśva-vāre ||3.61.1|| (3.4.8.1); this is the *second* ardharca (half-verse) of varga 2.

iṣam | ca | naḥ | dadhatī | viśva-vāre | go-mat | aśva-vat | ratha-vat | ca | rādhaḥ ||7.77.5|| (5.5.24.5); this is the *tenth* ardharca (half-verse) of varga 5.

trītye viyute

samānyā viyute dūreante dhruve pade tathaturjāgarūke | (3.54.7) (3.3.25.2); this is the *third* ardharca (half-verse) of varga 5.

Note on 10: *dviṭīye ca priyatame*

ubhe iti | abhi | priyatame iti priya-tame | sadhasṭhe iti sadha-sṭhe | ā | ca | parā | ca | carati | pra-jānan ||10.17.6|| (7.6.24.1); this is the *second* ardharca (half-verse) of varga 24.

tava | śarman | priya-tame | dadhānāḥ | upa | stheyāma | śaraṇam | na | vṛkṣam ||7.95.5|| (5.6.19.5); this is the *tenth* ardharca (half-verse) of varga 19.

4. Pragṛhya compounds with final o in the RV-Padapāṭha (43)

adrisāno ityadri-sāno, adhrigo ityadhri-go, aviharyatakṛato ityaviharyata-kṛato, āghṛṇivaso ityāghṛṇi-vaso, ṛtavaso ityṛta-vaso, kavikṛato iti kavi-kṛato, ghṛtasno iti ghṛta-sno, citrabhāno iti citra-bhāno, jīradāno iti jīra-dāno, tuvikṛato iti tuvi-kṛato, divāvaso iti divā-vaso, dīrghāyo iti dīrgha-āyo, durhano iti duḥ-hano, devayo iti deva-yo, dhiyāvaso iti dhiyā-vaso, purukṣo iti puru-kṣo, puruvaso iti puru-vaso, pṛthusto iti pṛthu-sto, pṛṣṭabandho iti pṛṣṭa-bandho, prabhuvaso iti prabhu-vaso, prayajyo iti pra-yajyo, prācāmanyō iti prācā-manyo, bṛhadbhāno iti bṛhat-bhāno, bhūri-go iti bhūri-go, radavaso iti rada-vaso, vajrabāho iti vajra-bāho, vadhasno iti vadha-sno, vareṇyakṛato iti vareṇya-kṛato, vājīnīvaso iti vājīnī-vaso, vidadvaso iti vidad-vaso, vibhāno iti vi-bhāno, vibhāvaso iti vibhā-vaso, vibhindo iti vi-bhindo, viśvavaso iti viśva-vaso, vṛṣakṛato iti vṛṣa-kṛato, śacīvaso iti śacī-vaso, śācigo iti śāci-go, śatakṛato iti śata-kṛato, sambhṛtakṛato iti sambhṛta-kṛato, sukrato iti su-kṛato, subandho iti su-bandho, subāho iti su-bāho, svabhāno iti sva-bhāno (43)

Note: The final vocative o is pragṛhya in the Padapāṭha only. O remains unchanged before iti. In the Saṃhitā o is changed according to the rules of vowel-sandhi. See the appendix: Pragṛhya in the R̥gveda Prātiśākhya (Sūtra 2.53)

Okarāntapadaparigrahāni padāni

okarāntāḥ svabhāno ca citrabhāno ca śācigo |
 vajrabāho bṛhadbhāno subāho ca vibhāvaso ||1||
 ṛtavaso pṛthuṣṭo ca durhaṇo vājīnīvaso |
 adhrigo adrisāno ca vibhāno ca purūvaso ||2||
 śacīvaso radavaso jīradāno vidadvaso |

subandho ca vibhindo ca devayo ca divāvaso ||3||
viśvāvaso vadhasno ca prācāmanyō ca bhūriḡo |
prayajyo pṛṣṭabandho ca purukṣo āghṛṇīvaso ||4||
prabhūvaso ghṛtasno ca dīrghāyo ca dhiyāvaso |
śatāviharyata tuvi vareṇya kavi sambhṛta ||5||
suvṛṣeti ca pūrvam cet parigrāhyam bhavet krato |
tricitvārimśadeteṣām saṅkhyā caivamihoditā ||6||

Preservation Techniques of the Ṛgveda Chanting of Kerala, Editors: C.M. Neelakandhan, K.A. Ravindram, 2010, Tāṇṭam>Malayālatāṇṭam> Okarāntapadaparigrahāni padāni, p. 106

Note on 5.2-6.1: (śata, viharyata, tuvi, vareṇya, kavi, sambhṛta, su, vṛṣa) krato

5. Pragṛhya iva compounds in the RV-Padapāṭha (17)

akṣī ivetyakṣī-iva, ārtñī ivetyārtñī-iva, upadhī ivetyupadhī-iva, carmaṇī iveti carmaṇī-iva, daṁpatī iveti daṁpatī-iva, nṛpatī iveti nṛpatī-iva, pradhī iveti pradhī-iva, bṛhatī iveti bṛhatī-iva, viduṣī iveti viduṣī-iva, viśpatī iveti viśpatī-iva, saptī iveti saptī-iva, harī iveti harī-iva (12); śaṁyū iveti śaṁyū-iva (1); aśve ivetyaśve-iva, pade iveti pade-iva, mene iveti mene-iva, yame iveti yame-iva (4)

Note: The pragṛhya vowels ī, ū and e at the end of three-syllabic words (upadhī etc.) are not pragṛhya in the Saṁhitā. See the appendix: Pragṛhya in the Ṛgveda Prāṭisākhya (Sūtra 2.55).

Ivottarāṇi padāni

śaṁyū iva harī saptī aśve mene pade yame |
viśpatī nṛpatī ārtñī carmaṇī viduṣī pradhī ||14||
upadhī bṛhatī akṣī daṁpatī tryūnavimśatiḥ ||15||

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6. Repha words repeated after iti in the RV-Padapāṭha (31)

akarityakaḥ, adarityadaḥ, adardarityadardaḥ, abhārityabhāḥ, avarityavaḥ, astartityastaḥ, asparityaspaḥ, āvarityāvāḥ, ūvurityūvuḥ, kariti kaḥ, guriti guḥ, tūtoriti tūtoḥ, darteriti dartaḥ, dardariti dardaḥ, dīdhariti dīdhaḥ, dhuriti dhuḥ, pīperiti pīpeḥ, pranetariti pra-netaḥ, bhāriti bhāḥ, maderiti madeḥ, rathyebhiriti rathyebhiḥ, vaneriti vaneḥ, variti vaḥ, vavruriti vavruḥ, vāriti vāḥ, vidhartariti vi-dhartaḥ, vidhātariti vi-dhātaḥ, veriti veḥ, spariti spaḥ, syuriti syuḥ, svariti svaḥ (31)

Rephasahitāni [parigrahāni] padāni

kas tutor var adardaḥ syuḥ pīper astar avar vaneḥ |
rathyebhir dhur darter aspar vidhartaḥ spar adar made ||1||
vidhātaḥ svar dīdhar ūvur ver vavrur bhār abhār akaḥ |
pranetar gur dadar āvar vāriti [praṇapād gdha han ||2||
praceto vark syasva te sto namasyanniti kīrtitaḥ ||3||

Preservation Techniques of the Ṛgveda Chanting of Kerala, Editors: C.M. Neelakandhan, K.A. Ravindram, 2010, Tāṇṭam>Malayālatāṇṭam> : Rephasahitāni padāni, p. 107

Notes:

Among the 31 words are 15 verbal words with final riphita visarjanīya which comes from r. 10 verbal words end in a riphita visarjanīya which comes from s. Five nouns end in a riphita visarjanīya which comes from r. One noun ends in a riphita visarjanīya which comes from s:

akar, adar, adardar, abhār, avar, astar, aspar, āvar, kar, dardar, dīdhar, bhār, var, vār, spar (15)

The verbal forms above are derived from the roots kṛ (akar, kar), dṛ (adar, adardar, dardar), dhṛ (dīdhar), bhṛ (abhār, bhār), vṛ (avar, āvar, var, vār), sṛ (astar), and spṛ (aspar, spar). Through guṇa or vṛddhi the ṛ becomes ar or ār. After the r the personal endings s or t have been dropped. The final r becomes ḥ before a pause and an unvoiced consonant.

ūvus, gus, tūtos, dhus, pīpes, mades, vanes, vavrus, ves, syus (10)

The verbal forms above are derived from the roots vā (ūvus), gā (gus), tu (tūtos), dhā (dhus), pī (pīpes), mad (mades), van (vanes), vṛ (vavrus), vī (ves), and as (syus).

pra-netar, vi-dhartar, vi-dhātar; darter; svar (5)

The first four words are vocatives of the nominal stems pra-netṛ, vi-dhartṛ, vi-dhātṛ and darter;

rathyebhis (1)

For all words ending in aḥ (r) or āḥ (r) see the appendix: Riphita visarjanīya (rephisanjñā) in the R̥gveda Prātīśākhya

asmai | it | ūm̄ iti | gnāḥ | cit | deva-patnīḥ | indrāya | arkam | ahi-hatye | ūvurityūvuḥ | (1.61.8)
prāñcaḥ | madanti | ukṣaṇaḥ | ajuryāḥ | devāḥ | devānām | anu | hi | vratā | guriti guḥ ||3.7.7||
tvam | tugram | vetasave | sacā | ahan | tvam | tujim | gr̥nantam | indra | tūtoriti tūtoḥ ||6.26.4||
naktā | ca | cakruḥ | uṣasā | virūpe iti vi-rūpe | kṛṣṇam | ca | varṇam | aruṇam | ca | sam | dhuriti dhuḥ
||1.73.7||

nu | stutaḥ | indra | nu | gr̥nānaḥ | iṣam | jaritre | nadyaḥ | na | pīperiti pīpeḥ | (4.16.21)

ena | nūnam | made | maderiti madeḥ ||8.92.16||

imām | me | agne | sam-idham | imām | upa-sadam | vaneriti vaneḥ | (2.6.1)

dṛḥham | naraḥ | vacasā | daivyena | vrajam | go-mantam | uśijaḥ | vi | vavruriti vavruḥ ||4.1.15||

mahnā | mahat-bhiḥ | pṛthivī | vi | tastaḥ | mātā | putraiḥ | aditiḥ | dhāyase | veriti veḥ ||1.72.9||

nīcīnāḥ | sthuḥ | upari | budhnaḥ | eṣām | asme iti | antaḥ | ni-hitāḥ | ketavaḥ | syuriti syuḥ ||1.24.7||

yuvam̄ ha stho bhīṣajā bheṣajebhīratho ha stho rathyāś rāthyēbhiḥ | (1.157.6)

yuvam | ha | sthaḥ | bhīṣajā | bheṣajebhiḥ | atho iti | ha | sthaḥ | rathyā | rathyēbhīriti rathyēbhiḥ |

Note: The visarjanīya (ḥ) which is preceded by a vowel other than a or ā is also called riphita or rephī visarjanīya (RVPr 1.76, see appendix). The sandhi for this riphita ḥ is the same as the sandhi of the riphita ḥ in aḥ and āḥ: Before a vowel and a voiced consonant the riphita ḥ becomes r (syuḥ + iti => syuriti; dartaḥ + iti => darteriti).

7. Other words repeated after iti in the RV-Padapāṭha (9)

gdheti gdha, ta iti te, namasyanniti namasyan, praceta iti pra-cetaḥ, pranapād iti pra-napāt, vargiti vark, sta iti staḥ, syasveti syasva, hanniti han (9)

Rephasahitāni [parigrahāni] padāni

praṇetar gur dadar āvar vāriti] praṇapād gdha han ||2||

praceto vark syasva te sto namasyanniti kīrtitaḥ ||3||

śiraḥ | yat | asya | traitanaḥ | vi-takṣat | svayam | dāsaḥ | uraḥ | aṃsau | api | gdheti gdha ||1.158.5||
ni | te | naṃsai | pīpyānā-iva | yoṣā | maryāya-iva | kanyā | śaśvacai | ta iti te ||3.33.10||
sam-jānānāḥ | upa | sīdan | abhi-jñu | patnī-vantaḥ | namasyam | namasyanniti namasyan | (1.72.5)
kṣayannasmabhyamasura *praceta* rājannenāmsi śīsrathaḥ kṛtāni ||1.24.14||
kṣayan | asmabhyam | asura | *praceta iti pra-cetaḥ* | rājan | enāmsi | śīsrathaḥ | kṛtāni ||1.24.14||
vaṃsva | viśvā | vāryāni | *praceta iti pra-cetaḥ* | satyāḥ | bhavantu | ā-śiṣaḥ | naḥ | adya ||7.17.5||
abhāgaḥ | san | apa | parā-itaḥ | asmi | tava | kratvā | taviśasya | *praceta iti pra-cetaḥ* | (10.83.5)
yaḥ | te | śrṅga-vrṣaḥ | napāt | *pranapād iti pra-napāt* | kuṇḍa-pāyyaḥ | (8.17.13)
tvāṣṭrasya | cit | viśva-rūpasya | gonām | ā-cakrānaḥ | trīni | śīrṣā | parā | *vargiti vark* ||10.8.9||
pari dyāvāpṛthivī jabhra urvī nāsya te mahimānam pari *ṣṭaḥ* ||1.61.8||
pari | dyāvāpṛthivī iti | jabhre | urvī iti | na | asya | te iti | mahimānam | pari | *sta iti staḥ* ||1.61.8||
tat | naḥ | turīpam | adha | poṣayitnu | deva | tvaṣṭaḥ | vi | rarānaḥ | *syasveti syasva* | (3.4.9), (7.2.9)
jīgartim | indraḥ | apa-jargurānaḥ | prati | śvasantam | ava | dānavam | *hanniti han* ||5.29.4||
mahāntam | indra | parvatam | vi | yat | variti vaḥ | srjāḥ | vi | dhārāḥ | ava | dānavam | *hanniti han*
||5.32.1||
asya | tritaḥ | nu | ojasā | vṛdhānaḥ | vipā | varāham | ayaḥ-agrayā | *hanniti han* ||10.99.6||

Appendix

Pragr̥hya in the Ṛgveda Prātiśākhya

okāra āmantritajaḥ pragr̥hyaḥ ||1.68|| (1.18)
O appearing (as final) in a vocative is pragr̥hya.

ṣaṣṭhādayaśca dvivaco'ntamājastrayo dīrghāḥ ||1.71|| (1.18)
The 3 long vowels, beginning with the sixth (i.e. ī, ū, e), when standing at the end of a dual, are pragr̥hya.

prakṛtyetikaraṇādau pragr̥hyāḥ ||2.51|| (2.27)
The so-called pragr̥hya vowels remain unchanged, when occurring before the word iti.

svareṣu cāṣyām ||2.52|| (2.27)
Also when vowels (svara) follow in the Saṃhitā text.

gṛtāsutī iti ghr̥ta-āsutī | ādityā => ghrtāsutī ādityā (2.41.6)
sabandhū iti sa-bandhū | ubhe iti => sabandhū ubhe (3.1.10)
devaputre iti deva-putre | ṛta-vṛdhā => devaputre ṛtāvṛdhā (1.106.3)

prathamo yathoktam ||2.53|| (2.27)
The first (pragr̥hya, i.e., o in the vocative) is, however, treated in the Saṃhitā text as is said (above: 2.28, 2.31).

śatakrato iti śata-krato | indra => śatakratavindra (8.92.16)
ghṛtasno iti ghr̥ta-sno | īmahe => ghṛtasnavīmahe (5.26.2)
vidadvaso iti vidat-vaso | ubhayāhasti | ā => vidadvasa ubhayāhastyā (5.39.1)

tryakṣarāntāstu neve ||2.55|| (2.27)
(But pragr̥hya vowels) that occur at the end of three-syllabic words (do) not (remain unchanged) when followed by the word iva (in the Saṃhitā text).

upadhī ivetyupadhī-iva => upadhīva (2.39.4)

carmaṇī iveti carmaṇī-iva => carmaṇīva (6.8.3)
daṁpatī iveti daṁpatī-iva => daṁpatīva (2.39.2)
nr̥patī iveti nr̥patī-iva => nr̥patīva (7.104.6)
viduṣī iveti viduṣī-iva => viduṣīva (5.41.7)
viśpatī iveti viśpatī-iva => viśpatīva (7.39.2)

Riphita visarjanīya (rephisamjñā) in the Ṛgveda Prātiśākhya

ūṣmā rephī pañcamo nāmipūrvo ||1.76|| (1.20)

The fifth breathing (i.e., ḥ), when preceded by a namin vowel (i, ī, u, ū, ṛ, e, ai, o, au), is rhotacized (rephī).

maho'povarjamaro yathoktam ||1.77|| (1.20)

With the exception of mahaḥ and apaḥ, the other (visarjanīya, i.e., one preceded by a or ā, is rhotacized), as is stated (below).

devaṁ bhāḥ ||1.82|| (1.21)

The word bhāḥ, in the phrase devaṁ bhāḥ, (is rhotacized).

yam mātariśvā manave parāvato devaṁ bhāḥ parāvataḥ ||1.128.2||

yam | mātariśvā | manave | parā-vataḥ | devam | bhāriti bhāḥ | parā-vataḥ ||1.128.2||

bṛhadbhā bibhrato haviragne martāya dāśuṣe ||1.45.8||

bṛhat | bhāḥ | bibhrataḥ | haviḥ | agne | martāya | dāśuṣe ||1.45.8||

karanudāttam ||1.84|| (1.21)

The word kaḥ, if anudātta, (is rhotacized).

īśānakṛddāśuṣe daśasyanturvītāye gādham turvaṇiḥ kaḥ ||1.61.11||

īśāna-kṛt | dāśuṣe | daśasyan | turvītāye | gādham | turvaṇiḥ | kaḥ ||1.61.11||

uta no'hirbudhnyoḥ mayākaḥ śiśum na pipyuṣīva veti sindhuḥ | (1.86.5)

uta | naḥ | ahiḥ | budhnyāḥ | mayāḥ | kaḥ | śiśum | na | pipyuṣī-iva | veti | sindhuḥ | (1.86.5)

ko nō maḥyā aditaye punārdātpitarām ca dṛṣeyām mātaram ca ||1.24.1||

kaḥ | naḥ | maḥyai | aditaye | punāḥ | dāt | pitarām | ca | dṛṣeyām | mātaram | ca ||1.24.1||

kveḍdānīm sūryaḥ kaściketa katamām dyām raśmirasyā tātāna ||1.35.7||

kvā | idānīm | sūryaḥ | kaḥ | ciketa | katamām | dyām | raśmiḥ | asya | ā | tātāna ||1.35.7||

tadādah ||1.86|| (1.21)

The word adah after the phrase tadā (is rhotacized).

śuṣṇāsya cītparihitaṁ yadojō dīvaspari sugrāthitaṁ tadādah ||1.121.10||

śuṣṇāsya | cīt | pari-hitam | yat | ojaḥ | dīvaḥ | pari | su-grāthitam | tad | ā | adarityadah ||1.121.10||

yadado pito ajāganvivasva parvātānām | (1.187.7)

yat | adah | pito iti | ajāgan | vīvasvā | parvātānām |

etaśe kaḥ ||1.88|| (1.21)

The word kaḥ after etaśe (is rhotacized).

yat | sūryāsya | haritāḥ | patāntiḥ | puraḥ | satīḥ | upārāḥ | etaśe | karitī kaḥ ||5.29.5||

apaskaḥ ||1.90|| (1.21)

The word kaḥ after apaḥ (is rhotacized).

asmai vāyam yadvāvānaḥ tadviṣma indrāya yo naḥ pradivo apaskaḥ | (6.23.5)

asmai | vāyam | yat | vāvānā | tat | vīviṣmaḥ | indrāya | yaḥ | naḥ | pra-divāḥ | apāḥ | karitī kaḥ | (6.23.5)

avipūrvamastah ||1.92|| (1.21)

The word *astah* (is rhotacized), if not preceded by *vi*

asya | sūvānasyā | maṇḍināḥ | trītasyā | ni | arbūdam | vavṛdhānaḥ | astarīyāstah | (2.11.20)

svaḥ svaritam ||1.93|| (1.22)

The word *svaḥ* (is rhotacized), if it has the svarita accent.

Note: Between the jātya svarita of *svaḥ* and the following initial udātta of *iti* a short kampa occurs:

ut | gāḥ | ājāt | abhinat | brahmānā | vaḥ | agūhat | tamāḥ | vi | acaḥṣayāt | *sva* | ritī | *svaḥ* ||2.24.3||

varavarāvariti caikapāde vyapapūrvānyasamāsāṅgayoge ||1.99|| (1.23)

The words *vaḥ*, *avaḥ* and *āvaḥ* preceded, in the same pāda, by *vi* or *apa* (are rhotacized), if they do not form a part of a compound.

(*akar*, *adar*, *adardar*, *abhār*, *avar*, *astar*, *aspar*, *āvar*, *kar*, *dardar*, *dīdhar*, *bhār*, *var*, *vār*, *spar*)

pra | acodayat | su-dughāḥ | vavre | antaḥ | *vi* | jyotiṣā | sam-vavṛtvat | tamāḥ | *avarīyavaḥ* ||5.31.3||

bhāsvatī | netrī | sūnṛtānām | aceti | citrā | *vi* | durāḥ | naḥ | *āvarīyāvaḥ* | (1.113.4)

prthu-pājāḥ | devayat-bhiḥ | sam-iddhaḥ | *apa* | dvārā | tamasāḥ | vahniḥ | *āvarīyāvaḥ* ||3.5.1||

adhvaryavaḥ | yaḥ | dṛbhīkam | jaghāna | yaḥ | gāḥ | ut-ājat | *apa* | hi | vaḥ | *varitī vaḥ* | (2.14.3)

mahāntam | indra | parvatam | *vi* | yat | *varitī vaḥ* | sṛjaḥ | vi | dhārāḥ | ava | dānavam | hanniti han ||5.32.1||

hotaḥ sanitaḥ potarneṣṭaḥ sotaḥ savitar*netastvaṣṭaḥ* |

mātarjanitarbhrātastrāta sthātarjaritar*dhātardhartah* ||1.101|| (1.24)

bhaga *pranetar*bhaga satyarādho bhagemārṇ dhiyamudavā dadannaḥ | (7.41.3)

bhaga | *pranetaritī pra-netah* | bhaga | satya-rādhaḥ | bhaga | imām | dhiyam | ut | ava | dadat | naḥ | (7.41.3)

ava | aham | adya | magha-van | upa-stutau | dhātaḥ | *vidhātaritī vi-dhātaḥ* | kalaśān | abhaḥṣayam ||10.167.3||

tvam | brahmā | rayi-vit | brahmaṇaḥ | pate | tvam | *vidhartaritī vi-dhartah* | sacase | puram-dhyā ||2.1.3||

jāmātaruhitar*dartah* praśāstaravitaḥ pitaḥ |

doṣāvastaravaspataḥ prayantaśceṅgyamuttamam ||1.102|| (1.25)

saḥ | naḥ | navyebhiḥ | vṛṣa-karman | ukthaiḥ | purām | *dartaritī dartah* | pāyu-bhiḥ | pāhi | śagmaiḥ | (1.130.10)

*dīdharabhār*avarīvar*adardar dardaradardharajāgarajīgaḥ* |

vārapunaḥ punar*asparakah spah* sasvarahaḥ sanutaḥ sabarasvāḥ ||1.103|| (1.26)

(*akar*, *adar*, *adardar*, *abhār*, *avar*, *astar*, *aspar*, *āvar*, *kar*, *dardar*, *dīdhar*, *bhār*, *var*, *vār*, *spar*)

jyok | cit | atra | tasthi-vāmsaḥ | akran | śatru-yatām | adharā | vedanā | *akarīyakah* ||1.33.15||

vi | bhāḥ | *akarīyakah* | sarsjānaḥ | prthivyām | kṛṣṇa-paviḥ | oṣadhībhiḥ | vavakṣe ||7.8.2||

śivāḥ | satīḥ | upa | naḥ | go-stham | ā | *akarīyakah* | tāsām | vāyam | pra-jayā | sam | sadema ||10.169.4||

aḥ | īm | satyebhiḥ | sakhi-bhiḥ | śucāt-bhiḥ | go-dhāyasam | vi | dhana-saiḥ | *adardarīyadardah* ||10.67.7||

saḥ | iyānaḥ | karati | svastim | asmaḥ | iṣam | ūrjam | su-ḥṣitīm | viśvam | ā | *abhārīyabhāḥ* ||10.99.12||

padam | na | tāyuh | guhā | dadhānaḥ | mahaḥ | rāye | citayan | atrim | *asparīyaspah* ||5.15.5||

tvam | ha | tyat | indra | sapta | yudhyan | puraḥ | vajrin | puru-kutsāya | *dardarī dardah* | (1.63.7)

tava | kratvā | tava | tat | daṁsanābhiḥ | āmāsu | pakvam | śacyā | ni | *dīdharitī dīdhaḥ* | (6.17.6)

nāvā | na | sindhum | ati | parṣi | vidvān | śūrah | na | yudhyan | ava | naḥ | nidaḥ | [spariti spaḥ](#) ||9.70.10||

Repha-sandhis

sarvopadhastu svaraghoṣavatparo rephaṁ rephī tu punā rephasamdhayaḥ ||4.27|| (4.9)

A rhotacized visarjanīya, however, which is preceded by any short or long vowel becomes r, if followed by a vowel or a voiced consonant; these being called 'r-combinations' (repha-sandhis).

Note: If a rhotacized (riphita or rephin) visarjanīya preceded by a or ā is followed by a vowel or voiced consonant iti is not added to the visarjanīya in the Padapāṭha.

apade pādā pratidhātave [karutāpavaktā](#) hṛdayāvidhaścīt ||1.24.8||

apade | pādā | prati-dhātave | [akāḥ](#) | uta | apa-vaktā | hṛdaya-vidhaḥ | cit ||1.24.8||

yebhirapatyaṁ manuṣaḥ parīyase yebhirviśvaṁ [svardṛśe](#) ||8.49.8||

yebhiḥ | apatyam | manuṣaḥ | pari-īyase | yebhiḥ | viśvam | [svaḥ](#) | dṛśe ||8.49.8||

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