COGNATE WORDS
IN
SANSKRIT AND RUSSIAN

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तेरे ही मानस का रस, मन का प्रकाश ।
तात समर्पित चरणों में, यह लघु प्रयास ॥

In
The loving memory of
My father

PREFACE

Sanskrit and Russian are two important members of the large Indo-European family of languages. Sanskrit represents the Aryan branch of the Indo-Iranian group and Russian is one of the main languages of the Slavonic branch of the Balto-Slavonic group. The close resemblance found in the basic elements of their grammatical system and vocabulary reveals a close linguistic link between them. Yet the exact nature of this relationship has not been ascertained so far. No concrete historical data, not even the mythical legends or native folk tales throw any light on the exact or even the approximate age and place of this ancient unity.

My own research treatise on "The Comparative Study of Suffixes and Prefixes in Sanskrit and Russian" impressed upon me to broaden the scope of such type of research study to the area of lexicon as a whole by providing lucid etymological explanations of the cognate word-roots, concurring not only in these two languages but also in some modern and classical Indo-European (IE) languages, and thereby determine the scope and extent of their relationship and explore the probable source of their origin.

The object oe my present treatise "Cognate Words in Sanskrit and Russian" is to present a critical and systematic analysis of cognate words in the light of comparative philology. The etymological explanations, furnished with references to the views of various eminent foreign and Indian scholars, are mostly the accepted ones and are well supported by phonetic as well as semantic congruence. With a view to make the comparison lucid and comprehensible, the phonetic laws operating in Sanskrit and Russian have been dealt with in detail. Each statement has been supported by parallel correspondences found in other Indo-European languages.

The word 'Sanskrit' used in wider sense includes both the Vedic as well as the classical Sanskrit. Similarly, the word 'Slavonic' or 'Slavic' denotes the Slavic languages in general including Russian, Bulgarian, Czech, Serbo-Croatian etc.

The accent on Sanskrit words is not indicated as it is used only on Vedic words. The reconstructed Indo-European, Proto-Indian and Proto-Slavonic words and forms are marked with a traditional asterisk.

The treatise is divided into five chapters :

(i) *Introduction :* An attempt has been made to show the importance and necessity of systematic etymological study of the cognate word-roots in accordance with the phonetic laws, established by the comparative-historical procedure.

(ii) *Comparative Assessment of Proto Indo-European Phonemes in Sanskrit and Russian* : This chapter deals with the assumed phonemic system of Common Indo-European (CIE) with its subsequent development in Sanskrit and Russian. The Sanskrit sounds with their phonological principles which formed the background of the Vedic language are listed in detail while the gradual development of Russian phonemic system is explained stage by stage proceeding from the Common Slavonic (CS), a hypothetical prehistoric common source of all the Slavic languages, reconstructed by the philologists on the basis of comparative study of kindred and cognate IE languages.

(iii) *Special Features of Sanskrit and Russian Phonological System*: The third chapter illustrates the peculiar characteristics of Sanskrit and Russian phonological system, throwing light on some changes and deviations, particularly in Russian, which reflect not only the transitional stage of certain forms but also explain the process of emergence of some new phonemes in their phonemic system.

(iv) *Cognate Words in Sanskrit and Russian* : This chapter contains a list of congate words beloging to various aspects of life and culture, illustrated and supported by etymological explanations.

(v) *Conclusion* : The final chapter presents an analysis of the results, obtained by the comparative study of cognate words, concurrent in various IE languages. On the basis of evident linguistic similarity, reflected not only in vocabulary, but also in grammatical system and morphological forms of Sanskrit, Russian and various other IE languages, it is suggested that the ancient Indian Prākṛts with a rich and fully developed grammatical system and vocabulary, existing parallel or even prior to the Vedic Sanskrit, could be the original source of the Indo-European languages. This also explains to some extent, the presence of phonetic variations in these cognate words. Sanskrit, on the other hand, with its antiquity and compositional perfection serves as a key to the actual original form of these words.

Recognition is due to the Western scholars for attracting world attention to the study of Sanskrit, describing it a language of unique composition and repository of the oldest literature of the Indo-European tribes. I appreciate the effort of great scholars, historians and archaeologists for initiating the long-overdue process of reviving the forgotten glory of Sanskrit by providing evidence of its antiquity and thus helping it attain the place it deserves in world literature.

I am specially grateful to my dearest brother, Late Prof. Virendra Kumar Dublish, whose valuable guidance and support made my higher education possible. I am also thankful to my daughter Dr. Sujata Gupta for her ever encouraging moral support without which this project could never have been completed.

I express my sincere appreciation to Dr. Radhey Shyam Shukla of Pratibha Prakashan for laboriously preparing the computer composition of this book.

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LIST OF ABBREVIATIONS

Ā.	ātmanepada	gen.	genitive
AV.	Atharvaveda	grp.	group
acc.	accusative	id.	idem, the same
accord.	according	i.e.	that is
adj.	adjective	ind.	indeclinable
adv.	adverb	interj.	interjection
aor.	aorist	interrog.	interrogative
arch.	archaic	lit.	literal (ly)
caus.	causative	loc.	locative
cf.	confer	m./mas.	masculine
coll.	collective	Mod.	Modern
corr.	Correspond(s);–ing	N.	Nirukta
cp.	compare	n./neut.	neuter
cpd.	compounds	nom.	nominative
dat.	dative	num.	numerical
deriv.	derivative(s)	obs.	obsolete
dial.	dialect (al)	opp.	opposite
dimin.	diminutive	orig.	originally
du.	dual	Pāṇ.	Pāṇini
e.g.	for example	pers.	person
encl.	enclitic	pg.	page
f./fem.	feminine	pl.	plural
fig.	figurative (ly)	p.p.p.	past participle passive
fr.	from		

prec.	preceding	R.P.	Rising Pitch
pref.	prefix	RV	Rigveda
prep.	preposition	sg.	singular
prim.	primary	s.v.	sub voce, under the word
prob.	probably	suff.	suffix
pron.	pronoun	T.	Tense
q.v.	quod vide, 'which see'.	usu.	usually
repr.	represented	Ved.	Vedic
		vid.	vide

LANGUAGES

Alb	Albanian	Lett	Lettish (Latvian)
Arm	Armenian	Lith	Lithuanian
Av	Avestan	MLG	Middle Low German
Bulg	Bulgarian		
Ch Sl	Church Slavonic	MR	Modern Russian
CS	Common Slavonic	OE	Old English
Cz	Czech	OPers	Old Persian
Dor	Doric Greek	OPr	Old Prussian
Eng	English	OR	Old Russian
Germ	German	OS	Old Slavonic
Goth	Gothic	Pers	Persian
Gr	Greek	Pol	Polish
Icel	Icelandic	Proto-Sl	Proto-Slavonic
IE	Indo-European	Russ	Russian
Ir	Irish	Skt	Sanskrit
Lat	Latin	Ukr	Ukrainian

PHONETIC SYMBOLS

ǫ   = Pol. nasal o; Lith-long a (originally nasal a)

c   = in Sl and Balt dental affricate (type ts); Skt ch (as in Eng church)

č   = Russ ch (as in Eng much)

ch = Skt aspirate c (छ)

δ   = Gr d

ė   = Lith long e

ę   = nasalised Sl e

ë   = Russ jo (as yo in Eng yoke)

ə   = transliteration of Bulg ъ (type of vowel as in Eng but); in general, a reduced vowel (schwa)

ĭ   = CS short i

i̯   = j = Skt य्

j   = Russ palatal voiced spirant (type of Eng y as in yacht); Skt-voiced hushing affricate (type of Eng j)

ḷ   = Skt lri

ṅ   = Skt guttural n

ñ   = Skt palatal n

ṇ   = Skt cerebral n

ṣ   = Skt cerebral 'sh' (ष)

š   = Sanskrit and Russian 'sh'

šč = Russ 'shch'

ṭ   = Skt cerebral t(ट)

ṭh = Skt cerebral th (ठ)

ŭ   = CS short u

ų   = V = Skt व्

x   = Russ voiceless velar spirant 'kh' (type of the final consonant in Germ Buch).

y   = Russ high-middle unrounded vowel ī (corr. tó IE *ū) in Devanagari indicated as ई, e.g. vy = वी

ž   = Russ voiced hushing spirant (type of the middle consonant in leisure), in Devnagari indicated as झ़ since no such sound exists in Hindi or Sanskrit.

DIACRITICS

˘   (over vowels) brevity mark; over a consonant in Devnagari (e.g. गँ, दँ, लँ) means that these letters are to be pronounced fully as 'ga, da, la' whether in the middle or at the end of a word.

–   (over vowels) lenght mark.

/   (over vowels) stress mark in Russian.

,   indicates palatalisation of the preceding consonant in Russian.

*   indicates hypothetical form.

>   changed into

<   comes from

CONTENTS

1
INTRODUCTION

Exploration of mutual relations between various Indo-European languages and identification of their common source is one of the most important problems of the modern comparative philology. It has fascinated not only the linguists but also the historians and archaeologists. Discovery of Sanskrit and its kinship with the ancient languages of Europe, especially Latin and Greek revolutionized the perception of linguistic relationship. Beginning with the early 19th century till today several Western scholars have systematically explored the similarities found among the principal IE languages and have tried to reconstruct something of the past history and culture of the people who spoke them.

The historical-comparative analysis of Sanskrit and Russian, two important members of the large IE family of languages, proves beyond doubt that in respect of common IE vocabulary, derivational suffixes and the ancient system of inflection of nouns, pronouns and adjectives, Russian is closer to Sanskrit than Latin or Greek. The greatest difficulty we face in their comparison is that we deal with data that are disparate in time. In contrast to the relative antiquity of Vedic Sanskrit we have only the medieval records of Slav languages, which makes it difficult to collate chronologically the separate conclusions, emerging from the comparative study of the various features of their structure and composition. Besides, the rate of development in both the languages also varies considerably. While Sanskrit has retained most of the archaic features of the assumed IE phonemic system and is, therefore, more readily analyzable and its roots more easily separable from the accretionary elements, Russian undergoing

constant evolutionary processes of assimilation, simplification and innovations represents a later stage of IE. However, it is interesting to note that though separated by distance of time and space, both the languages have such a striking similarity in the words denoting various aspects of life, natural phenomenon, parts of the body and family relationships, that one is but bound to believe that they have descended from some common source. Though the evolutionary processes, occurring in Russian during its long individual development have changed the original form of these words and in some cases even modified their meaning and use, the phonetic laws, established by the comparative-historical phonology provide us with a key to these changes and enable us to recognize their original form and meaning by means of cross-references to various cognate languages. Thus, the phonetic laws are the basis of all kinds of etymological researches.

In India tradition of the scientific study of words and their phonetic structure goes back to the Vedic Age, when the Vedic scholars laid down rules for proper and correct pronunciation of the Vedic hymns. The phonetic observations made in various Prātiśākhya and Śikṣā texts have drawn attention and admiration of Indian as well as western philologists alike. There also have been works called 'Niruktās' dealing with the etymologies of the Vedic words. Yāska has referred to 13 etymologists mentioning quotations from their works. However, of these works only Nirukta of Yāska is presently available and is considered to be the first authentic work on the etymologies of the Vedic language. Many of his etymologies are wonderful and scientific and show his profound grasp of phonological principles. But his interpretations are mainly based on the traditions of his age. In his time procuring parallels in other IE languages was not possible. Therefore, he utilized traditional sources to determine the origin of Vedic words. Moreover, in India the concept of etymology has been mainly to understand the real meaning of the word by tracing its base element called the

'root'. The Indian grammarians too apply the same principle while analyzing the structure of the language to extract linguistic information. Pāṇini's Ashṭādhyāyī on systematic analysis of Sanskrit language is considered to be the most critical work, written with deep insight and rare acumen. Thus, the Indian concept that all the words can be separated into a primitive base element 'the root', has served as an important guideline for the etymological analysis. Recognizing the importance of this method, western scholars too applied it in extracting the radical part, the root, common to the collated words. However, the western concept of etymology is not merely to recognize the actual meaning of a word but to analyze its history by tracing its original form and considering the meaning-shifts leading to its present form and perception. Thus, the modern system of etymological research, supported and assisted by the comparative-historical philology is the most dependable device for excavating the information buried in the words and thereby determing not only the past history and culture of the people who spoke them but also the scope and extent of their relationship with each other.

2
COMPARATIVE ASSESSMENT OF PROTO INDO-EUROPEAN PHONEMES IN SANSKRIT AND RUSSIAN

The comparative-historical study of various IE languages reveals that each member of this large family of languages is an independent continuation of the same basic linguistic stock, transformed by individual dialectal modifications and innovations to the point of unrecognizability. Both Sanskrit, or to be more precise, Vedic Sanskrit and Common Slavonic (CS), a reconstructed imaginary language from which all the the Slavonic languages are supposed to have derived, are traced back to the so-called Common Indo-European. By comparing and analyzing the characteristic features as reflected in various IE languages belonging to this family, the western linguists have reconstructed a hypothetical phonological and morphological system of the pre-divisional IE speech. However, it is no more accepted as a language, as Prof. W.K. Mathews comments, "Indo-European is the proto-glossa (ursprache) which summarizes the recorded data of the IE languages. It is no longer considered as a language, as by Schleicher, but rather as a set of starred forms which summarize and symbolize the interrelations of cognate survivals" (Russian Historical Grammar : p. 12.22, 1967). The assumed phonemic system of the late Indo-European consists of the following sounds :

1. Vowels

   (i)   short   :   ă ŏ ĕ ĭ ŭ

            long   :   ā ō ē ī ū

   (ii) reduced vowel : ə (schwa)

2. Semivowels

y, w, r, l, m, n / i, u, r, l, m, n

3. Diphthongs

   (i) i—diphthongs

short	:	ăi ŏi ĕi
long	:	āi ōi ēi

   (ii) u—diphthongs

short	:	ău ŏu ĕu
long	:	āu ōu ēu

4. Consonants

   (i) Gutturals

Verlars	:	k	kh	g	gh
Labiovelars	:	kᵘ	kᵘh	gᵘ	gᵘh
Palatovelars	:	k̂	k̂h	ĝ	ĝh

   (ii) Dentals   :   t   th   d   dh

   (iii) Labials   :   p   ph   b   bh

   (iv) Sibilants   :   s (voiced "z")

Vowels : According to western linguists IE short vowels ă, ŏ, ĕ are represented in Sanskrit by 'a' and long ā, ō, ē by 'ā'. In Common Slavonic IE ĕ, ŏ coalesced into 'o' and long ā, ō into 'a' (= ā), but the phonemic structure of IE ĕ, ē was retained with a slight phonetic variation, having more open and back articulation preceded by an on-glide (j-). In other words, in Common Slavonic IE ĕ > ja and ē > jā, traditionally denoted in Slavistics as e, ĕ respectively. Thus, pronunciation-wise Slavonic development of IE ĕ was quite close to that of Sanskrit.

Indo-European short and long ĭ, ŭ which under specific conditions alternate with semivowels y, w respectively, are fully preserved in Sanskrit but in Old Church Slavonic (OCS) and Old Russian texts they are represented as reduced vowels ь and ъ. These ь and ъ, conventionally called as 'jers', were

extra-short vowels, the quality of the former being between
e/ i and that of latter between o/ u. Presence of special letters
in the Glagolitic and Cyrillic alphabets to denote these
reduced vowels proves that till late ninth century 'jers' were
treated like regular vowels. Later on in Russian they ceased to
be vocalic and were lost in weak positions, that is, at the end
of a word and before a syllable having a vowel other than ь
or ъ. Thus, (domъ) > dom 'house' and vьdova > vdova
'widow'. In strong position ь and ъ developed into e and o
respectively : sъmьrt > smért' 'death'; dъždь > dožd' 'rain'.
In modern Russian, though preserved in spelling, ь and ъ
are no more treated as vowels but simply as soft and hard
signs, ь indicating the softness of the preceding consonant
and ъ used as a separation mark. Of the long ī and ū only ī
has survived as such in all the Slavonic languages while ū has
changed into 'y'.

      IE reduced vowel ә, traditionally called as 'schwa'
was a weak-grade vowel corresponding to IE ā, ō, ē in strong-
grade. It is represented in Sanskrit (also in Iranian) as 'i', in
Slavonic as o and in other IE languages as 'a'.

      Following are the reflexes of IE short and long vowels in
Sanskrit and Russian :

IE	SKT	R
ă, ŏ	a	o
ĕ	a	e
ā, ō	ā	a
ē	ā	e < CS ĕ
ĭ	i	e < ь; in weak position disappeared.
ī	ī	i
ŭ	u	o < ъ; in weak position disappeared.
ū	ū	y (after g, k, x coalesced into i).
ә	i	o

Examples :

IE ă =Skt a; R o

    Skt akṣa 'axle'; R os'; Lat axis; Lith ašis; Gr àksōn < IE *ak̂s-.

IE ŏ =Skt a; R o

    Skt dama 'house'; R dom; Lat domus; Gr domos < IE *domo-, *domú.

IE ĕ=Skt a; R e

    Skt asti 'is'; R (j)est'; Lat est; Lith esti; Gr esti; Goth ist; Eng is < IE *es- 'to be'.

IE ā =Skt ā; R a

    Skt bhrātṛ 'brother'; R brat; Lat frāter; Gr phrāter 'tribe'; Goth brōthar; Eng brother <IE *brātr-.

IE ō =Skt ā; R a

    Skt dāna 'gift'; R dar 'id'; Lat donum; Gr dōron < IE *dō- 'to give'.

IE ē= Skt ā; R e

    Skt dhā (as in dadhāmi) 'to put'; R det' 'id'; Lith dēti; Gr tithēmi ≤ IE *dhē- 'to put'.

IE ĭ= Skt i; OR ь (i); R e/ #

    Skt vidhavā 'widow'; OR vьdova; R vdová 'id'; Lat vidua; Goth widuwō; OHG wituwa; Eng widow < IE *u̯idheu̯a- 'widow'.

IE ī= Skt ī; R i

    Skt jīva 'living'; R živ 'id'; Lat vīvus; Lith gyvas; Gr bíos < IE *gʷi̯u̯os.

IE ŭ = Skt u; OR -ъ (ŭ); R o/ #

    Skt snuṣā 'daughter-in-law'; OR snъxa; R snoxá; Lat nurus; OHG snur < IE *snusás.

IE ū = Skt ū; R y

    Skt dhūma 'smoke'; R dym 'id'; Lat fumus; Lith dūmai; Gr thūmós; Eng fumes < IE *dhū-mo.

IE ə=Skt i; R o

Skt sthita 'standing'; R stoját' 'to stand'; Lat status; Gr
statóc < IE *stə-tos.

Semivowels : The CIE phonemic system included six
phonems called semivowels, which could function as a vowel,
as a consonant or as a vowel combined with a consonant. Thus,
each semivowel had three positional variants or allophones,
which are as follows :

Vocalic	*Consonantal*	*Vocalic-Consonantal*
i	y	iy
u	w	uw
ṛ	r	ṛr
ḷ	l	ḷl
ṇ	n	ṇn
ṃ	m	ṃm

According to Edgerton (The Indo-European
Semivowels, Language, 19.83 ff) a semivowel was vocalic
between consonants (or initially) and before or after a
consonant. It was consonantal between vowels (or initially),
after a consonant and before a vowel if the preceding syllable
was light. After a heavy syllable the semivowel was vocalic-
consonantal. Linguists assume that IE also had a set of
corresponding six long vocalic forms : ī, ū, ṝ, ḹ, ṇ̄, ṃ̄. However,
except ī, ū none of these forms is actually preserved as such
in any historical IE speech.

In Sanksrit i, y, iy and u, w, uw behave in complete
agreement with their IE counter-parts. Wackernagel J.
(Altindische Grammatik, Göttingen, I. pp. 200, 204) has
pointed out that in the older texts of the Rigveda after a
consonant-group in place of y and w nearly always appear 'iy'
and 'uv'; cf. agriya for Sanskrit agrya; stiyā for styā.

Vocalic ṛ, ḷ, also known as 'liquids', with their
consonantal allophones r, 1 are maintained as such in
Sanskrit, though Skt ḷ (found only in some derivatives of the

single root kḷp- 'to arrange') shows no correlation with IE ḷ which is often represented as r in Sanskrit. In other words, Skt r may correspond to IE r/ ḷ and Skt l to IE l/ r. IE long r̄, ḹ appear in Sanskrit as īr, ūr and the vocalic-consonantal rr, ḷl appear as ir/ ur (less frequently as il/ ul). According to the western shcolars there is no inherited long r̄ in Sanskrit. The r̄ appearing in ·the acc. and gen. pl. forms of r-stems has no pre-history as these forms are analogical innovations in imitation of i and u-stems (cf. kavīn, kavīnām; vasūn, vasūnām; pitr̥̄n, pitr̥̄nām). Vedic Sanskrit still·retains the old form in narām < nr̥ 'man' and svasrām < svasr̥ 'sister',•which correspond to Av dugədrą̄m and Lat patrum.

CIE ṇ, ṃ, also called as sonant nasals, are represented in Sanskrit by a single vowel 'a' and long ṇ̄, ṃ̄ by a single vowel 'ā', but their consonantal variants n, m are treated like regular, n, m. The vocalic-consonantal allphones ṇn, ṃm, appear in Skt as an, am respectively.

As stated earlier, in Old Slavonic and Old Russian IE ĭ, ŭ were replaced by reduced vowels ь (ĭ) and ъ (ŭ) which in Russian, in strong position were vocalized as e, o, in weak position they were eliminated. The consonantal variants y, w (R j, v) remained unchanged in initial or intervocalic position but the vocalic-consonantal forms iy and uw got mixed up in ij / iv and uj / uv.

In early Common Slavonic IE r̥, ḷ, ṇ, ṃ as also their vocalic-consonantal variants rr, ḷl, ṇn, ṃm developed a vowel (mostly i, sometimes u) before the sonant, splitting r̥ > ir, ḷ > il, ṇ > in, and ṃ > im, (or > ur, ul, un, um) in which the syllabic character was shifted onto the vowel and the sonant was treated as a regular consonant. With the replacement of i, u by ь, (ĭ), ъ (ŭ) in Old Slavonic and Old Russian and later by e, o in Russian, the combinations ir, il changed into er, el / or, ol respectively. As regards the nasal combination in, im, ·they changed into monophthongs ę/ ǫ in late Common Slavonic and later being denasalized in OR were replaced by 'ja' and 'u' respectively.

The consonantal allophones r, l, n, m are preserved in Russian initially or between the vowels. Following examples illustrate the reflexes of IE semivowels and their positional variants in Sanskrit and Russian.

IE i= Skt i; OR ь (ĭ); R e/ #

 (a) Skt dinam 'day'; OR dĭnĭ; R den'; Lith dĕna; Lat diēs; Goth sinteins 'everyday' < IE *dino-, *diu̯o-.

 (b) Skt avi, avikā 'sheep'; OR ovĭca; R ovcá; Lith avis; Lat ovis < IE *ou̯i-.

IE y=Skt y; R j

 Skt yūṣa 'soup'; R juxa; Lat jūs.

IE iy=Skt iy; R 'j' (ьj)

 Skt (Ved.) stiyā (Skt styā) 'stagnant water'; R l'ju 'I pour' < lit'.

IE u= Skt u; OR ъ (ŭ); R o/ #

 (a) Skt tucchya 'empty, vain'; OR tŭščĭ; R tóščij 'empty, emaciated'; Lith tùščias.

 (b) Skt sūnu 'son'; OR synŭ; R syn; Lith sūnus.

IE w=Skt v; R v

 Skt havate 'calls'; Av zavaiti; R zovët 'id'; Lith žavĕti 'to conjure'.

IE uw=Skt uv; OR ъv (ŭv); R ov

 Skt gen. bhruvaḥ < bhrū 'eye-brow'; OR brŭvĭ; R brov' 'eye-brow' (cf. Proto-Sl. gen. brъve < *bry = Skt bhrū); Lith bruvis; Gr gen. ophruós.

IE r̥=Skt r̥= R er/ or

 (a) Skt mr̥ti 'death'; R smert' 'id'; Lith mir̃tis; Lat mors.

 (b) Skt tr̥ṇa 'grass'; R tërn 'sloe'; Goth thaurus; OHG dorn; Eng thorn.

IE r=Skt r; R r

 Skt rudhira 'red, blood'; OR rŭdrŭ 'red'; R rudá 'ore'; Lith raũdas; Lat ruber; Gr er̃uthrós.

IE ṛr=Skt ir / ur; R er/ or/ # r

Skt girati (gilati) 'swallows'; OR žĭrati 'devour'; R žrat';
Lith gérti < IE *gᵘṛreti-.

IE ḷ= Skt ḷ / ṛ; R ol

Skt vṛka 'wolf'; R volk; Lith vĩlkas; lat lupus; Gr lykos; OHG
wolfs; Eng wolf.

IE l= Skt l / r; R l

Skt lihati; lēḍhi (Ved. rēḍdhi) < lih- 'to lick'; R lizát' 'id';
Lith lëšti; Gr leikhō 'l lick'; Lat lingere; OHG leckōn; Eng
lick.

IE ḷḷ= Skt ir/ ur (il, ul); R rare

Skt pura; puri 'city, stronghold'; Gr pólis 'city'; Lith pilìs
'stronghold'.

IE ṇ= Skt a; R ja (<CS ę<in)

Skt mati 'thought'; R pámjat''memory'; Lith at-mintìs;
Goth ga-munds (< *mṇtis-)

IE n= Skt n; R n

Skt nabhas 'sky'; R nébo; Gr néphos; Lat nebula

IE ṇṇ =Skt an; OR ъn (ŭn); R #n/ en/ on

Skt hanti 'slays'; OR & OS gŭnati; R gnat' 'to drive away';
(<*gṇnati); Lith giñti.

As in late CS ę < im/ in (< IE * ṃ) coalesced into ę < IE
*en, em, it is difficult to establish whether a particular Russian
form is a reflex of *ṃ/ ṇ or *em/ en.

Diphthongs : It is assumed that CIE speech had twelve
diphthongs consisting of a short or long basic vowel (ẵ, ŏ̃, ĕ̃)
followed by i or u as its second component. These diphthongs
termed as i- and u- diphthongs, in majority of IE languages
had a tendency to change into monophthongs. Reflexes of
these diphthongs are still preserved in Greek and early Iranian.
As regards the long diphthongs, they either lost their second
component (i or u) or merged with their short counter-parts.

According to western philologists in Sanskrit at the very

earliest stage with the merger of all the three basic vowels (ă,
ŏ, ĕ) into 'ā', the short i-diphthongs converged into 'e' while
.short u-diphthongs monophthongized into 'o' when either
final or followed by a consonant. Before a vowel the second
component i and u changed into y and v respectively. The
long dipthongs are reflected in Skt as diphthongs 'ai' and
'au'.

In historically attested Slavonic documents IE i-
diphthongs are represented as e/ i and the u-diphthongs as
u/ ju (j merging with the preceding consonant). Since in the
CS the Indo-European basic vowels a, o had coalesced into
'o', the IE diphthongs ai/ oi and au/ ou converged in 'oi'
and 'ou' respectively. The data from other IE languages help
us to identify them. Like Sanskrit in Slavonic also the treatment
of these diphtongs depended on whether they stood before a
vowel or a consonant. In pre-vocalic position they remained
unchanged only their second component was treated as a
consonant and was attached to the following vowel to make a
syllable, for example, TọiA > TojA and TọuA > TovA (T
standing for any consonant and A for any vowel). Before a
consonant ai, oi > e; ei > i; au, ou > u and eu > ju. The 'u',
resulting from the u-dipthongs, differed from the Slavonic 'y'
representing IE ū in that the latter when initial, always had a
prothetic 'v' added before it (cp. Skt udra 'a water animal';
Lith údra 'otter'; Gr údra 'water-serpent'; but R vydra < *ūdra).
It should also be noted that in some IE cognate words the
Russian reflexes of 'eu' correspond to o-grade or zero-grade
of other IE languages, e.g. R skubú corresponds to Lith skùbti
(with zero-grade) while Skt has both grades: kṣubhyati and
kṣobhate.

The long ī and ū-diphthongs lost their length in Slavonic
and were treated in the same way as the short diphthongs.

Examples :

IE ai, oi = Skt e; R e

> (a) Skt devṛ 'husband's brother'; OR & OS déverĭ; Lith
> dieveris; Lat levīr; Gr da(iF)ēr.

IE ei =Skt. e; R i

Skt eti 'goes'; R idtí 'to go'; Lith eîti; Gr eĩmi 'I go'.

IE au, ou= Skt o; R u

(a) Skt šoṣa 'dryness'; R suxój 'dry'; Lith saũsas; Gr aúos 'dry'.

(b) Skt bodhayati 'awakens'; R budit' 'to awaken'.

IE eu =Skt o; R ju

Skt lobha 'greed'; R ljubít' 'to like, love'; OS ljubŭ 'desired' < IE *leubh-.

IE āi, ōi=Skt ai; R e

Dat. sg. of fem. ā-stems: Skt senāy-ai (with 'āy' extension of the stem); R ruké < ruká 'hand'; Lith rãnkai; Gr khōrāi; Lat mensāe.

IE ēi=Skt ai; R i/ e

Skt vāyu, vāta 'wind'; R véter; Lith vejas; Lat ventus; Gr áētes < *u̯ēi-.

IE āu, ōu= Skt au; R u

(a) Skt nau 'ship'; Gr naũs; Lat nāvis.

(b) Skt gau 'cattle'; Av gāuš; OS gu-mǐno 'granary'; gr boũs.

IE ēu =Skt au; R ju

Skt rauti 'roars'; OR rjuti; Lith ríeti 'shout'; Lat rūmor 'noise'.

Before a vowel long ī and ū-diphthongs remained unchanged.

Consonants

IE Gutturals : According to comparative philologists IE gutturals had three categories :

(i)	velars	:	k	kh	g	gh
(ii)	labiovelars	:	kᵘh	kᵘ	gᵘ	gᵘh
(iii)	palatovelars	:	k̂	k̂h	ĝ	ĝh

In Sanskrit IE labiovelars kᵘ, gᵘ, gᵘh, having lost their labialization, coalesced into pure velars which before IE y

and front vowels ī, ē changed into c, j, h respectively but
before IE ă, ŏ they they remained unchanged. IE palatovelars
were treated in various IE languages in two ways on the basis
of which all the languages belonging to this family were
classified into two groups : Satǝm and Centum (named after
the Avestan and Latin words for 'hundred'). In Satǝm group
IE palatovelars are represented as sibilants while in the
Centum group they appear as velars. In Sanskrit, which
belongs to Satǝm group, IE palatovelars k̂ , ĝ, ĝh yielded š, j,
h respectively which in word-final position or before a stop
change into cerebrals. Sanskrit aspirate 'ch' is also derived
from IE s+k̂h or sk̂. Thus, according to linguists Skt j, h have
developed from two sources : j, h < IE ĝ, ĝh, known as "Old
palatals" and j, h < IE g/ gᵘ, gh/ gᵘh before y, ī, ē, known as
"New palatals", although Indian grammarians place 'h' with
gutturals and not with palatals. However, etymologically 'h'
represents an old aspirated voiced palatal and is identifiable
as such when either final or before 't' it is replaced by a
cerebral (cf. vahati 'carries' beside avāṭ 'has carried'). In
many Sanskrit words 'h' replaces 'dh' (hita < dhā 'to put')
and in a few cases also 'bh'(grabh—'to seize' beside grah-).
Voiced aspirate jh is a double phoneme of late origin and is
a rare sound even in Vedic Sanskrit occurring only once in
the Rigveda and not at all in the AV.

      Like Sanskrit in Common Slavonic also IE labiovelars
became delabialized and coalesced into pure velars k, g (g
representing both g and gh, as the voiced aspirates were
devoiced in Slavonic). Their further development was also
quite similar to that of Skt. Before all the front vowels IE k, g
as also the Proto-Slavonic x changed into č, dž, (R ž) and š
respectively, (cp. Skt c, j, h < IE *k, g, gh under the same
circumstances).

      IE palatovelars k̂, ĝ changed in Slavonic into s, z, but k̂
when preceded by 's' retained its identity as a velar stop,
while in Skt cluster sk̂   > cch (cp. R iskát' 'to look for'; Skt
icchati 'desires').

      IE Dentals and Labials : Sanskrit has retained all the IE
dental and labial stops maintaining a neat and perfect

representation of voiceless and voiced aspirates. But in Common Slvonic the voiced aspirates dh, bh (also gh), having lost their aspiration coalesced into non-aspirated stops t, b, and g respectively. The voiceless aspirated stops th and ph are also absent in Slavonic, only kh has surived as R x. Russian f too is not an inherited IE phoneme. It has resulted from two sources : (i) from the unvoicing of v when standing at the end of a word or before·a voiceless consonant (e.g. ġotóv 'ready' pronounced as 'gotóf' and vtorój 'second', pronounced as 'ftorój'), and (ii) from borrowings of Greek, Latin and west European origin, such as filósof 'philosopher'; fakt 'fact' etc.

IE Sibilants : Indo-European had basically only one sibilant 's' which became 'z' when followed by a voiced stop, e.g. sd > zd. In Sanskrit IE s is normally preserved as 's' but when there occurred a š or s in the following syllable, it changed into 'š' (cp. švašura < IE *su̯eḱu̯ros). 'z' was lost in Skt after changing the preceding 'a' into 'e' and lengthening i, u > ī, ū respectively.

Slavonic has preserved both, IE s and the voiced sibilant 'z'. IE s had a special treatment in Slavonic having similar, though not identical correspondences in Indo-Iranian and partially also in Baltic under the same circumstances. In early CS after i, u, r, k IE s, unless followed by a stop changed into velar spirant x, which later on developing as a full fledged phoneme merged into x < IE kh.

Following are the reflexes of IE consonants in Sanskrit and Russian :

IE	Sanskrit	Russian
Gutturals		
k/ kᵘ	k (before y, ĭ, ĕ > c)	k, (before front vowels > č)
kh/kᵘh	kh	x
g/ gᵘ	g (before y, ĭ, ĕ > j)	g (before front vowels > ž)
gh/ gᵘh	gh (before y, ĭ, ĕ > h)	g

k̂	š	s
(s)k̂ / k̂h	c/ ch	sk
ĝ	j	z
ĝh	h	z
Dentals t	t	t
th	th	t
d	d	d
dh	dh	d
Labials		
p	p	p
ph	ph	p
b	b	b
bh	bh	b
Sibilants		
s	s	s
z	#/ j	z

Examples :

IE k / kᵘ = Skt k; R k

Skt kravi 'raw flesh'; R krov' blood'; Lith kraujas; Gr kreas 'meat'; Lat cruor.

IE kh/kᵘh= Skt kh; R x

Skt šākhā 'branch'; R soxa 'wooden plough'; Lith šakà 'branch of a tree'; Goth hōha 'plough'.

IE g/gᵘ = Skt g; R g

Skt bhaga 'dispenser'; Av bagha; R bog 'god'.

IE gh/gᵘh= Skt gh; R g

Skt megh 'cloud'; R mgla 'haze'; Lith migla; Gr 'omíkhlē 'mist' < IE *meigh-.

IE k̂ = Skt š, R s

Skt švan, švā 'dog'; R súka 'bitch'; Lith šuō 'dog'; Gr kúōn; Lat canis.

IE (s)k̂h= Skt ch/ cch; R sk

Skt icchati 'desires, seeks'; Av isaiti; R iskát' 'to seek'; Lith ieškóti; OHG eiskôn 'investigate'; Eng ask.

IE ĝ = Skt j; R z

Skt jambha 'tooth'; R zub 'id'; Lith zaṁbas 'pointed object'; Gr gómphos 'tooth'.

IE ĝh = Skt h; R z

Skt haya 'horse'; R zájac 'hare'; Lith žáidžiu 'jump'; Lat haedus 'goat'; Goth gaits.

IE t= Skt t; R t

Skt tantu 'cord'; R teneto 'net'; Gr ténos 'sinew'; Lat tenus 'cord'.

IE th = Skt th; R t

Skt pantha, patha 'way'; Av panthan; R put' 'way'; Gr patos; Lat pontis (gen.)

IE d = Skt d; R d

Skt dāru, dru 'wood'; Av dauru; R dérevo 'tree'; Lith dervà 'pine-wood'; Gr dóru, drus 'tree'.

IE dh= Skt dh; R d

Skt madhu 'honey'; R mëd; Lith medùs; Gr méthu 'strong drink'.

IE p = Skt p; R p

Skt palita 'gray, hoary, aged'; OR polov 'yellow'; Lith paĺvas; Gr poliós 'gray'; Lat pallere' to be pale'; OHG falo 'pale'; Eng fallow.

IE ph = Skt ph; R p

Skt phena 'foam'; R péna 'id'; Lith spáinė 'froth'; Lat spūma; OHG feim; Eng foam.

IE b = Skt b; R b

Skt bala 'strength'; R bol'šój 'big' : Lat debilis 'weak' : Gr belteós 'best'.

IE bh = Skt bh; R b

Skt bhrū 'eyebrow'; R brov' 'id'; Lith bruvis; Gr óphrýs;
Eng brow.

IE s = Skt s R s

Skt stibhi 'bunch'; R stébel' 'stalk'; Lith staibus 'strong';
stĭbis 'membrum, virile'.

IE z = Skt # / j; R z

Skt majjan 'marrow'; Av mazda-; R mozg 'brain'; Lith
smāgens 'brain'.

The treatment of IE semivowels y, w, liquids r, l and nasals
m, n in Sanskrit and Russian has already been illustrated while
discussing the semivowels. In Sanskrit, though nasals have
been grouped with each class of the mutes, it is only the dental
'n' and labial 'm' which appear independently and in any
position in a word : initially, medially and finally.

These are the basic components ascribed to the
phonemic system of the Proto Indo-European as they are
shared by all or most of the IE languages. As is evident, this
reconstruction is mainly based on the Rigvedic language and
Pāṇini's Ashṭādhhyāyī and partly also on inferences obtained
from the comparative study of cognate IE languages. However,
European scholars' interpretation of the facts thus obtained,
is not entirely without prejudice. Because of their biased
thinking in favour of Latin and Greek, they are unable to
concede that any language could be older than these two
languages. It is a proven fact that the Vedic language is of
much greater antiquity than all the languages belonging to
this family and has supplied scholars material for laying the
foundation of comparative philology. The grouping of IE
languages into Centum and Satəm on the basis of s vs. k is
remarkable, but it is difficult to prove which of the two forms
is earlier. As regards the vowels, in Sanskrit a, i, u are
considered to be the three main vowels out of which i and u
fully correspond to the i, u of other IE languages but in
place of vowel 'a' we find in these languages somewhere

'o', somewhere 'e' and somewhere 'a' which is pronounced differently depending on what follows it. Somewhat similar phenomenon can be seen in some Modern Āryan languages as well, in which 'a' though written as 'a', is pronounced like 'o' or 'e'. The alternation of gutturals with palatals is also a grammatical cum phonetic process in Sanskrit and Indiăn grammarians have clearly explained under what circumstances this change occurs, though they do not exclude the possibility of exceptions and deviations in regard with some isolated words and rules. Thus, Sanskrit having preserved most of the original IE sounds including voiced and voiceless aspirates stands closest to the so-called Proto Indo-European than any other language belonging to this family.

3
SPECIAL FEATURES OF SANSKRIT AND RUSSIAN PHONOLOGICAL SYSTEM

The actual linguistic history of a language begins with those sound-changes that take place in its base-language. The detailed comparison of Sanskrit and Russian phonological system makes it very clear that quite a few of these earliest changes, shared by both the languages came from a common Progenitor while the divergences arose later as these languages grew independently. The most significant sound-changes and innovations, which not only explain the emergence of some new phonemes in these languages but also reflect (particularly in case of Russian) the transitional stage of some evolutionary processes leading to their present phonological system, are as follows :

Main Sound-Changes in Sanskrit

1. Alternation of K/C : An important sound-change in Sanskrit is the alternation of velars with palatals in some derivatives and roots under certain conditions, a process which is found in some other Satəm languages as well. According to western linguists, in Sanskrit before ă (< IE ĕ), ī and semivowel y, the IE velars k, g, gh changed into c, j, h but before ā (< IE ā, ŏ) they remained unchanged. These new palatals when final or before mutes keep alternating with velars in verbal forms, roots and derivatives. Comparison with other IE languages of Centum group also shows gutturals corresponding to the Sanskrit palatals in these conditions, cf. Skt pakta 'cooked', pacati 'cooks'; Av pačaiti 'id'; R pekú 'I cook', pecët 'cooks'; Lith kepù (with metathesis of consonants); Gr peptós; Lat coquō; Alb pjek (< IE *pekʷ-); Skt (RV) gna 'wife, divine female', jani 'wife, woman'; Av gəna 'wife', ǰaini 'woman'; Gr

guné; O Pr genna; Goth qinō (< IE *gʷenā); Skt hanti 'slays', jaghāna 'slew'; Av jainti; R gnat' to drive out'; O Ir geguin; Hitt kuenzi 'slays' (< IE *gʷhen-). However, Indian grammarians give a different interpretation for this alternation and consider h as a guttural and not as a palatal.

2. *Cerebral Series* : One of the special features of Sanskrit phonological system is a series of cerebral sounds ṭ, ṭh, ḍ. ḍh, ṇ, ṣ which have no parallels in other IE languages, not even in Indo-Iranian. IE 's' which resulted into ṣ when preceded by i, u, r, k, is supposed to be the oldest of all the Skt cerebrals as similar change of IE ṣ has occurred in some Eastern Indo-European dialects as well. 'Ṣ' cerebralized the following t, th, n into ṭ, ṭh, ṇ respectively.

According to comparative philologists Sanskrit cerebrals have also developed from IE palatovelars k̂, ĝ, ĝh which normally changed into s, j, h in Skt but before dentals and in final position they resulted in cerebrals making the following dental also a cerebral. Similarly IE voiced sibilant 'z' was lost in Sanskrit after cerebralizing d, dh into ḍ, ḍh and lengthening the preceding short vowel (cf. nīḍa 'nest' < *niẓda). Dental n was cerebralized into ṇ after ṣ/ ṛ/ r except when a palatal or dental intervened.

Examples :

(i) Skt ṣ after i, u, r, k:

After i : Skt piṣ- 'to crush, pound'; Av piš; R pixát' 'to push, shove'; Lith paisýti 'pound'; Gr ptissō (< IE *pis-, *peis-).

After u: Skt šuṣka 'dry'; Av huška 'id'; R suxój 'dry'; Lith saũsas; Gr aũos (< IE *sus-).

After r (also ṛ): Skt varṣman 'summit'; R verx 'top'; Lith viršús (< IE *u̯ers-).

After k: Skt kṣudra 'tiny, small'; R xudój 'thin, evil' (prob. < *kseud-).

(ii) (Skt ṣ in place of š, j, h (< IE k̂, ĝ, ĝh) before dentals :

　　(a) Skt diśati 'shows'; p.p. diṣṭa 'shown' (<IE *dik̂-).

　　(b) Skt yajati 'worships'; p.p. (with zero grade) iṣṭa 'worshipped' (<IE *yaĝ-).

　　(c) Skt vahati 'carries'; p.p. ūḍha 'carried' (<IE *u̯eĝh-).

(iii) Skt ṭ, ṭh after ṣ < š/ s

　　(a) Skt spaṣṭa < spaš- 'to see'.

　　(b) Skt yudhiṣṭhira < yudhi + sthira 'steady in battle'.

(iv) Skt ḍ, ḍh (< *zd-, zdh-):

　　Skt nīḍa 'nest' < *nizda (cp. R gnezdó 'nest'); Lat nīdus; Eng nest.

(v) Skt ṇ after s/ r/ ṛ:

　　(a) Skt kṛṣṇa 'black' < *krsno-

　　(b) Skt kāraṇa 'cause'.

　　(c) Skt mṛṇāti 'crushes' < *mṛnāti

3. *Reduction of Final Consonantal Groups :* Consonantal groups, which appear at the beginning and in the middle of a word in normal way, were reduced in word-final position by retaining only the first consonant of the conjunct group. In some cases even in initial consonantal groups a sibilant is often missing before a stop : tāyu beside stāyu 'a thief'; tr beside str; paśyati beside spaṣṭa 'evident'.

Examples

IE *wḷk $^{u̯}$ + ons > Skt vṛkān.

IE *ekort > Skt akar.

IE *ebheront > Skt abharan.

4. *Deaspiration :* When two aspirates appeared in consecutive syllables, the first one was deaspirated :

IE *dhidhēmi > Skt dadhāmi; cp. Gr títhēmi.

IE *(s)thi(s)thāmi > Skt tiṣṭhāmi; cp. Gr hístēmi.

Main Sound-Changes and Innovations in Russian

1. *Rise of Velar Spirant 'x'* : One of the early Slavonic sound-changes was the rise of 'x' from the split of IE s after i, u, r, k unless followed by a stop. Sanskrit had 'ṣ' under similar circumstances while Lithuanian also partially shared this change by having š after r, k. However, despite an undeniable original affinity between Sanskrit and Slavonic treatment of IE s under the above-mentioned conditions, the Slavonic development must have originated only after the severance of these two linguistic groups. As is evident, in Sanskrit this change was part of a general trend to change the dentals into cerebrals after i, u, r, k. Presence of a stop after s did not prevent this change as it did in Slavonic. Moreover, in Sanskrit s, coming from any source, was cerebralized under these conditions but in Slavonic this process did not normally affect s < IE k̂. Similarly, in Sanskrit IE *ks and *k̂s both changed alike into 'kṣ', but in Slavonic s after k̂ did not change into 'x' (cp. Lat axis; Skt akṣa; but R os'; Lat dexter 'right'; Skt dakṣina, but OS desnŭ.

In the beginning this Slavonic change of IE s into 'x' was limited to the above-mentioned phonetic environment only (i.e. after i, u, r, k) but later on in Russian 'x' became a regular ending of loc. pl. without any such precondition (cf. loc. pl. mas. volkax; fem. ženáx; neut. óknax). In Sanskrit this generalization did not take place (cp. sūnuṣu, aviṣu but aśvāsu). In some Slavonic words s has become x even initially : xodit' 'to go' < *sod < IE * sed- 'to sit'. This development must have resulted on the analogy of compounds like prixód 'arrivals' and uxód 'departure' in which the original s was preceded by i and u. The new phoneme 'x' (<IE s) was added to the group of velars before the first Slavonic palatalization.

Examples

(a) IE s > Sl x after i, u, r, k (unless followed by a stop):

After i : R vexa 'stake' corr. to Skt vekṣa 'noose'; OHG wisk 'wisp of straw'.

After u : R snoxá 'daughter-in-law' corr. to Skt snuṣā; Gr nuos.

After r : R goróx 'peas' (< *ghars-) corr. to Skt gharṣati 'rubs'; Lith garšva.

After k : R pax 'groin' corr. to Skt pakṣa 'shoulder, side'.

(b)IE s =Sl s after i, u, r, k when followed by a stop :

R iskát' to seek, look for'; uspéx 'success'; šerst' 'wool'.

2.*Palatalization of Velars* : A major feature of Slavonic linguistic history has been the creation of palatal consonants from normal velars and also from some dentals. The first palatalization, known as The First Slavonic Palatalization, changed the IE velars k, g and the Sl x into palatal fricatives č, ž, š respectively before all the front vowels (e.g. i, ī, e, ē) including the diphthongs with e as their first component. The š, ž, which originally were palatal consonants, became non-palatalized in Russian, only č remained soft. The first Slavonic Palatalization differs from the IE palatalization of k̂, ĝ, ĝh in that the s, z, z, obtained from the Satəm palatalization remain as such in all the positions whereas the č, ž, š, resulting from the first Sl palatalization, keep alternating with the original velars, a phenomenon also prevalent in Sanskrit. This change explains the alternation of k/č, g/ž and z/š in Modern Russian conjugation as well as in derivatives.

Shortly after this palatalization the k, g, x underwent another palatalization known as the Second Slavonic Palatalization of velars, which changed the k, g, x into c (=ts), dz (R z) and s respectively under the influence of a following e/i from i-dipthongs. In addition to these two, one more palatalization of velars is recognized in Slavonic scholarship, according to which after the front vowels ī and ę < in, the velars k, g, x changed into c, z, s respectively. Thus, the first Slavonic palatalization of velars yielded č, ž, š in place of IE k, g and Sl x before all the front vowels, while the second and third palatalization introduced c, z, s in place of k, g, x.

Examples

IE k (before front vowels) > R č alternating with k:

   (a) IE *kᵘetwōres > R četyre 'four'; cp. Skt catvāra,
       catur; Lith keturi; Lat quattuor.

   (b) R česát 'to comb' but kosá 'braid'.

IE g (before front vowels) > R ž alternating with g:

   (a) IE *gᵘiwos > R živ 'alive'; cp. Skt jīva 'living'; Lith gyvas

   (b) R dólžen 'owe, must' beside dolg 'duty, debt'.

Sl x (before front vowels) > R š alternating with x:

   R sušit 'to dry' but suxój adj. 'dry'.

Sl k, g, x (after ĭ and ę < in) > R c, z, s:

   (a) R ovcá 'sheep' < Proto-Sl *avĭka; cp. Skt avikā; Lith avis,
       avikė 'lamb'.

   (b) R knjaz 'prince' < *kunedzi, borrowed from German
       kuningas 'king'.

   (c) R ves' 'all, whole' < vĭsĭ < *vĭx; cf. Cz všechen; Lith vísas;
       O Pr wissa. Evidence of original x is preserved in some
       Novgorod documents of the 12th century : vxou že tu
       zemlju 'all this land'; kŭ vĭxemo vamo 'to all of you'.

3. *Assimilation of -j Clusters* : One of the early pre-historical
Slavonic innovations, which greatly affected the phonetic
system of Russian language, was the assimialtion of some
consonants with a following–j, which was lost having affected
the articulation of the preceding consonant.

Examples

Velars + j :

kj > č : Proto-Sl *plakjos > R plač' 'weeping'; cf. plakát' 'to
     cry'.

gj > ž : Proto-Sl *lŭgjĭ > R lož' 'a lie'; cf. lgat' 'to tell lies'.

xj > š : Proto-Sl *duxja > R dušá 'soul'; cf. dux 'spirit'.

Dentals+j :

tj > č : Proto-Sl *svetja > R sveča 'candle'.

dj > ž : Proto-Sl *medja > R meža 'middle'; cf. Skt Madhya 'id'; Lat medius.

Combinations skj/stj and zgj/zdj yielded 'šč' and 'žž / žd' respectively, for example, R boršč 'cabbage-soup' < *bṛstio-, cf. Skt bhṛṣṭi 'frying'.

Spirant + j :

sj > š : Proto-Sl *pisjo > R pišú 'I write' < pisát' 'to write'.

zj > ž : Proto-Sl *mazjo > R mažu 'I smear' < mázat' 'to smear'.

4. *Simplification of Consonantal Clusters :* A special feature of Russian phonological system was simplification of consonantal-groups. This is one of the earliest known dialectal features of IE and is rather Proto-Slavonic than Common Slavonic for some of these changes Slavonic shares with Baltic, Iranian, Greek and Albanian. Some of the important changes were as follows :

pt, bt > t:

(a) Proto-Sl *neptiji > OR netij; cp. Skt naptṛ 'off-spring'; Av naptar; O lith nepotis; Lat neptis.

(b) Proto-Sl *dolbto > R doloto 'chisel'; cf. R dolbit' 'to chisel'.

Kt, gt (before a front vowel) > č:

(a) IE *nokʷtis > R noč' 'night'; cp. Skt nakti; Lith naktis; Lat nox (gen. sg. noctis).

(b) IE *mogh-tis > R moč' 'might'; cp. Skt magha 'power, gift'; maghavan 'bountiful'; Av maga 'strength', magavan 'powerful'.

Tm, dm > m:

(a) *u̯ertman > R vrémja (ja < ę < en) 'time'; cp. Skt vartman 'way'.

(b) R em 'I eat' as compared to Skt admi 'id'.

Cluster sr (< kr) > str:

R óstryj 'sharp', cp. Skt asri; Gr akros.

Clusters with v+r lost the first component:

  * u̯rona > R rana 'wound'; cf. Skt vraṇa 'id'.

  * u̯rot > R rota 'oath'; cf. Skt vrata 'vow'; Av urvata 'law'; Gr (dial.) fratra 'agreement': Lat verbum 'word': Lith vardas.

5. *Prothesis :* One of the Common Slavonic innovations was the use of prothetic 'v' and 'j' before the initial vowels. 'v' figures before initial u, ū (Sl ŭ, y) and 'j' appears before front vowels and a, ā. In Russian prothetic 'j' before i was lost but if i changed into some other vowel, j was retained, cf. R jaga 'witch' corr. to Lith ingis 'idler'.

Examples

Prothetic v before ŭ, y (< ū) :

  R vos' 'louse' as compared to Lith usnis 'thistle'.

  R vydra 'otter' as compared to Lith údra; Skt udra.

  R vyt' 'to howl' as compared to Skt ūti 'shout'; OHG ûwila 'owl'.

Prothetic j before front vowels and a:

  R (j)est' 'to be' = Lith esti; Lat est; Gr esti; Skt asti.

  R jadro 'kernel' = Skt anḍa 'egg'.

  R javit' 'to show' = Skt āvis 'visible'.

6. *Metathesis or Pleophony of or/ ol Groups :* The combinations or, ol which survived in Common Slavonic till its final disintegration into various dialects, were treated in different ways in Russian depending on their position in the word. In initial position before a consonant, or, ol under rising pitch changed into ra, la in Russian, under falling pitch, they became ro, lo. Between consonants or, ol, er, el developed into oro, olo, ere, olo (rarely ele). Before vowels or/ ol, er/ el remained unchanged.

Examples

CS or, ol in initial position before a consonant under rising pitch > R ra, la, under falling pitch > ro, lo :

(a) CS *ormo > R ramo 'sholder'; cp. Lat armus 'shoulder-bone'; OHG aram 'hand'; Gr armos; O Iran arəma 'hand'; Skt īrma 'id'.

(b) CS *oldija > R lad'ja 'boat'; cp. Lith aldija.

(c) CS *orvinŭ > R róvnyj 'equal'; cp. O Pr arwis 'true' (orig. 'straight'); Lat arvum 'field'; Lith arvas 'free'; Skt uru 'wide'.

(d) R lókot' 'elbow' as compared with Lith alkúnė 'curve, elbow'; O Pr alkunis; Gr ólénē 'elbow'; Skt aratni 'id'

CS or, ol, er, el between consonants > R oro, olo, ere, ele/elo :

(a) CS *gerdŭ > R górod 'city'; cp. Lith gardas 'hurdle'; Skt gṛha 'house' Alb Gardh 'fence'; OHG gart 'hedge'.

(b) CS *golva > R golová 'head'; cp. Lith galva; Lat calva 'skull'.

(c) CS *berza > R berëza 'birch'; cp. Lith berzas; OHG bircha; Skt bhūrja.

(d) R (dial.) péled 'shed'; cf. Lith Pelùde 'chaff barn'; Skt palada 'part of a house'.

(e) R polóva 'chaff'; O Ch Sl Plĕva; O Lith pelus; Skt palāva; Lat palea.

7. *Monophthongization of Nasal Diphthongs :* Common Slavonic also had nasal diphthongs, i.e. combinations of a vowel + n/m. They were of three types : (i) an, on, en, inherited from IE, (ii) in, un, evolved from IE syllabic nasals n, m, and (iii) combinations of a vowel + n/m, which arose on morpheme boundaries.

In old Slavonic in prevocalic position both components of these diphthongs remained as such but were separated, the nasal consonant becoming a part of the following syllable leaving the preceding vowel as a monophthong, for example, klenǫ 'I curse' became kle-nǫ. In preconsonantal position the nasal diphthongs changed into a single nasal vowel. In Old Slavonic documents two such vowels 'ǫ' and 'ę' are

attested, ǫ representing an, on, un and ę representing en, in. As stated earlier, in Russian these nasal vowels were denasalized and were replaced by 'u' and 'ja' respectively.

Vowels + n/ m in endings had a different development, changing as follows :

(a) on/om; un/um > OR ŭ, which was lost in MR :

acc. sg. mas. : OR volkŭ (< *volkom) = MR volka (ending 'a' due to the influence of gen. sg.); cf. Skt vṛkam; Gr lukon; Lith vilką.

(b) in/im > OR ĭ, used as a soft sign' in MR :

acc. sg. of i-stems : OR kostĭ (< *kostin); MR kost' 'bone', paralleled by Skt agnim, matim; Gr polin; Lat turrim; Lith naktį.

(c) on/om; un/um > y (= ū) :

OR nom. sg. kamy (< *kamon); cf. Gr akmon; Lith akmuo; Skt ašmā < ašman- 'stone'.

(d) an/ am > O SL ǫ > R u :

acc. sg. of ā-stems : R ruku < OS rukǫ 'hand'; cp. Lith ranką; Skt latām < latā 'creeper'; Gr khoran < khora 'country'; Lat mensam < mensa 'table'.

The original *ons, *ans, *uns coalesced into 'uns' in which the final s was lost after lengthening the preceding vowel, i.e. changing uns > un, which in O Slavonic was monopthongized as ǫ. Later on ǫ being denasalized changed into 'y' (= ū) in Russian, for example, acc. pl. of o-stems : OR volky < volk 'wolf', as compared with Skt vṛkān; Gr lukons; Goth wulfans.

8. *Elimination of Geminated Consonants* : In Slavonic culsters tt, dt had twofold development. According to one the original tt, dt > st (cf. R mesti 'to sweep' < metti, metu 'I sweep'), while the second simplified all the geminated consonants into a single consonants.

9. *Loss of Final Consonants* : The phonetic tendency towards

open syllables caused the loss of final t, d, s, r, n making all the words end in a vowel. Beside feminine 'a' and neuter 'o' the other most popular vowels to appear at the end of a word were reduced vowels 'ъ' (ŭ) and 'ь'(ĭ). With the loss of these vowels in most of the Slavonic languages, the words were left with new consonants at the end.

The above analysis of various sound-changes and some innovations in the phonological system of Sanskrit and Russian shows that in spite of great disparity in time and space both the languages have a close likeness in their development as independent linguistic units. Vedic texts, which were originally part of oral literature, have always been held in great regard from the very earliest times. Many books related to Vedic grammar, pronunciation, etymology and prosody were written by various learned Indian scholars in the past in order to maintain accuracy and careful reproduction of Vedic words and sounds without any distortion. The Sanskrit of the days of Panini, though changed visibly, does not differ much from the language of the Vedas and Panini gives no separate grammar for the Vedic Sanskrit, except simply marking certain peculiarities by calling them 'bhāshāyām' and 'chhandasi', where there are differences. Russian, on the contrary, surviving in oral tradition as late as 9th century and undergoing various changes in its phonological system, represents a much later stage of IE speech. Therefore, to have a clear comprehension of the comparative etymological analysis of cognate words, concurrent in Sanskrit and Russian, a close study of their phonological system is absolutely indispensable.

4
COGNATE WORDS IN SANSKRIT AND RUSSIAN

Sanskrit	Russian

अंहतिः (aṅhatiḥ)–f. anxiety, distress, trouble, Yāska derives it fr.-han' to kill' by way of metathesis of the vowel 'a' in han-, i.e. han becoming a+n+h. But later etymologists trace it to aghi-or ahi-'to move'. However, presence of parallel words in several Indo-European lang-uages suggests a common root *angh—'to tighten'. Vedic 'ṅh' corresponds to n+gutttural in cognate languages; cp. Av ązah 'oppression'; Lith aṅkštas; Gr ankhonē 'choking' < ankhein-'to squeeze'; Lat angustia 'distress' < angere 'to torment': OHG angust 'anxiety'; Eng anguish; Russ úzost' 'narrowness'. See Buck 886; Mayrh. I, 14; Onions 37; MW 1; Varma 20; 72; AHD 2095.

ऊзость (úzost')–f. (lit. and fig.) narrowness, tightness. Initial 'u' is traced to Common Slavonic ǫ <*on (=Skt an) and 'z' corresponds to Sanskrit 'h'. Suffix-ost' is an enlarged form of ti, having parallels in Sanskrit, Hittite and Latin. (See Burrow 163).

अंहु (aṃhu)–adj. (< aṇh- 'to press together') narrow. Cf.

ऊзкий (úzkij)- adj. narrow, tight. Goes back to CS ǫzŭ-

Gr e'ggús; Goth aggvus; Lat angustus. See the preceding word.

कु, a stem in-u, extended by dim. suff.- कु (mod.-k), ij being the adjectival suffix. Is akin to Skt anhu 'narrow'; Goth aggwus; Arm anjuk 'narrow'; Lat angustus. Initial u < q < on; cf. the preceding word.

अक्ष: (akṣaḥ)–m. axle, axis. Is traced to IE *aḱs- 'axle', found also in Av aša 'shoulder'; Lith ašis; Gr áksōn 'Wagon'; Lat axis; OE eax; Russ os' 'axle'. See Buck 725; Mayrh. I, 16; Onions 66; Burrow 79; Varma 85, Shevelov 128-9.

ओस् (os')–f. axle, axis. Is traced to *o (ḱ)si : ḱs>ss>s as a result of simplification of consonatal clusters (Shevelov 141). Belongs to the same cognate group as Skt akṣaḥ. See Preobr. I, 667; Vasmer III, 167-8; Shansky 237.

अक्षि (akṣi)–n. the eye. Yāska traces it to añj ' to show' or to cakṣ-'to see', but parallels in allied IE languages indicate a common stem * oḱ̆'to see'; cf. Lith akis; Gr ŏsse 'the two eyes; Lat with dim. suffix oculus; OE eage; Eng eye. In Sanskrit the stem is extended by suffix-s, which may be classed with that in OS oko; gen. sg. očese (Burrow 81). Dual forms are also similar in both the lan-guages, cp. Skt nom. and acc. du. akṣī; OS oči (du.). See Buck 225; MW3; Mayrh I, 16; Onions 340; Varma 6; 118.

ओकॕ (óko)–n. the eye, pl. oči (orig. an obs. dual form), Old Slavonic oko contains, IE suffix-s (cp. gen. Sg. očese) and is akin to Skt akṣi, du.akṣī 'eyes'; Lith akis 'eye'; Lett acs' id'; O Pr ackis; Gr ŏsse (nom. du. < *okiě). See Vasmer III, 128; Preobr. I, 642-3; Shevelov 152.

अग्नि: (agniḥ)–m fire. Out of the various etymologies,

अगोन् (ogón')–m. fire. Is traced to CS *ognis (cp. OS and OR

given by Indian etymologists, the most appropriate stem seems to be ag- 'to move' followed by suff.-ni, which is quite close to the assumed IE prototype *egnis, and with a slight difference of initial vowel is present in several languages belonging to this family; cf. OS and OR ognĭ 'fire'; Russ ogón'; Lith ugnis ('u' as a reduced grade of 'o'); Lat ignis 'fire'; Eng ignite. See Buck 71; Mayrh. I, 18; MW 5; Varma 94; Onions 461.

अङ्कः (aṅkaḥ)–m. a hook, curve. Is traced to añc 'to move in a curve' which goes back to IE *ank-'to bend'. According to philologists IE velar k has changed into palatal c in Indo-Aryan before IE palatal vowels; cf. Gr ånkos 'a bend'; Lat uncus 'a bend, hook'; OS ǫkotĭ 'hook'; Russ paúk 'spider.' See Buck 899; Mayrh. I,19; Varma 17.

अङ्गारः (aṅgāraḥ)–m. charcoal. Yāska derives it fr. aṅk- 'to mark' as it leaves its mark on whatever it touches, but others connect it with ag or ang which stand close to IE *ong-'coal'; cf. Lith anglis 'coal'; OS ǫglĭ; Russ úgol'.

ognĭ), belonging to the same cognate group as Skt agni. See Vasmer III, 118; Preobr I, 638; Shevelov 209.

पऊक (paúk)–m.spider. Is a prefixed formation fr. ank- 'curved', represented in OS ǫkotĭ 'crooked'; OR ukotĭ 'hook'. The spider is given this name because of its curved paws. See Shansky 244; Vasmer III, 218; Preobr. II, 27-28; Shevelov 245; 314.

ऊगल् (úgol')–m. coal, charcoal. Initial 'u' goes back to CS ǫ < on; cf. Lith anglis 'coal'; Lett uogle; OPr anglis; Skt angāra 'coal'. See Preobr. III, 38-39; Shansky 347-8; Vasmer IV, 146.

See Mayrh. I, 21; Varma 72; MW 8.

अङ्गुलिः (aṅguliḥ)–f. a finger; toe. Is traced to IE * aṅg- 'to bend, curve'. According to some scholars there, prob. was a doublet in Indo-European : *aṅk-, beside *aṅg- to bend'; cf. Skt aṅka 'a hook, curve'; aṅguli 'finger'; Lat uncus 'a hook'; angulus 'angle, corner'; Eng ankle and angle. See Varma 39; Buck 240; 900; Onions 38.

अङ्घ्रिः (aṅghriḥ)–m. (<aṅgh- 'to go') a foot. Is traced to IE *(o) nogh-,*ongh-'nail, claw' -with wide variation of root-grade and suffixes in different Indo-European languages; cf. Gr ōnukh 'nail'; Lat unguis 'id'; Lith naga 'hoof'; nāgas 'nail'; OPr nage 'foot'; OS, Russ nogá 'foot'; noguti (Russ nógot')' nail'; OHG nagal 'id'; OE naegel; Eng nail. See Buck 244-245; Mayrh. I, 22; Onions 601; AHD 2116.

अजिनम् (ajinam)–n. hide, skin prob. at first 'the skin of a goat', (cp. aja 'goat'). Is traced to aj 'to drive', found also in Pers azak f. 'goat'; Lith ožȳs 'goat'; ožīnis, adj. 'belonging to a goat'; Lett âzis 'goat'; OR jazïno 'hide, skin'; Lat agnus

ऊगल (úgol)–m. corner, angle. Initial 'u' goes back to ǫ < on (cp. OS ǫgŭlŭ). Is akin to Skt aṅgula, aṅguli 'finger'; Lat angulus 'corner'; Gr ankylos (<ank); Arm ankiun 'at the corner'. See Preobr. III, 38; Vasmer IV, 145; Shansky 347; Shevelov 315.

нага (nogá)–f. foot, leg, originally 'hoof' (cp. lápa 'paw' as well as 'a hand'); mórda 'muzzle' also 'face'). Belongs to the same cognate group as Skt aṅghri 'foot'. See Vasmer III, 78-79; Preobr. I, 609; Shansky 221; Shevelov 34.

याजिно (jazïno)–n. (only in OR) skin, hide. Goes back to Proto-Sl.*azino-'goat's skin', belonging to the same cognate group as Skt ajinam (cf. s.v.). Initial 'j' is prothetic, cp. ChSl azïno. See Vasmer IV, 550; Preobr. III, 137; Shevelov 118.

'lamb'. O Ir ag 'goat'. In Slavonic and Sanskrit the orig. meaning 'goat's skin' has been widened to the meaning of 'skin' in general. See Burrow 20; Buck 201; 408; Mayrh. I, 23.

अञ्जस (añjasa)–adj. straight-forward, honest; añjasā ind. justly; quickly, soon. Is compared with Goth ananks 'suddenly'; OS and OR naglŭ 'swift' For more details see under Russ naglyj 'impu-dent'.

अण्डम् (aṇḍam)–n. egg, testicle; Ved. āṇḍau m.du. 'the testicles' (-ṇḍ prob. from ndr- as a result of assimilation and cerebralization due to the following -r. Is supposed to be belonging to OS jędro; R jadró 'kernel'; Gr ádrós strong, stout'. See Burrow 97; Buck 256; Mayrh. I,26.

अति (ati)–ind. (prob. neuter of an obsolete adj. atin) 'passing, going beyond'. As a prefix to verbs and their derivatives expresses : beyond, over. Is

नाग्लिय् (náglyj)–adj. OR and Ch Sl naglŭ 'swift, quick'. Present meaning 'impudent, insolent' is purely Russian. OR naglŭ is traced to IE *onogᵘ, whence also Skt añjasa, añjasā 'straight, soon'; Goth anaks 'suddenly, quickly.' See Preobr. I, 589; Vasmer III, 36; Shansky 213.

यिद्रो (jadró)–n. (lit. and fig.) kernel, nucleus. OR jadro 'fruit'. Goes back to Proto-Sl *jędro, belonging to Vedic āṇḍa; Skt aṇḍam, aṇḍaḥ 'egg'. According to some scholors 'jadro' is connected with adj. jadrěnyj 'vigorous' and corr. to Gr. adros 'stout, huge, strong'. Initial 'j' is prothetic. See Shevelov 238; Preobr. III, 134-5; Vasmer IV, 547; Shansky 390.

ओत (ot) – pref. and prep. denoting separation and reason : from, out of, for; since. Is supposed to be related with Skt ati; Av aiti;

often prefixed to nouns, adjectives and rarely, to ve ⁚ ⁚ in the sense : extra-ordir.⸝ ⸝, excessive; beyond. As a separable prep. means: beyond, at the top of. Belongs to Avaiti; Gr ĕti 'already', still'; lat et 'and'; lith at 'to back'; Russ ot 'from, since'. See Mayrh. I, 27; Burrow 285.

अतिरेकः (atirekaḥ)–m.surplus, excess, difference, remainder. Is a prefixed formation with ati+ric-'to release, empty, leave behind', akin to Av ric; Lith likti 'to remain'; ātlaikas 'rest'; Lett atleeks 'id'; OS otŭlĕkŭ 'remainder'. All are traced to IE* leikᵘ- 'to leave'. See Buck 839; Mayrh. I,27; MW 880, (under ric).

अद् (ad)–atti (for adti), to eat', devour, consume. Is traced to IE *ed- 'to eat', whence also Av aditi; Lith ĕsti; Lett ĕst; Russ est'; OHG ezzen; OE etan; Eng eat;

OPers atiy; Gr ĕti; Lat et 'and'; Goth id, ith 'and, but'; Lith at pref. 'in, back, to'; Lett at 'from, to'; OPr at, et. If so 'ot' should have derived fr. *eti/*otŭ. in the same way as jestŭ < jestŭ. Such an assumption is based on the parallel forms of Skt atireka 'surplus, excess' and OS otŭlekŭ 'remainder', although the meaning of 'ot' in general does not match with that of the above-mentioned group. See Preobr. I, 670; Vasmer III, 168.

ओलिक (ólek)–Obs. OR olĕkŭ 'the upper part of the hive' goes back to OS otŭlekŭ 'remainder'. After the loss of ŭ in weak position, cluster tl > l in Russian (i.e. otŭlekŭ > otlekŭ > ólek), Ólek belongs to the same cognate group as Skt atireka. The word is interesting in the sense that it is the only remnant of IE *leikᵘ -to leave' in Slavonic. See Vasmer III, 134; Preobr. I, 486; Shevelov 373.

येस्त् (est')–est; to eat. Is traced to Proto-Sl *ĕdti- 'to eat'. Cluster dt >st in Russian (See shevelov 183). Est' belongs to the same cograte group as Skt ad-'to eat'. See Preobr.

Goth itan 'to eat'. See Buck 327; Mayrh. I, 28; MW 17; Onions 298; AHD 2102

अन् (an)–aniti; anati, to breathe, respire; to live. Is traced to IE *anə- 'to breathe', found also in Lat animāre 'to give life'; Eng animate; Av ãnti, parãnti 'inhales, exhales'; OS vonjati "to stink"; Russ vonját' 'id'; Goth us-anan 'breathe out'. See Mayrh. I, 33; Onions 38; AHD 2095.

अनः (anaḥ) – m. (<an - 'to breathe') breath, respiration. Corresponds to Gr ãtnemos 'wind' (with suffmo); Lat animus 'mind, spirit; anima 'life, breath, soul'; OCh Sl vonja 'odour'; Russ von' 'smell, stink'. See Buck 259; 1024.

अन्तर् (antar)–ind. between, within, in the middle or interior. Is considered to be a combination of an (=IE *en-'in') + suff. tar (= IE *ter), corresponding to Av antarə; OPers antar; Lat intrō; OHG untar 'among'; Eng inter. Cp. also antara adj. 'interior', akin to Av antara 'inside'; Lat interus 'inner'; OS ǫtrĩ 'inside'. See Buck 252; Mayrh. I, 35; T. Burrow 149; AHD 2102.

III, 122. 3; Vasmer II, 18; Shansky 104.

वन्यात् (Vonjat')– vonjáet; to stink. OS and OR vonjatĭ 'to smell', vonja < Proto-Sl *onja- orig. meaning 'scent'. Initial 'v' is prothetic. Cf. also the following word.

वोन (von')–f. stink, stench. Goes back to OS and OR vonjati 'to smell', vonja 'odour' < Proto-Sl *onja-, intitial 'v' being prothetic. Is akin to Skt anaḥ 'breath'; Gr. ãnemos 'wind'; Lat animus 'spirit'. See Vasmer I, 349; Preobr. I, 95-96; Shansky 66; Shevelov 208.

व्नुत्र् (vnutr')–prep. and adv., inside. Is formed on prep. vŭn 'into' + ǫtrĭ (=antri) inside' (lit. 'into inside'). Belongs to the same cognate group as Skt antra 'within', antaram 'interior'. Cp. also OR nutro ' inside' based on the same stem. See Vasmer I, 329; III, 90-91; Shansky 62.

अन्त्रम् (antram)–n. intestines, entrail; Ved. āntram 'bowels'. Is based on the same stem as in antar-'within' (cf. s.v.) and is akin to Gr ĕntera 'entrails' pl. <ĕnteron 'intestine'; Russ utroba 'womb'; R Ch Sl jatro 'liver'. See Mayrh. I, 36; Buck 252.

अपत्यम् (apatyam)–n. offspring, child, descendant. Is supposed to be a suffixed formation from apa+tya like nitya : ni+tya. If so, apatya should mean : 'the state of being beyond, beyondness, suggesting the further extension of a family line; cf. Lith apačia 'bottom'; OS obīšti 'common'; Russ obščij 'id' of similar origin. See Varma 115; Mayrh. I, 37.

अभि (abhi)–pref. and prep. to, towards; against; over. According to some scholars 'abhi' represents two IE prepositions : *m̥bhi-, corr. to Gr ámphí 'near, around'; Lat ambi' id'; OHG umbi 'around'; Eng be 'on all

उत्रोबा (utróba)–f. womb, maw. Is derived fr. * q̥tro-'entrails' by adding suff.-ba. CS q (<*on) > u in Russian. Thus, utroba (=ontro-ba) corresponds to Skt antram; Gr ĕntera 'entrails'; Lat interus. Cp. also R Ch Sl jatro 'liver', Proto-Sl *jętro having the same root with another grade. See shevelov 241; Shansky 353; Preobr. III, 141 (See under ' jatro')

ओपश्चिय् (òbščij)–adj. common, general. OR opčij, obīčij. Is formed fr. obī 'around'+ suff-*tio. Cluster tja > č in Russian. Genuine Russ. form 'občij' is still preserved in dialects. Similar formations fr. a prep. +suffix -tio may also be seen in Lith apačià 'lower part' (č<tj); Skt apatyam 'descendant', Gr úptios 'thrown back'. See shevelov 212; Shansky 227; Vasmer III, 110; Buck 1365.

ओ, ओब (o, ob)–pref. and prep. on, about; against; near, around. Brugmann (KV Gr. 467) traces it to IE *obhi-, *bhi and compares Slavonic ob (<*obi) with Skt abhi; Goth, OHG bi. Vondrak (Sl Gr. II. 379) on the other

sides'; Alb mbe-, mbi 'near; to, towards'; and IE* obhi-, represented in Av aiwi, aibi; OS, Russ o, ob; Goth bi; Lat ob. See MW 61; Mayrh. I, 41; Burrow 285; AHD 2095.

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अम्ल (amla)–adj. sour acid. Is akin to Russ améla 'mistleto'; Lith āmalas 'id'; Lett amuols, āmuls; OHG ampfaro 'sorrel'; Lat amārus 'bitter'. See Mayrh. I, 46; Buck 1033.

अर: (araḥ)–m. also aram n. spoke of a wheel. Is derived from ṛ 'to move, to fasten; arrange', which is traced to IE* ar- 'to join', found in Gr suffixed form harmos 'a joint'; harma 'chariot'; Lat arma pl. tools, arms'; OS jarĭmŭ 'yoke'; Russ jarmó 'id'. See Buck 726; Mayrh. 1, 48; and Varma 54; AHD 2095.

hand, traces it to Indo-Eur. *m̥bhi (beside *ambhi) or to *m̥bh- a form without 'i' both of which, according to him go back to IE period and are found in OHG umbi; Gr åmphi 'near'; Lat amb-, åmbi 'around, about'; O Ir imb-, imm. A third view is that probably two Indo-Eur. preposi- tions *op-, corresponding to Baltic ap (i) and *ob-, correspon- ding to skt abhi, coalesced together and that Slavonic 'ob' could have derived from either of them. See Uhlenbeck AiW. 10; Preobr. I, 624-5; Vasmer III, 96.

अमेला (oméla)– f. mistletoe. Is compared with Lith āmalas mistletoe; Lett amuols, āmuls 'id'; Skt amla 'sour'; Alb ëmblë 'sweet';Lat amarus 'bitter'; OHG ampfaro 'sarrel'. See Vasmer III, 139; Preobr. I, 649.

यिर्मो (jarmo)–n. yoke, burden, (lit. and fig.). Is derived fr. CS *jar- 'to join, fasten', a lengthened grade of IE *ar- 'to fix, join' with initial prothetic 'j' and suff. -ĭmo; (cp. OS jarĭmŭ). Is cognate with Gr årmòs; Skt ara; Lat årma. See Preobr. III, 139- 140: Vasmer IV, 561; Shansky 391.

अरनि: (aratniḥ)–m. the elbow; a curve, cubit. Is cognate with Av arədna 'elbow'; Goth aleina 'cubit'; Gr ōlénē 'elbow'; Lat ulna 'forearm'; OHG elina; OE eln; Eng ell'a measure of length, originally taken from the arm'; Old Sl lokŭtĭ 'ell, elbow'; Russ lókot' 'id'; Lith alkúnė; Lett ėlkuons 'curve', ėlkuone 'elbow'; OPr alkunis; Arm oln 'spine'. All are supposed to be based on a common root* el-. See Buck 238; Mayrh. I,47; Onions 306; AHD 2102. According to philologists medial Ved. 'r' corresponds to 'l' in other IE languages.

अर्द् (ard.)–ardati; to move, stir; be scattered; to dissolve; strike. hurt, destroy. Is traced to IE*er-'to split' (extended by-d), cf. Lith ardyti 'to divide'; Lett àrdît 'destroy'; Russ orít', razorít' 'to destoy'; Lat ardeo 'split'. See Buck 759; MW 91.

अर्ध: (ardhaḥ)–m. Ved. side, part, region; also ardham n. 'half'. Is traced to r̥dh-'to grow proper'. But the IE prototype is *ordh-'to separate'; cf. Av arəda 'half, side'; Lith ardyti 'to divide'; Lat ordo; Germ ort; Russ roz-'asunder'. See Buck 936; Mayrh. I, 51;

लोकत् (lòkot')–m. elbow; a measurement. Is traced to Proto-Sl * olkŭtĭ-in which 'k' is a suffix. Diphthong'ol' in word- initial position before a consonant changed into 'lo' in Russian. Lòkot' is akin to Lith alkùnė 'elbow'; Lett ėlkuons 'curve', ėlkuone 'elbow'; OPr alkunis. For other cognate words without -k- see under Skt aratni. See Vasmer II, 514; Preobr. I, 466; Shansky 185; Shevelov 392.

अरीत् (orít')– orit, usu. razorít, to ruin, destroy; cp. OR orìtel' 'destroyer'. Belongs to the same cognate group as Skt ardati. See Vasmer III, 152; Preobr. I, 658; Shansky 281.

रोज़ (roz, rozo-)–pref. expressing : separation, away, asunder; up. Goes back to Proto-Sl *orz; *ors-(orig. *ord-z < IE *ordh - 'to separate'). Dipththong 'or' in word-initial position changed into 'ro' in Russian, into 'ra' in OS, while d < dh was dropped

Varma 126; Shevelov 189; 367.

अर्भ (arbha)–adj. little, small; unimportant; m. a child, boy. Is traced to IE* orbho-'bereft of father; deprived of free status', whence also Gr òrphanós 'orbhan'; Lat orbus 'bereaved'; Goth and OHG arbi 'heir'; Arm orb 'orphan'; Ir orbe 'small boy'; O Ch Sl rabŭ 'slave', Eng orphan; robot; See Mayrh. I, 52; Buck 130; Varma 86; Burrow 21; MW 93; AHD 2116.

अव¹ (ava)–ind. as a prep. means : down, away, farther; as a pref. implies; : off, away, down. Is akin to Av ava; Lith, Lett, OPr au-; OS and OR u; Gr aù-; Lat au-. All are traced to IE* au-. See Mayrh. I, 56; Burrow 285.

अव² (ava)– that; a pronominal stem, found only in a single form 'avoh', used in genitive

in Sl. Final 'z' has appeared on the model of other prefixes, such as, bez 'without', iz 'from'. Roz belongs to the same cognate group as Skt ardha. See Vasmer III, 494; Preobr. II, 174-5 (under 'raz').

राब (rab)–m. slave, worker, servant. Is borrowed fr. Ch Sl rabŭ < Proto-Sl *orbŭ of IE origin. 'Or' in word-initial position > ra in Ch Sl, into 'ro' in Russ, (cf. OR robŭ). The original meaning 'orphan' was later on generalised in the sense of 'slave, worker' as in olden days orphans were forced to do the most difficult jobs in the house. Cp. also rebënok 'child' with dim.suffix- ŭkŭ (=Skt arbhaka). See Preobr. II, 169; 190; Vasmer III, 427; 453; Shansky 278; 284-5; Shevelov 33.

उ (u)– as a pref. expresses : separation, departure; as a preposition means : from, near, by, at. Belongs to the same cognate group as Skt ava. See Preobr. III, 36; Vasmer IV, 142.

ओविय् (òvyj)– pron. this, that. Obs. Is found only in OS and OR ovŭ and is akin to Skt ava

and locative dual. A corres-
ponding pronoun is found
in OS ovŭ 'this, that'. See
Burrow 273; Mayrh. I. 56;
MW 96.

अवस्करः (avaskaraḥ) – m.
ordure, faeces. Is derived fr.
ava-s-kṛ, traced to IE* sker-
'to separate', whence also Gr
skōr n. 'faeces'; OIcel skarn
'dung, manure'; with -d
extension : OR skaredŭ foul,
respulsive'; Lat stercus 'dung.'
See AHD 2124-5.

अविः (aviḥ)–m.f. (< av-'to drive;
to favour; to protect') a
sheep, ewe. Is traced to IE
owi-'sheep', found in Lat ovis
'ewe'; Gr ŏis; Lith avis; OS
ovĭca (=Skt avikā); OHG ou,
ouwi; Eng ewe. See MW 107;
Buck 156; Mayrh. 1,59;
Onions 332; AHD 2117.

अश्मन् (ašman)–m. a stone,
rock. Is traced to IE* aḱ-
'sharp' + suff. -*men. IE ḱ
corr. to š in Skt; cf. Gr ắkmōn
'anvil'; Lith akmuõ'stone',
ašmenys 'edge'; Lett asmens
'id'; (metathetic variants) :
Russ kámen' 'stone'; OHG
hamar; Eng hammer. See
Buck 52; Mayrh. I, 60; MW
114; Burrow 134.

(cf. gen. du. avoḥ 'of these
two'); OPers, Av ava. See
Vasmer 111,116-7; Preobr. I,
637.

स्कारिद् (skáred)–m. miser.
OR skaredŭ 'repulsive, loath-
some, foul'. Corresponds to
Skt ava-skara m. 'faeces,
dung'. (See s.v. for parallels).
See also Vasmer III, 633-4;
Preobr. II, 294; Shansky 303.

अव्सा ((ovtsá)–f. sheep. Is
derived fr. *avĭca (<IE *owi+
dim. suffix-ka (cp. Skt avikā
beside aviḥ. In Russian 'k'
after i>c (=ts). (See Shevelov
339). Ovca belongs to the
same cognate group as Skt
aviḥ. See Preobr. I, 636-7;
Vasmer III, 116; Shansky 228.

कामिन् (kámen')–m. stone.
Initially perh. an old stem in
n/r, belonging to the same
cognate group as Skt ašman
'stone'. Initial 'ka' in Sl may
be either due to metathesis,
shared by OHG, OE and
OIcel. or perhaps, beside IE
*aḱmen there also existed IE
*kāmen. See Shevelov 143;
399; Vasmer II, 173-4; Preobr.
I, 288-9.

अश्रिः (ašriḥ)–f. sharp side of any thing, point, edge, angle. Is traced to IE* ak̂-'sharp' + suff.'ri'. Cf. Gr ắkros 'topmost', ákris 'point'; Lat ācer 'sharp'; Eng acrid 'pungent'; Lith áštrùs 'sharp'; Russ óstryj 'id'. See buck 1069; Mayrh. 1,61; Onions 9 : AHD 2094.

अष्टन् (aṣṭan)-pl. eight. Vedic aṣṭau or aṣṭā. Is traced to IE *ok̂tō 'eight'. 'Ṣ' appears in place of š before -t, cf. Av ašta; Lith aštuoni; OS and OR osmǐ; Gr óktó; Lat octō; Goth ahtau; OHG ahto (du.); O Ir ocht; Eng eight < OE aehta. See MW 116; Mayrh. I, 63; Onions 304; AHD 2116; Varma 86.

अष्टम (aṣṭama)–m.n., aṣṭamī f. the eighth. Is akin to AV aštama; Lith āšmas; OS and OR osmǔ. See Mayrh. I, 63.

अस् (as)–asti; to be, live, exist; to happen; to dwell, stay. The IE prototype is *es - 'to be', as seen in athematic third person sg. form in various IE languages; cf. Lith ēsti; OR čstǔ; Gr ĕsti; Lat est < esse 'to be'; Germ ist; OIr is, but Av asti; OPr asti. See MW 117; Mayrh. I. 67; Shevelov 238; AHD 2102.

ओस्त्रिय् (ostryj)–adj. sharp, pointed, edged. Is derived fr. Proto-Sl *os-'sharp' (<IE *ak̂-) by adding suffix-r. In CS cluster sr >str. Thus, by origin òstryj belongs to the same cognate group as Skt ašriḥ 'edge'. See Vasmer III, 166-7; Preobr I, 666-7, Shansky 237.

वोसिम् (vósem')– eight. Goes back to Proto-Sl *osmǐ (<ost-mǐ), a new formation fr. osmǔ 'eighth' similar to šesti: šestǔ (six : sixth). Initial v- is prothetic, cp. OS and OR osmǐ; Bulg ósəm; Cz osm. All belong to the same inherited group as Skt aṣṭan. See Vasmer I, 356; Shansky 67.

वस्मोय्(vos'mój)–adj. eighth. Is traced to CS* os (t) mo. Initial v-is prothetic. See the preceding word.

येस्त् (ést')–ést'; to be. Old Slavonic and OR first and second pers. sg. forms 'ĕsmǐ' and 'ĕsi' are akin to Skt 'asmi' and 'asi'; Gr eimí : eī(Hom. éssí); Goth im: is; Lith esmi : esi; OPr asmai: essei; Arm em : es; Av ahmi : ahi, while OS third pers. pl. form 'sǫtǐ', corresponding to Skt santi;

अस्थि (asthi)–n. a bone; the kernel of a fruit. Is traced to IE* ost (h)- 'bone', found also in Av ast (i); Gr ósteon; Lat ōs, ossis (assimilated from 'ostis') 'bone', while elsewhere appear forms with initial 'k' appear, cf. Lat costa 'rib'; Russ kost' 'bone'. See MW 122; AHD 2117.

अहम् (aham)–nom. sg. form of the first personal pronoun. Is cognate with Av azəm; Lith aš; Lett, OPr and Arm es; OS azŭ; Russ ja; Lat egō; Gr. égōn; Goth ik; Germ ich; OE ic; Eng 1. All are traced to IE *eĝ; *egō(m); *eĝhom. See Mayrh. 1,68; Onions 451; MW 124; AHD 2102.

अहिः (ahiḥ)–m. snake. Is derived fr. aṇh-'to go. move', traced to IE *angʷ-(h)i -

Av hənti; Gr (dor.) éntí; Lat sunt and Goth sind, is no more used in Mod. Russian. See Vasmer II, 28; Preobr. I, 218.

कोस्त् (kost')– f. bone. Is akin to Lat costa 'rib.' But Latin also has a form ōs, ossis (<ostis) which corresponds to Skt asthi 'bone'; Av ast (i); Gr ósteon. Therefore, it is assumed that the initial k-in Sl. is either a mobile 'k' (cp. Russ kozá 'goat' as compared to Skt ajā; Lith ožȳs) or a prefix used in certain Indo-Eur. languages. See Shevelov 233; Vasmer II. 349; Preobr. I. 368.

या (ja)–I. Is traced back to CS *jazŭ in which 'z' corresponds to Skt ' h'; Gr 'g'. Final 'ŭ' represents om/am, while initial j- is prothetic. CS jazŭ > ja in Russ. probably in imitation of other mono-syllabic forms like my 'we', ty 'you'. (See Shansky 389). However, no other IE language except Slavonic shows initial long root vowel. See Vasmer IV, 538; Preobr. III, 130; Shevelov 239.

उज्ह (už)–m. adder, grass-snake. Is derived fr. Proto-Sl *qži<IE *angʷ-(h)i 'serpent :

'serpent', represented in Lat anguis 'a snake'; Lith, OPr angis 'poisonous snake'; OHG unc 'id'; (forms without-n-) Av ažiš; Sl ǫži; Russ už 'adder'; Gr óphis, ékhis 'viper.' Eng ophidian 'relating to a snake'. See Mayrh. I, 68; MW 125; Buck 194; Varma 118; Onions 628.

q>u in Russian and 'g' before i developed into ž. Thus, by origin 'už' belongs to the same cognate group as Skt ahi. See Vasmer IV, 150-1; Shansky 348; Shevelov 241.

आ Ā

आत् (āt)–ind. (ablative form of pronominal stem 'a'), then, and, further, also. Corresponds to Av āt; Lith ō 'and, but', OS and Russ a 'and, but'. See MW 134; Mayrh. I, 72.

आ (a)– conj. but, and. Is traced to IE*ōd,*ot, formed on pronominal stem *o, *e, Is akin to Skt āt 'then, and'; Av āt; Lith ō 'and, but'. The word is interesting in the sense that it has survived without prothetic -j-, as in Slavonic initial 'a' generally changes into'ja'. See Preobr. I, 1; Vasmer I, 55; Shansky 21.

आति: (ātiḥ)–f. an aquatic bird. Is traced to IE *anəti, *nti, whence also Ch Sl ǫty; Russ ùtka 'duck'; Lith àntis; OPr antis 'duck'; Lat anas (gen. antis); OHG anut 'id'; Gr (attic nētta. See Buck 178; Mayrh. I, 72-73; MW 134.

ऊत्का (útka)– f. duck, drake. Is derived fr. *ǫti-by adding suffix-ka. Q<*on/an changed into 'u' in Russ. Utka by origin belongs to the same cognate group as Skt. āti. (See s.v.). See also Vasmer IV, 174; Shansky 353; Shevelov 46 [7]

आविस् (āvis)–ind. manifestly, openly, evidently. Yāska derives it fr. ā+vid 'to know well' (N.

यान्निय् (javnyj)–adj.evident, obvious < javit' 'to show', OR javě 'evidently'. Has parallels

VIII, 15), but corresponding words in Baltic and Slavic languages point to IE stem *āu̯- (with lengthened root-vowel) meaning 'to perceive'; cf. Av āviš 'openly'; Lith ovyje, ovyties 'dream'; OS avě, javě; OR javě 'openly, evidently', See Mayrh. I, 82; Buck 1234; Varma 74.

आसद् (āsad)—< ā+sad : āsīdati (Ved. also āsadati), to sit, to go; approach; a prefixed root, originally related to IE* sed- 'to sit' and later on acquiring new meanings under the influence of the prefix, cp. utsad 'to go away'; avasad to become exhausted or dishearted'. See MW 160; Buck 695; AHD 2122.

आस्यम् (āsyam)–n. mouth, jaws. Yāska traces it to (i) as 'to throw' or (ii) Syand 'to flow', but IE stem is supposed to be *ōus-, *əus— 'mouth', whence also Skt ās 'mouth'; Av āh 'id'; Lat ōs; Lith uostas 'river-mouth'; OPr austo (<

in Baltic and Indo -Iranian languages, (cf. Skt āvis 'openly'). Initial 'j' is prothetic. See Shansky 398; Preobr. III, 132; Vasmer IV, 540-1.

ख़दीत् (xodít')–xódit; to walk, go, move. Is traced to IE* sed, *sod- 'to sit' : s>x (=kh) firstly after a prefix ending in i, u, r, particularly in verbs (e.g. u-sodŭ > uxodŭ; pri-sodŭ > prixodŭ), later on this change could have been generalised after all the prefixes and 'x' finally spread over even to the prefixless forms of this verb. (See shevelov 134). As for the new meaning 'to go', it might have also arisen due to the influence of the prefix like Skt āsad (see s.v.). See also Vasmer IV, 252-3; Shansky 361.

उस्ता (ustá)–nom. pl. of a lost word usto 'lips, mouth'. Is traced to IE *ous + suff.-to, found also in OPr austo 'mouth'; Skt Oṣṭha 'lip'; Av aošta 'id'; Lith uostas 'river-mouth'; (with another grade) Skt ās, āsyam 'mouth'; Av āh

aus+to); Russ ustá pl. 'mouth, lips.' See Buck 228; Mayrh. I, 84; Varma 86; AHD 2117.

'id'; Lat ōs, ōr; O Icel oss m. river-mouth'. See Vasmer IV, 172; Shansky 352.

इ I

इ (i)–eti; ayati, ayate; to go, walk. Corresponds to Av aēiti; Lith eîti; Lett iêt; OPr ēit; OS iti; Russ idti; Gr ienai 'to go'; Lat īre 'id'. All are traced to IE* ei- 'to go'. See Buck 693; Mayrh. I, 128; MW 163; AHD 2102.

इद्ती (idtí)–idjót; to go, walk. Goes back to CS * iti-, 'd' initially being only formative; cp. OS and OR iti, idú 'I go', Belongs to the same cognate group as Skt i-'to go'. See Preobr. I. 276-7; Vasmer II, 117-8 (under 'idú); Shansky 124.

इष् (iṣ)–icchati, -te; to desire; seek for. Is traced to IE* is-skô- 'to seek', whence also Av isaiti; Lith ieškóti' 'to seek'; OS iskati 'id'; OHG eiscōn 'inquire'; OE āscian; Eng ask (fr. suffixed form*aissk-). See Buck 764; Mayrh. I, 85; MW 169; Onions 54; Varma 45 (under diviṣṭi); AHD 2094.

इस्कात् (iskát')–íščet; to look for, seek. Is akin to Skt iṣ-'to desire, seek for'. For parallels see s.v. See also Vasmer II, 139-40; Preobr. I, 274; Shevelov 141

ई Ī

ईर्मः (īrmaḥ)-m.arm. Is traced to IE* arə-mo <* ar/arə 'to fit together', a base well represented in majority of IE languages; cf. Av arəma 'hand; OPr irmo' orm'; OS rámo 'shoulder'; Lat armus 'id'; Gr ármós' joint, shoulder'; Goth arms; OE earm; Eng, OHG arm. See Buck 236; Mayrh. I, 96; Onions 50; Varma 74-75; AHD 2095

रामँ (rámo)–n. (obs.) shoulder. Is traced to IE* ar-'to join' +suff.-mo. Diphthong *ar'- (with rising pitch) in word-initial position>'ra' in all the slavonic languages (see shevelov 392). For cognate words see under Skt īrmaḥ 'arm'. See also Vasmer III, 440-41; Preobr. II, 181.

उ U

उच् (uc)–ucyati; to be fond of; to be accustomed; to be suitable. Is compared with OS, OR vyknuti 'to get accustomed'; OPr iaukint 'practice'; Lith júnkti 'to get used to'; jaukus 'pleasant'; Lett jûkt' get accustomed'; Goth bi-ūhts 'habitual'; all going back to IE*ūk, *unk. See Buck 1223; Mayrh. I, 100.

उत्था (uthā <ud+sthā)–uttiṣṭhati, -te; to stand up, rise. A prefixed stem, having correspondences in Av us-stā 'to get up'; OS vŭstati; OR vosstatĭ 'to get up'; Goth us-standan; OHG uf-stantan. All deriv. of IE stā- 'to stand'. See Buck 668.

उद् (ud)–a particle and prefix to verbs and nouns, implying superiority or separation : up, upon, over, above; out, out of, from, apart. Ud is not used as a separable adverb or preposition. Is akin to Av uz; Lith už 'behind'; Russ vy; Goth, OE ūt; Eng out; OHG uz; Mod Germ aus 'out'. All are traced to IE* ŭd- 'up'. See MW 183; Mayrh. I, 101; Onions 636; AHD 2130.

вы́кнуть (vy̆knut')–vyknet, (usu. привыкнуть privyknut') to get used, be accustomed. Is traced to IE* ūk-, * unk- 'to learn'; initial v- is prothetic; cp. also učít' 'to learn, to teach' based on the same root with 'k' changed into č before 'i'. Is directly connected with the same cognate group as Skt ucyati<uc. (See s.v.) See also Vasmer I, 368; IV, 179-80; Preobr. I, 103; Shansky 354.

восстать (vosstát')–vosstanet; to rise (aganist), an Old Russian formation consisting of pref. vŭz + verb stati-'to stand up, Corresponds to Skt utthā <ud+sthā. See Shansky 68

вы (vy)–a prefix attached to verbs and nouns expressing outward movement. Is traced to IE* ūd, *ūt. In CS word-final consonant (d/t) was lost and before y (<IE*ū) prothetic 'v' was added. Thus, by origin 'vy' belongs to the same cognate group as Skt ud (see s.v.). See also Preobr. I, 103; Vasmer I, 366; Shevelov 235; AHD 2130.

उदकम् (udakam)–n. water. Is derived fr. ud-or und- (unatti; undati)' to flow, spring, wet', corresponding to IE *ued, *uod-, *ud- with a typical neut. stem in r/n. Cf. Skt Ved. udan 'a wave, water'; Gr hudōr 'water'; Goth vatō, gen. watins; Lith vanduō, gen. van-deñs; OHG wazzar; Eng water. See Mayrh. I. 103; MW 183; Buck 35. AHD 2131(1).

उद्र: (udraḥ)–m. a kind of aquatic animal, an otter. Is traced to IE* ud-ro/rā, found also in Av udrā; Gr hudros, hudrā 'water-snake'; OHG ottar; OE otors; Lith údrà; OPr wudro; Lett údris; OS, Russ ýdra. See Mayrh. I. 104; Onions 635

उभ (ubha)–adj., du.m. ubhau (Ved. ubhā) f. ubhe: both. Corresponds to Av uva; OS, Russ óba 'both'; Lith abù; Lett abi; Gr ǻmphō; Lat ambō; Goth bai m., bā f.n.; Germ beide; Eng both (an extended form of the second element of Lat ambō). See Mayrh. I, 107; Onions 109; MW 216; Varma 86. For further details see under Russ. óba

вода (vodá)–f. water. Is traced to IE* uod-, *ud-'to wet' without formative r/n, corresponding to Lat unda; OPr unds (with nasal infix); Skt udakam 'water'. See Vasmer I, 330; Preobr. I, 89

вiдра (výdra)–f. otter. Is traced to IE *ūd + suff. -rā; lit. meaning : aquatic. Initial 'v' is prothetic and 'y' represents * IE ū. For cognate parallels see under Skt udraḥ. See also Preobr. I, 103; Vasmer I, 367; Shansky 71.

оба (óba)–num. adj., m. and n. 'óba', f. óbe (cp. Skt ubhe), both. Is compared with Lith abù; Lett abi; OPr abbai; Skt ubha; Av uva; Lat ambō; Gr ǻmphō. Proposed IE stem is * mbhō, but it does not explain the initial o (Skt u) < *m.-, Therefore, some scholars consider IE *bhō as the source-stem and *o, *u as pref. See Vasmer III, 96-97; Preobr. I, 625.

ऊ Ū

ऊधस् (ūdhas)–In Veda also ūdhan, ūdhar) n. the udder of any female, breast, bossom. Is traced to IE* ūdh-'udder' with different grades of root syllable and the neut. r/n stem; cf. Gr aûthar; Lat ūder; OHG ūtar; OE úder; Eng udder; Russ vymja (<*ūdh-men) 'id'. See Mayrh. I, 115; Buck 249; MW 221; Varma 114; Onions 954.

वीम्या (výmja)–n. udder. Is traced to IE * ūdh-men. In Russ ū >y; dhm >dm>m and en>ę>ja. Initial 'v' is prothetic. for further details and parallels see under Skt ūdhas. See also Preobr. I, 104; Varmer I, 368-9; Shansky 71; Shevelov 194.

ऊर्णा (ūrṇā)–f. wool. Yāska derives it fr. vṛ 'to cover' or fr. ūrṇ-'to cover' (N. V. 21). The former derivation is philologically sound as vṛ (=IE* ụer- or * ụel-'to cover' can be traced in various IE languages, cf. Av varənā; OR vólna; Lith vilna; Lat vellus 'wool'; Goth wulla; Germ wolle; Eng wool. See Buck 400; MW 221; Mayrh. I, 116; Onions 1012.

वोल्ना (vólna)–f. sheep-wool., Is found only in OR or in some dialects. Vólna is traced to IE *ụlnā 'wool'. Long syllabic ḷ > ól in Russian (Shevelov, pg. 84-85). Vólna belongs to the same cognate group as Skt ūrṇā. See Vasmer I, 339; Preobr. I. 92.

ऊर्मिः (ūrmiḥ) – m.f. a wave, billow. Is derived fr. ṛ-'to move', but it does not explain the initial 'v' in other cognate IE words; cf. Av varəmi; Lith vílni-s 'wave'; Lett vilna; OHG wella; Eng well. Therefore, all these words are traced to IE*ụel- 'to turn, roll'. See Mayrh. I,117; Buck 40; MW 222; Varma 116.

वल्ना (volná)–f. stream, wave. Is traced to *ụel–na, belonging to the same cognate group as Skt ūrmiḥ (see s.v.). See also Preobr. I, 92; Vasmer I, 339; Shansky 65; Shevelov 85.

ऋ R

ऋतिः (ṛtiḥ)–f. motion, assault, attack. Is derived fr. ṛ-'to rise, move, attack' and corresponds to Av arətiš 'energy'; OS, OR ratĭ 'war'; retĭ 'zeal'; Russ retívyj 'zealous'; OHG ernust 'struggle'; Gr ŏrnūmi 'stir up'; ĕris 'strife'. See Mayrh. I, 123; Buck 1375.

ऋते (ṛte)–ind. with the exclusion of, without. Cf. also nirṛtiḥ 'dissolution; virala 'rare, separated by intervals of time or space'. All are supposed to be connected with IE *ṛ; *er-, *ere-'to separate', found in various derivatives with the meaning 'loose, thin, separated'. See Buck 890; Mayrh, I,123; Varma 137 (under nirṛti).

ऋश्यः (ṛśyaḥ)–m. The male of a species of antelope. In later texts appears as ṛṣyaḥ. Is related with Russ los' fr Proto.Sl* olsĭ; Lat alcēs; Gr ắlkē; OHG elaho; Germ elch; Eng elk. See Onions 306; Mayrh. I, 124.

रात् (rat') – f. war, troops; formerly used in the sense of army. (Obs.). Goes back to Proto-Sl *ortĭ-: cluster 'or' (with RP) in word-initial position before a consonant > 'ra' in all the Slav. languages. With other grade rat' is also connected with OR retĭ 'zeal', both belonging to the same cognate group as Skt ṛtiḥ. See Vasmer III, 448; 475; Preobr. II, 185-6; 199; Shevelov 393.

редкий (rédkij)–adj. rare, thin. Is akin to Lith rītas 'rare', thin'; rĕtis 'sieve'; irti 'to separate'; Skt ṛte 'without', nirṛtiḥ 'misery', virala 'rare'; Lat rēte 'net, snare'; Gr áraiós 'rare'. All are based on IE * ṛ-, *erə- *erē-'to separate'. See Preobr. II, 233; Vasmer III, 458.

лось (los')–m. elk. Is traced to Proto-Sl *olsĭ- (prob.<IE *olĥi-). Cluster 'ol' in word - initial position changed into 'lo' in Russian. Los' belongs to the same cognate group as Skt 'ṛṣya' See Preobr. I. 47; Vasmer II. 522; Shansky 186.

ए E

एक (eka)–adj. single, alone, one, only. Is derived from i- 'to move, advance' by adding suffix-ka. (cf. aika in Indic text in Hittite records). There are a number of derivatives fr. the pronominal base *i- beside *oi-with different suffixes; cf. Av aēva; OPers aiva; OPr ains; OS inŭ, ino; Gr ŏinós, oinē 'one (on the dice); Lat oinos; Goth ains. See Buck 937; MW 227; Varma 87; Burrow 257.

इनोय् (inój)–adj. other, different, some; orig. one, single. Is traced to IE prono-minal base *i-with suff.—nŭ, no (form 'ino' appears in cpds). Belongs to Lith inas 'real'; (with other grade): OPr ains 'one'; Lith vienas 'id'; OLat oinos; Goth ains; OHG. ein; OE ān; Eng one; Skt ekaḥ; Av aeva 'one' See Vasmer II, 134; Preobr. I, 272; Onions 627.

ओ O

ओष्ठः (osthah)–m. the lip. Is derived fr. uṣ 'to burn', but the proposed IE stem is *ōus- , *ōs-'mouth', whence also Av aošta 'lip'; Lith uostas 'river-mouth'; OPr austo 'mouth'; Russ usta' pl. 'lips'; Lat ōstium 'door'; ausculum 'small mouth'. See Buck 228; 230; Mayrh. I, 133; MW 236; AHD 2117. Cp. also ās, āsyam 'mouth, jaws (see s.v.).

उस्ता (ustá)–pl. mouth, lips. Is the nom. pl. form of a lost usto n. in which-to-is a suffix. Belongs to the same cognate group as Skt. ostha 'lip' and āsyam 'mouth'.

क KA

कः (kaḥ)–m. (kā f., kim n.) interrogative pronoun, who? which? what? Corr. to Av ka, kā 'which, who'; OS, OR kŭ-to; Russ kto 'who, which'; Lith kàs; Goth hwas; hwô; hwa; O Eng hwā; Eng who,

क्तो (kto)–interrog. pronoun, who, which? Consists of two pronominal stems : interrog. 'kŭ' and demonstrative- to 'that', the combination used as such only in nom. sg. Other case-forms are formed

what; Lat quis, quod. All unite under IE*kᵘos-,*Kᵘi *kᵘoi- See Mayrh. I, 192; Burrow 74; MW 240; Onions 1004; AHD 2110.

कख् (kakh)–kakhati; to laugh at; mock. Prob. of imitative origin, cf. Gr kakházō 'I laugh'; Lat cachinnāre; OHG houch; Eng cackle; Russ xoxotat' 'to laugh heartily'. See Mayrh. I, 136; MW 242.

कच्छू (kacchū)–f. scab, itch. Is derived fr. kaṣ. 'to scratch', traced to IE* kes-, *kas-'to scratch'. Is akin to Russ česótka 'scab, itch', derived fr. česát' 'to scratch'. For further details see under kaṣ.

कटु (kaṭu)–adj. pungent, sharp; acrid, bitter, orig. 'cutting'. Is derived fr. kṛt-'to cut', corresponding to IE*kert- *(s)kert, an extended form of *(s) ker- *, (s)kṛ- 'to cut'; cf. Lith kartús 'bitter'; OR korotŭkŭ (with secondary suff.-ŭk, Mod.-k); Lat curtus 'short'; OE scort; Eng short, See Mayrh. I, 143; Buck 1034; MW 244; AHD 2124.

कतर (katara)–adj. declined as a pronoun, who or which of the two. Is formed fr. ka+

only fr. kŭ (e.g. kogó 'whom', komu 'for whom' etc.). Kto belongs to the same inherited group as Skt kaḥ 'who', (see s.v.). See also Preobr. I, 402; Vasmer II, 393; Shansky 171.

खख़ॅतात् (xoxotat')–xoxóčet; to laugh out heartily, burst out laughing. Onomat. similar to Skt kakhati 'laughs'. See Shansky 363; Vasmer IV, 272; Shevelov 35.

चिसोत्का (česótka)–f. scab, itch. Is derived fr česat' 'to scratch, itch; to brush, comb'. For cognate parallels see under česát'.

करोत्किय् (karótkij)–adj. short, shortened, cut. Is traced to Proto-Slav. *kortŭ<IE *(s) kert-'to cut' Diphthong 'or' between consonants changed into 'oro' in Russ. Korótkij is cognate with Skt kaṭu 'bitter'; Lith kartús 'id'; Lat curtus 'short'. See Preobr. I, 360-1; Vasmer II, 336; Shansky 162.

कतोरिय् (kotóryj)–adjectival derivative based on IE stem *kᵘo+ old compar. suffix

comparative suff. -tara, belonging to Av katara; Lett and Lith katràs; Russ kotóryj; Goth hwathar; OE hwether; Eng whether; Gr póteros, kóteros. See Mayrh. I, 145; MW 246; Onions 1002; T. Burrow 273.

कदा (kadā)-ind. (<ka) when, at what time? Is akin with Av kadā; Lith kadà; Gr kóte, póte; Lat quando 'when'; Russ Kogda' 'id'. See Mayrh. I, 150; MW 248.

कम् (Kam)–ind. a particle, usu. placed after the word to which it belongs with an affirmative sense. 'yes', 'well' (but this sense is generally so weak that Indian garmma-rians enumerate 'kam' among the expletives). It is often found attached to dat. case, giving to that case a stronger meaning. For cognate words see under Russ k. See also MW 251; Mayrh. I, 159.

toro,-tero. However, the orig. meaning 'which of the two' is lost in Slavonic and kotoryj is simply used as an interrog. and relative pronoun meaning 'which', 'who', 'that'. It belongs to the same cognate group as Skt katara. See Preobr. I, 370; Vasmer II, 353-354; Shansky 165.

कग्दा (kogdá)–when. Is derived from interrog. pro-noun 'kŭ' by adding suff. -gda. However, the formation of cluster- gd- is not very clear. If it were an old cluster, it would have been simplifed into 'd'. It seems, the forms in -gda are post-CS innovations, prob. based on blending of-ga and -da forms (cf. Bulg. kogá 'when' and Lith kadà 'when'; Skt kadā). See Shevelov 191; Vasmer II, 274; Preobr. I, 328.

क, का, को (k, ka, ko)–All the three are of the same origin and are traceable to Skt kam (Ved.); Av kạm 'for'; kā 'yes, of course'; Gr -ke, -ken; Lith -ki, -k. Slavonic ka is a particle used after a pronoun, adv. or a verb giving the speech a familiar touch, 'please', 'now', while k, ko are used with dat. case in the sense 'for', 'for whom'. See Preobr. I, 278; 425; Vasmer II, 147

कर्पर: (karparaḥ)–m. a cup, pot, bowl; skull, cranium. Is cognate with OPr kerpetis 'skull'; Russ čerep 'id'; OHG scirbi 'potsherd'; Lett škērpele 'chip'; Arm karap'n 'skull'. See Buck 214; Mayrh. I, 174.

कवि (kavi)–adj. gifted with insight, wise, skilful; m. a thinker, seer; a poet. Is derived fr. kū (as seen in ākūti f. 'intention'), corresponding to IE* keu-'to pay heed to'; cp. Av čəvīšī 'I hoped'; Gr koéō (<*koFéo) 'I perceive'; Lat caveō 'I watch'; Russ čújat' 'to smell, feel', čútkij 'sharp, sensitive'; OE hāwian 'to see, watch'. See Buck 1300; Mayrh. I, 187-8; Varma 75; Burrow 75.

कष् (kaṣ)–kaṣati, °te; to scratch, rub, scrape; to itch. Corresponds to IE* kes-,*kas- 'to cut, scratch', represented in Lith kasýti 'scratch, scrape; Russ česát' 'to itch, scratch; comb; Gr. ksainō 'I comb'; kséō 'I scrape'. Compare also Hittite kišša 'to scratch, comb'. See Buck 449; 451.

काल (kāla)–adj. black, dark-blue; m. black or dark-blue

चेरिप (čérep)–m. cranium, skull; shell. Is traced to CS *kerpŭ of IE origin. 'k' before e>č in Slav. and -er-between consonants became -ere- in OR. Čérep belongs to the same group as Skt karparaḥ (see s.v.). See Vasmer IV, 341; Shansky 371; Shevelov 232; 400.

चूत्किय् (čútkij) – adj. sensitive, tactful, quick-scented, sharp. Is derived from CS *čuti-'to hear, perceive' (<IE *keu-'to pay heed to') by adding suff.-k. initial k before e changed into 'č' and cluster 'eu' developed into 'ju' in Sl. čùtkij belongs to the same cognate group as Skt kavi (see s.v.). See also Preobr. III, 83 (under čut'); Vasmer IV, 387; Shansky 375; Shevelov 273.

चिसात् (česát)–česet; to scratch, to itch; to comb, brush. Is compared with Skt kaṣ-'to scratch' (See s.v. for parallels). See also Vasmer II, 349; Preobr. I, 365 (under kosá); III. 70-71.

काल (kal)–m. faeces, excrement, dung. Orig. meaning :

colour. Cf. also kaluṣa 'dirty, impure', Is compared with Lith cālidus 'having black, spot on the forehead', cāligō 'mist'; Gr kelás 'black'; Russ kal 'dung, dirt'. All unite under IE stem *kᵘā-lo. See Buck 277.

काश् (kāś)–kāśate; to be visible, appear; to shine; cf. also caṣṭe <cakṣ (a reduplicated form of kāś)' to appear, to notice'. Is traced to IE *kᵘōk- 'to see', cp. Av kas- 'to look at'; ākasat 'noticed'; Russ kazát' 'to show'. See Buck 1046.

कास् (kās)–kāsate; to cough. Is traced to IE* kᵘās-prob. of imitative origin, whence also Lith kóseti 'to cough'; Lett kāsēt 'id'; Germ huosten 'cough'; Russ kášljat' 'id'. See Mayrh. I, 206; Buck 262.

कीर्ण (kīrṇa)–p.p.p. fr. kṛ-'to hurt'; crippled, injured, hurt. Skt kṝ corresponds to IE *(s)ker- 'to cut', represented in Lett kuŕns 'deaf'; Lith kuŕsti 'grow deaf'; Russ Kornyj 'cut, shortened'; Av karǝna 'deaf'. See Mayrh. I, 257;

'dirt , filth'. Belongs to Skt kāla 'black', kalaṅka 'stain; blame'; Gr kēlàs 'black'; Lith cālidus 'spotted'. See Vasmer II, 163; Preobr. I, 287-8.

कज्गात् (kazát')–kážet; to show, explain. Often used with a prefix: pokazat' 'to show'; skazát' 'to tell'; dokazát' 'to prove, demonstrate'. Is traced to IE *Kᵘōĝ, paralleled by *kᵘōk̂ (with variation of root-final consonant) as in Skt kāš- 'to appear'; Av ākasat 'noticed'; Gr tékmar (<*kᵘek̂-mōr) 'sign'. See Vasmer II, 159; Preobr. I, 282; Shevelov 367.

काश्ल्यात् (kášljat')–kášljaet; to cough. Is considered directly connected with Skt kāsate; s>š as a result of its assimilation to the following 'lj' (Shevelov, 210). See under Skt kās for cognate words. See also Vasmer II, 214-5; Preobr. I, 302.

कोर्निय् (kórnyj) – adj. cut, shortened. Is derived fr. participle stem corno<kornat'- 'to cut, to shorten. The verb is attested in OS documents and is still preserved in dialects in compounds, such

कुच: (kucaḥ)–m. (generally du.. kucau) the female breast. Is derived fr. Kuč-(kočati; kucati 'to contract, to bend'), supposed to be corresponding to IE *koukos. For parallels see under Russ kúča 'heap'. See also Buck 900; Mayrh. I, 219; Onions 440.

कुथ् (kuth)–kuthyati; to stink, become putrid. Corresponds to IE* keu ath-,* kᵘath-'to become sour', whence also Russ kisnut' 'to turn sour'; Lett kûsât 'to boil'; Gath hwathjan 'to foom, froth'; lat cāseus 'cheese'. See Mayrh. I, 283; Buck 1035.

कुप् (kup)–kupyati; °te; to be agitated, to swell or boil with rage or emotion, be excited; be angry. Is akin to Russ kipét' 'to boil'; Lith kūpéti 'to

as corno-úxij 'crop-eared'. Is cognate with the same group as Skt kīrṇa 'crippled'. See Vasmer II, 330; Shevelov 84.

कूचा (kúča)–f. heap, pile. Is derived from *kuk- (< *kouk-) by adding suffix-j. cluster 'kj' yielded č in Sl. Kúča is compared with Lith kaūkas 'boil'; Skt kucaḥ 'female breast; Goth hauhs; Eng high < OE hēah. Cf. also kúkiš 'fig', derived fr. kukŭ 'fist' (orig. 'bent'; cp. Skt kucati, kuñcati 'bends or curves') -iš being a suffix. See Preobr. I, 406-7 (under kúkiš); 424; Shansky 172 (under kúkiš); 176; Shevelov 272.

कीस्नुत् (kísnut')–kísnet; to sour, turn sour, become acid. Is a suffixed version of CS kysati 'to turn sour', which is traced back to Proto-Sl *kūts, the reduced grade of IE *keuaths-. Cluster ts>s and diphthong eu>ū which was replaced by ī after k. See Skt kuth for parallels. See Preobr. I, 309; Vasmer II, 239; Shansky 148; Shevelov 189.

किपेत् (kipét')–kipít; to boil, bubble (lit. and fig.). Goes back to OR and OS kypěti (<IE *kēup- 'to boil, fume'). Is cognate with the same

seethe, froth', Lett kûpêt 'to fume, smoke'; Lat kupere 'to long for, lust after'; Germ hoffen; Eng hope See MW 291; Mayrh. I, 230; Buck 1162.

कुभा (kubhā)–f. the Kabul river. Cf. Gr Kāphên 'a river. falling into the Indus', and Russ Kuban' 'a river in north Caucasus, prob. a tributary of Indus:

कुम्भः (kumbhaḥ)–m. a jar, waterpot, pitcher. Belongs to Av khumba 'pitcher'; Gr. Kúmbos 'container', kúmbē 'cup'; Lat cymba; Russ kub, kúbok 'tub, goblet'; OR kubŭ 'a big tub'. See Mayrh. I, 234; MW 293.

कू (kū)–kauti, Ved. Kavīti; Ā kavate, kuvate; to sound, cry out (as a bird), coo, hum. Cp. also kūjati 'hums'. Corresponds to Gr kōkúō; Lith kaūkti; Russ kikat' 'to cry as a bird'. All are of imitative origin, going back to IE* kāu- 'to sound'. See Buck 1132; 1251.

group as Skt kup-'to be agitated'. See Preobr. I, 308; Vasmer II, 235-6.

कुबान् (kubān')–f. a river in north Caucasus. According to Kretschmer (Anz. Wien. Akad., 1943, pg 39). Kuban' corresponds to Skt Kubhā (R.V.) 'the Kabul river'—a tributary of Indus'. See Vasmer II, 395.

कुब (kub)–m. a big tub. In OR 'a vessel for drinks'. Cf. also kúbok· 'goblet' with dimin. suff.- ŭkŭ = Skt kumbhaka 'a pot'. Preobrá-zhensky derives it fr. OHG kuofa 'a tub', but Vasmer connects it with Skt kumbha; Av khumba 'pot'; Gr kúmbos 'container'. See Vasmer II, 394; Shevelov 318.

कीकत्(kíkat')–kíčet'); kíkaet; to cry (as a bird), dial. to murmur, grumble, OR kykati (y representing *ū) 'shout, cuckoo'. Cp. also kukovat' 'coo like a cuckoo'. All are of onomatopoeic origin, similar to Skt kauti; Lith kaūkti 'howl'; Gr kōkuō 'I wail'. See Vasmer II, 231; Preobr. I, 307.

कृत्¹ (krt)–krntati, °te; kartati; to cut, divide, tear, destroy. Is traced to IE* ker-t, *kr̥-t, 'to cut', whence also Av kərəntaiti < kərət 'to cut'; Lith kiřsti 'id'; skírti 'divide'; Lett cirst 'to hew hack'; Sl čirsti 'to cut', čerta 'feature'; Lat curtus 'shortened'. See Buck 557; Mayrh. I, 260; MW 304; AHD 2124.

कृत् (krt) krnatti; to spin, twist threads, wind. Is supposed to be belonging to Gr kártalos 'basket'; Lat crātis 'plait-work'; goth haúrds 'door'; OHG hurt 'knitted'; Russ krutit 'twist, wind' (<Proto Sl *krǫtǔ 'abrupt turn', showing traces of a nasal infix like Skt). See Buck 668; Mayrh. I, 257; MW 304.

कृत्या (krtyā)–f. action, act, performance; magic, enchantment. Is derived fr. kr— (krṇoti, karati 'to do, perform'), akin with Hib. caraim 'I perform', ceard 'an art, trade, function', O Germ karawan 'to prepare'; Lat creo, ceremonia; Gr kraínō, krónos. See Mayrh. I, 258-9; Buck 1496; MW 301.

चिर्ता (čertá)–f. line, feature boundary. Is derived fr. čirsti- 'to draw' which goes back to Proto-Sl *čirt-ti (<IE *kert-), Cluster tt>st in Sl and k before 'e' developed into č. Thus, by origin čerta'< čirsti belongs to Lith kiřsti; Lett cirst 'to hew, hack; Skt krtiḥ 'knife', krntati, kartati 'cuts'. See Vasmer IV, 349; Shansky 372; Shevelov 8.

क्रुतीत् (krutít')- krútit; to twist, wind, bind. Is traced back to Proto-Sl *krǫtǔ-, *krętǔ-'steep, abrupt turn', : ǫ (< *on) > u in Russian. cf. also Russ (dial) krjátat' 'to move, 'stir' (<*kert) with nasal infix, corresponding to Skt krnatti < krt. See Vasmer II, 392; Shevelov 318; Preobr. I, 396 (under krutǔ) Shansky 170.

चारि (čary)–nom. pl. of OR čarǔ 'magic, sorcery' < čarovát' 'to conjure, practise witchcraft. Is related with Av čārā 'means, help'; (with other alternation grades) Lith kēras 'magic, sorcery', kerěti 'bewitch'. The basic meaning of this root lies in Skt krṇoti, karati 'performs', acts'; krtyā f. 'performance', magic'. See Vasmer IV, 317;

कृत्वस् (kṛtvas)–ind. used at the end of a numeral or numerical adj with the sense 'fold, times'. In the Veda kṛtvas is used as a separate word : bhūri kṛtvaḥ 'many times' (RV. iii, 18, 4). Originally kṛtvas was an acc. pl. form fr. kṛtu, formed fr. kṛ by adding affix-tu. The root of this word can be seen in sakṛt 'once'; Lith kar̃tas 'id'; OS kratū 'times'. See MW 304; Burrow 262; Buck 945; 954; Mayrh. I, 259.

कृमि: (kṛmiḥ)–m. a worm, insect. Corresponds to IE *kʰṛmi-'worm', whence also Lith kirmís 'worm'; Lett cirmis 'id', cerms 'maw' OS črŭvĭ; Russ červ' 'worm'; Pers kirm. 'id'. See Mayrh. I, 261; Buck 194; MW 305; Onions 1012-3.

कृष्ण (kṛṣṇa)–adj black, dark Is derived fr. kṛṣ 'to drag' + suff.-na, corresponding to IE *kṛs-no- 'black', cp. OPr kirsnan 'dark'; Lith Kir̃snà 'river-name', keršas 'black and white'; OS črŭnŭ; Russ čërnyj 'black'. See Mayrh. I, 264; MW 306; Buck 1055; Varma 55.

Shansky 368; Preobr. III, 53; Shevelov 166.

क्राता (kráta)–times, fold (e.g. tri kraty 'three times'. Is borrowed fr. OS kratŭ, which is traced back to Proto-Sl * kortŭ. Cluster or > ra in OS Kráta corr. to Lith kar̃tas 'once', dù-kartù 'twice'; Lett kàrta 'row'; Skt kṛtvas 'times' (e.g. pañca kṛtvas 'five times'); sakṛt 'once'; Av hakərət 'id'. All unite under IE *kʰer-, *kṛ-'to do'. See Vasmer II, 369; Preobr. I, 367 (under 'Kratŭ); Shansky 167 (under krátnyj').

चेर्व् (červ')–m. worm. Is assumed to be a parallel form of a lost 'čïrmĭ' (cf. OR čïrminyj 'red'), traceable to Proto-Sl *kïrmi (<IE * kʰṛmi); 'k' before i> č in Sl. Alternation of m : v bears IE character. Cerv' belongs to the same cognate group as Skt kṛmi. See Shansky 371; Vasmer IV, 335-6; Preobr. III, 63-64.

चोर्निय् (čërnyj)–adj. black, sombre, dark. Goes back to Proto-Sl *čïrnŭ < *čïrxnŭ, traceable to IE * kʰṛs-no. 'k' before 'i'> č and x disa-ppeared as a result of simpli-fication of consonantal clusters. See Shevelov 190; Preobr. III, 68-69; Shansky 372; Vasmer IV, 346.

क्रमुकः (kramukaḥ)–m.the betelnut tree; the mulberry tree; the mulberry tree; cp. also kṛmukaḥ 'a kind of tree'. Prob. belongs to Lith šermüksle 'mountain-ash'; Lett cērmaûkša, sērmauksis 'rowan tree'; Russ čerëmuxa 'bird-cherry'.

चर्योमुखा (čerëmuxa)–f. the bird cherry tree; wild-berry; the black alder tree. Is supposed to have derived fr. a lost stem 'čerema' f. 'dark-complexioned' <Proto-Sl *kerma, beside *kĭrmĭ (cp. OR čĭrminyj 'red') K before e (i) > č and cluster 'er' between consonants developed into 'ere' in Russ.; -'uxa'-is a secondary suffix. The tree is given this name after the colour of its berries. See Shansky 371; Preobr. III, 67; Shevelov 142; Vasmer IV, 339.

क्रव्यम् (kravyam)–also kravis n. raw flesh, carrion. Is traced to krū-'to move' (cf. krūra 'cruel'). Proposed IE stem is also *krū *kreuə-, cf. Av khrū 'raw flesh'; OPr krawian; Lith kraũjas 'blood'; OS krŭvĭ; Russ krov' 'blood'; Lat cruor 'blood fr. a wound'; Gr kreas 'meat'; OE hreaw; Eng raw. See Buck 206; Mayrh I, 277; MW 320; Onions 742; Burrow 75.

क्रोव् (krov')–f. blood. Is traced to Proto Sl* kry-(y=ū : cp. skt krūra 'bloody'). Present form 'krov'; is in fact old acc. sg. form of 'kry' (cp. gen. sg. krŭve). 'krov' is directly connected with Skt kraviḥ, kravyam 'raw flesh'. See Vasmer II, 379; Preobr. I, 387; Shansky 169.

क्री (krī)–krīṇāti, krīṇīte; to buy, perchase. Is traced to IE *kʰrei-, *kʰrī, whence also OR krĭnuti 'buy'; O Lith krienas; Lett kriens 'husband's gift for bride'; Ir crenim 'I buy'; Gr príamai 'to buy'. Cp.

क्रेनुत् (krenut')–(obs.) found only in OR krĭnuti 'to buy, take '; p.p.p. ukrienŭ 'bought (cp. Skt krīta). Is relted to the same cognate group as Skt krīṇāti. See s.v., also Vasmer II, 371-2.

also Hib. creanaim 'I buy'. See MW 321; Buck 817; Mayrh. I, 279; Burrow 74.

कुञ्च (kruñc) – kruñcati; to curve or make croocked; to become small, shrink, contract; cf. lat crux; OHG hrukki; Russ korčit'. See Mayrh. I, 280; MW 322.

कुञ्चः (kruñcaḥ)–m. a kind of snipe, curlew; a heron. Probably of onomat. origin, similar to Russ krjačok. (Cf. s.v. 'krjačok').

विक्लश (kliś)–klišnāti; to torment, trouble, molest, afflict, cause pain; klišyati 'id'; Ā klišyate 'to be tormented, suffer. Is compared with OS klestiti 'to squeeze'; klesta 'tong'; Russ klestít' 'to squeeze'. See Mayrh. I, 282.

कोर्चा (korča) – f. generally used in pl. korči; contortions, twists. Is derived fr. kórčit', korčit'sja 'to writhe with pain, squirm; to shrivel, contract. Is compared with Skt kruñcati 'bends, curves'; OHG hrukki 'back-bone'; Ir crocenn 'id'. See Preobr. I, 362-3; Vasmer II, 341.

क्रिचोक (krjačók)–m. a kind of small sea-gull. Cp. also krjákva 'wild duck'. Both of onomatopoeic origin formed fr. krjákat' 'to quack', based on *krękŭ. Parallel examples with nasal infix can be seen in Lith kraňkti 'to caw, croak'; Skt kruñcaḥ 'a kind of water-bird'; OE hringan 'to ring, knock'; Eng ring. See Vasmer II, 392; Preobr. I, 400-1; Shansky 171 (under krjakat').

क्लिस्तीत् (klestít') – klestí; (dial.) to squeeze, press hard; klešči pl. 'pincers, tongs'. Belongs to Lith klišė 'crab's claw'; Skt klišnāti 'torments', klišyate 'suffers'; kleša 'pain, suffering'. See Preobr. I, 315 (under 'klešči'); Vasmer II, 248.

क्वथ् (kvath) – kvathate; to boil, decoct; prepare by heat. Is a gradation variant of kuth. (q.v.)

कीस्नुत् (kísnut') – kisnet; to turn sour, become acid. Is a suffixed version of CS kysati 'to turn sour'. Stem kys (< *kūts) is the reduced grade of IE *keuaths, represented in Skt kuth-'to stink, become putrid; Goth hwathjan 'to foam, froth'. For further details see under kísnut' 'to sour'.

क्वाथ: (kvāthaḥ)–m. boiling, any solution or infusion prepared with a continued gentle heat; decoction. Is derived fr. kvath. See the prec. word. Cf. also kuthita 'stinking'.

क्वास (kvas)–m. a sour drink. Is traced to *keuēs (a gradation variant of IE *keuaths), corresponding to Skt kvātha 'decoction', (cp. also Prākṛta chāsī 'curdled milk'); Lat cāseus 'cheese'; Goth hwathō 'foam'. See Preobr. I, 303-4; Vasmer II, 218.

क्षम् (kṣam)–f. (nom. kṣās, acc. kṣām, instr. kṣamā, once jmā [RV. vi, 52, 15], the earth. Cp. also kṣmā 'id'. Is traced to kṣam (kṣamate) 'to bear patiently, endure', corresponding to IE *ĝhem- which represents the most wide-spread cognate group; cf. Av zam-'earth'; Lith žēme; Lett zeme; OPr semme; OR zémlja, zemljá'; Gr. khamaí' on earth' (=Skt kṣami loc. sg.); Lat humus 'earth'. See MW 326; Buck 16; Mayrh. I, 288; Varma 76 (under kṣā).

ज़िम्ल्या (zemliá)–f. earth, soil, land. Is derived fr. an obs. stem zemŭ (< *ĝhem-) by adding suff. ja. In Russian-j-after a labial yielded-lj-; cp. Bulg. zemja; Cz zeme vs. Russ zemlja (Shevelov 220). Zemlja' belongs to the same cognate group as Skt kṣam 'the earth'. See Preobr. I, 249-250; Vasmer II, 93; Shansky 119.

क्षिप् (kṣip) – kṣipati, °te; to cast, throw; to strike, hit (with a weapon); to move hastily (the arms or legs). Is traced to IE *ksip, (*kseip), *ksib-, (*kseib) 'to throw', having parallels in Av xšviw; Russ šibat' 'to strike'. See Buck 674; 1186; Mayrh. I, 289; Varma 63 (under kṣipra).

क्षिप्र (kṣipra)–adj. quick, speedy, swift, (am) ind. quickly. Is derived fr. kṣip-'to throw'. See the preceding word.

क्षु (kṣu)–kṣauti; to sneeze, cough. Is traced to IE* skeu, beside *kseu- both of onomat. origin. Cf. Russ čixát' 'to sneeze' (<*keus-, *kūs) See Buck 263; Mayrh. I, 295.

क्षुद्र (kṣudra)–adj. (<kṣud-, kṣodati) minute, tiny, small, trifling; mean, low, niggardly. Is compared with Russ xudój 'evil, poor, thin'. See s.v. for cognate words. See also Buck 783; Mayrh. I, 294; MW 330; Burrow 79.

क्षुभ् (kṣubh)–kṣobhate; kṣubh-yati, kṣubhṇāti; to shake, tremble, be agitated, be unsteady. Is traced to IE

शिबात् (šibát)–šibaet; to throw, hit, (used rarely and only in cpds). Has exact parallels only in Indo-Iranian languages, being related to Skt kṣipati 'casts, throws'; Av xšviwra adj. 'fast' (=Skt kṣipra). For more details see under Skt kṣip See also Vasmer IV, 435; Shansky 380.

शीप्किय् (šíbkij) – adj. from šibát' 'to throw', swift, rapid, quick, violent.

चिखात् (čixát')–čixaet; to sneeze. Onomat. similar to Skt chikkā 'sneezing', kṣauti 'sneezes'; Lith skiaudéti; Lett skaudét; OPr kyxaty, kŭxati. See Preobr. III, 76; Vasmer IV, 367; Shansky 374.

खुदोय् (xudój)–adj. OR xudŭ 'bad, fragile; weak, small, thin. Is compared with Skt kṣodati 'crushes, stamps; kṣudra 'small, insignificant, low'; compar. degree : kṣodīyas (cp. OS xouždii 'worse'). But Machek (Slavia; 16, 174) compares xudój with Skt kṣodhuka 'hungry'< kṣudh 'to be hungry'.

स्कुस्त् (skust')–skubét; to skin, fleece, pluck, pull. Is traced to CS skubti. Instances of lost 'b' are preserved by Ukr

*kseubh-, beside *skeubh-; s after k>ṣ and cluster 'eu' corr. to u in Skt. Comparison with cognate words in other IE languages shows that in some words Ved. 'kṣa' corr. to a group of consonants having a sibilant as initial, cp. Goth skiuban; Germ. Schieben 'to push'; Lith skubti; Russ skust' (<*skubti)' to pluck, pull'. see Mayrh. I, 292; MW 331

Skubtí; Bulg skúbja 'to pluck'; Cz skubati 'id'. Thus, by origin skust' is related with Lith skubti 'to hurry', scubrùs 'fast, quick'; Skt kṣubhyati, kṣobhate, kṣubhṇāti 'shakes, trembles'; New Pers āšuftan 'put into motion'; Goth af-skiuban 'to reject'; OHG. scioban 'to move'; O Icel skúfa 'to mvoe, push '; OE scúfan; Eng shove, all having a common notion of quick movement. See Buck 716; 1245; Shevelov 274; Preobr. II, 316; Vasmer III, 660. Cp. also Russ xubat' 'to swing, shake' akin to Skt kṣubhyati; Av khšaob 'excited'. (Vasmer IV, 234.).

क्ष्विद् (kṣvid) – kṣvedati; to utter an inarticulate sound, hum, roar, hiss, whistle. Is compared with Russ svistat' 'to whistle'; O Icel hvísla 'to whisper'; OE hvistlian; Eng whistle; Lat sibilāre 'id'. All of onomat. origin. See Mayrh. I, 295; Buck 684.

स्विस्तात् (svistát')–sviščet; dial. also xvistat'; to whistle. Is supposed to have derived fr. IE k̑ueis-, *k̑ues of onomat. origin, shared by the same cognate group as Skt kṣvid-. See s.v.

ख KHA

खर्ज् (kharj)–kharjati; to creak, rattle, (j<g), a by- form with initial sibilant has survived in OS skrŭgŭtati, skrežet 'to creak'. For parallels see under Russ skrežetat'.

स्क्रेझेतात् (skrežetat')– skrežéščet; to grit the teeth, gnash. Is derived from a lost onomat. stem skri̯- by means of suff.-gŭ; cp. Lith (without initial s-) kregéti 'grunt' Similarly Skt

kharjati 'creaks', khargalā 'a kind of bird'; Gr khrazō 'I shout'; (with initial s-) ML Germ schrêken 'to laugh loudly'; Eng shriek, screech. See Preobr. II, 311; Vasmer III, 656.

ग Ga

गय: (gayaḥ) – m. house, property, wealth, livelihood. Is derived fr. ji-'to conquer', i.e. 'what has been conquered or acquired'. But some scholars connect it with jī-v (< IE* gei) 'to live' with further semantic development as material being and then 'house and possessions', cp. Av gayō 'life, span of life'; gaēthā 'possessions'. See Buck 771; MW 348; Mayrh. I, 324.

गर्गर: (gargaraḥ)–m. of onomat. origin, a whirlpool; a kind of musical instrument; gurgling sound. Is formed fr. gar-with reduplication of the r. -, corresponding to the same cognate group as Russ glagol 'word, speech' (q.v.). See also Buck 1256; MW 349; AHD 2103.

गोय् (gój)–interj. hail! be healthy! Is derived fr. góit'-'to look after, feed'. Is used only in dialects, and is cognate with Lith gojùs 'easily healing', atgajùs 'refreshing'; Skt gayaḥ m. 'house, property'; Av gayō 'life, span of life'; gaēthā lit. 'material being'. All are traced to IE*gᵘei-, *gei 'to live'. Cf. also Russ žit' 'to live', formed fr. the same root with other alternation grade. See Preobr. I, 138 (under góit'); Vasmer I, 427.

ग्लगोल (glagól) – m. word, speech. Is borrowed fr. Ch Sl glagolŭ, derived from *gol-gol-with intensive reduplication of root. Cluster 'ol' between consonants changed into 'la' in ChSl (cp. dial. gologolít'). Corresponds to Skt gargaraḥ or ghargharaḥ 'noise'; Gr gargarízō 'I mumble'. Cp. also suffixed forms without reduplication : Russ gólos

'voice' fr. Ch Sl glasŭ (<*gal-so-); Lat gallus 'cock'; O Icel kalla 'to call'; OHG kallōn 'to jabber loudly'; Eng call. All unite under IE* gal-'to make noise'. See Preobr.I, 124; Shansky 75.

गर्ज (garj)–garjati; to emit a deep or full sound, roar, thunder, growl; garjanam n. 'roaring, excessive indignation'. Is of onomatopoeic origin, corresponding to OHG krakhōn 'crack'; Russ groxotát' 'to bang, roar'; Lith grekšeti, girgždéti 'crack, squeak'. All derivatives fr. IE *ger-'noise'. See Mayrh. I, 327; MW 349.

ग्रॅंतात् (groxotát') – grox-očet; to crash, bang, roar, thunder, rumble. Is formed fr. IE onomat. stem *ger.-'noise', corresponding to the same cognate group as Skt 'garjati'. See Preobr. I, 161; Vasmer I, 462; Shansky 84.

गर्ध: (gardhaḥ)–m. desire, greediness, eagerness. Is derived fr. gṛdh- 'to desire eagerly' and is cognate with Lith gardùs 'tasty'; OS gladŭ 'hunger'; Russ gólod 'id'. See also gṛdh-.

गोलद (gólod)–m. hunger. Is traced to CS* goldŭ: cluster 'ol' between consonants changed to 'olo' in Russian. Same root with mutation appears also in OS žĭldĕti 'to desire eagerly'. Hence the original meaning : 'to desire'. See Preobr. I; 140; Vasmer I, 430; Shansky 79. For cognates see under Skt gardhaḥ.

गर्भ: (garbhaḥ)–m. the womb; the interior of anyting; a foetus or embryo; child, off-spring. Yāska traces it to gṛbh-'to grasp, seize' or to gṛ 'to swallow'. However, on the basis of comparative analysis

झिरिबेत्स (žerebéc)–m. stallion, colt, foal, (cp. also žerebënok 'id'. Is derived fr. a lost stem 'žerbŭ' (cp. OS žrebŭ), traceable to on older form * gerbŭ < IE *gʷrebh-or * gelbh-, *gʷelbh, which is represen-

'garbha' is traced to IE *gelbh-, beside gᵘelbh-'womb'; cp. Av garəva; Russ žerebéc, žerebënok 'colt, foal'; Gr delphùs 'womb', bréphos 'child'; Germ kalb; Eng calf. See Buck 255; Mayrh. I, 329; MW 349.

गल् (gal)–galati; to eat, swallow; cp. also girati <gṝ-'to swallow'. Is cognate with Av garō 'throat'; Lat glūtīre 'to gulp'; Russ glotát' 'swallow'. See Buck 169.

गल: (galaḥ)–m. the throat, neck. Is derived fr. gṝ. (girati or gilati) 'to swallow', corresponding to IE *gᵘer-, *gᵘel-'to swallow'; cf. Av garō (f. pl.); Lith gùrklį (acc.); OPr gurkle; OS grŭlo; Russ górlo 'throat'; Lat gula.

गातु: (gātuḥ) – m. going, motion; way, course. Is derived fr. gā- 'to go, come, approach' +suff.-tu; cf. Av gātu 'place' with orig. meaning 'passage through swamp*'. See Buck 694.

ted in Skt garbhaḥ 'offspring, embryo'; Gr delphùs 'womb'. See Preobr. I, 228-9; Vasmer II, 48 (under' žerebënok'); Shansky 108.

ग्लतात् (glotát')–glotáet; to swallow, gulp. Is derived fr. glutŭ 'throat' still preserved in some Slav. languages, and is traced to suffixed IE stem *gel-to, whence also Lat glūtīre; (without t-) Skt galati, girati. See Preobr. I, 127; Shansky 76; Vasmer I, 414.

गोर्ल (górlo)–n. throat, neck. Goes back to Proto-Sl *gṝ-dlo : long syllabic ṝ yielded 'or' (i.e. gṝ > gor) and suffix dlo>lo in Russian. Root gṝ- is traced to IE *gᵘel-, **gᵘer-'to swallow', represented in Skt galaḥ 'neck, throat'; Av garō; OPr gurkle. See Shansky 80; Preobr. I, 147-8; Vasmer I, 441-2.

गात् (gat')–f. dam, fagot, way. Is derived fr. gátit' 'to make way with faggots' (on swampy ground). Belongs to Skt gātuḥ 'way'; Av gātu 'place'; Gr bainō 'I go'. See Vasmer I, 397; Preobr. I, 120.

गिरि: (girih)–m. hill, mountain, rock, rising-ground. Is akin to Av gairi-; OPr garian n. 'a tree'; Lith gìria, (dial.) gìrê 'forest'; Russ gora' 'mountain'; Alb gur' rock'. See Buck 25; MW 355; Mayrh. I, 335; Burrow 21.

गीर्णि: (gīrṇiḥ) – f. praise, applause. Is derived fr. gr̄-'to praise', corresponding to IE *gᵘer-' to raise one's voice'; cf. Av gar-, garah 'praise, esp. song of praise'; Russ Ch Sl and OS grano 'verse, poetry'. See Buck 1190;

गु (gu)–gavate, joguve; to sound, shout with joy. Corr. to IE* ghu- 'to sound', whence also Lith gaũsti 'to howl'; Lett gaura 'gossip, cry'; gawilēt 'to produce joyous sounds'; Russ govorit' 'to speak, chat'; Gr góos' 'wailing, lament'; OHG gi-kewen 'call'. See Buck 1256; Mayrh. I, 445; MW 356.

गुञ्ज (guñj)–guñjati; to buzz, hum; to sound indistinctly. Is compared with Russ (obs.) gugnáti 'to speak indistinctly, to stammer'; Pol gęgac 'to speak through nose'; Gr goggúzō 'I murmur, hum'. See Mayrh. I, 337.

गरा (gorá)–f. mountain, hill, orig. 'rising-ground covered with forests'; cp. OR gorá 'forest, hill'; Bulg gora 'wood'. Belongs to the same cognate group as Skt girih. See Vasmer I, 438; Preobr. I, 145; Shansky 80; Shevelov 125.

ग्रानो (grano)–n. verse, poetry. Is found only in Russ Ch Sl and Old Slavonic. Corresponds to Lith gìrti 'to praise'; Skt gīrṇi f. 'praise'; Av gar- f. 'id'; Lat grātēs 'gratitude'. See Vasmer I, 452.

गवरीत् (govorít')–govorít; to speak, chat, converse. Is derived fr. govorŭ 'noise' < gov-of onomat. origin cf. Ch Sl govoriti 'to make noise'; gávkat' 'to bark, yelp'; Lith gaũsti 'sound'; Lett gaura 'chatter'; Skt gavate 'sound', joguve 'shout'; Gr góos 'wailing', all of similar origin. See Preobr. I, 135; Vasmer I. 424; Shansky 78; Shevelov 34; 272.

गुग्नीविय् (gugnívyj)–adj. stammering, stammerer < gugnít' 'to stammer'; OR gugnati 'to mumble'; Cz huhňati; Pol gęgac' 'to speak through nose'. Is traced to IE stem *gung- 'to mumble' of onomat.

गूथ: (gūthaḥ)–m. (also gūtham n.) feces, ordure, excrement, dirt. Is derived fr. gū-, guvati 'to void by stool'. Is akin to the same cognate group as Russ govno 'filth, dirt' (see s.v.). See also Buck 276; Mayrh. I, 342.

गृध् (gṛdh)–gṛdhyati; to covet, desire, strive after greedily. Corresponds to IE * ghrēdh- 'to desire', whence also Lith gardús 'tasty'; OS gladovati to starve'; gladŭ 'hunger'; Russ golodat' 'to be hungry'; Goth grēdus 'greed, hunger'; Eng greed. See Buck 332; Mayrh. I, 343; MW 361.

गृह: (gṛhaḥ)–m. (in later language also gṛham n.) a house, habitation, dwelling. Is derived fr. grah-'to receive', traceable to IE* ghṛ-dh, a suffixed zero-grade form of *gher-'to grasp, enclose'; cf. Av gərədō 'a cave, as residence

nature, represented in Skt guñjati 'buzzes, hums'; Gr goggúzō 'I mumble'. See Vasmer I, 470; Preobr. I, 167.

गव्नो (govnó)–n. fifth, dirt. Is traced to IE *gᵘou-, *gᵘu-, *gᵘeu-'dung, excrement' (orig. 'cow-dung')+ suff.-ĭno (cp. OS and OR govĭno). Is cognate with Lat bubino (<*bo-vino= govĭno) 'dirty, soil'; Skt gūthaḥ, gūtham 'dirt, feces'; Av gūtha n. 'dung'; New Pers gūh; Arm koy 'dung'; (with-d extension) OE cwead 'bad'; OHG quāt 'dirt'. See Preobr. I, 134-135; Vasmer I, 424.

गलँदात् (golodát')–golodáet; to be hungry, starve. Is traced to CS* goldŭ (Russ gólod; OS gladŭ 'hunger', gladovati 'to starve'). Cf. also Russ Ch Sl želděti (a variant with mutation) 'to crave, yearn'. Hence, orig. meaning : 'to desire, long for'. See Shansky 79 (under 'gólod'); Vasmer I, 430. Cf. also gólod.

गोरद (górod)–m. city, town. Is traced to CS *gordŭ 'enclosure, fence' and later 'a fortified place'. Diphthong 'or' between consonants changed into 'oro' in Russ. Górod is cognate with the same inherited group as Skt

of the Daēvas'; Lith gafdas 'fence, enclosure'; OS gradŭ; Russ górod 'city, town'; Alb garth 'fence'; OPr sardis 'id', Goth gards; OHG gart; OE geard 'fence, enclosure'; Eng yard; Lat hortus; Gr khortos 'house, enclosure'. Cp. also Prākrta gaḍha 'fort'. See Buck 463, 1309; Mayrh. I, 344; MW 361; Onions 1018; AHD 104.

गॄ¹ (gṝ)–gṛṇāti, gṛṇīte; to call out, to invoke, to praise, to recite. Is supposed to be the zero-grade form of IE *gʷer(ə) - 'to favour', represented in Av gərənte 'invokes'; gar f. praise'; Lith gírti 'to praise, honour'; OPr girtwei 'id'; OS žrĭtva 'offering'; Russ žértva 'sacrifice'; Lat grātus 'pleasing, thankful'; Gr. géras *honorary gift'. See Buck 1190, 1468; Mayrh. I, 343; MW 363; Burrow 22.

गॄ² (gṝ)–girati, gilati; Ā girate; to swallow, devour, eat. Corr. to IE gʷer-, *gʷr̥-'to swallow', whence also Av gar- (in cpds.)' devouring'; Lith gèrti 'to drink'; Lett dzērt 'id'; Lat varāre 'swallow'. See MW 363; Buck 327; Varma 44 (under grīvā).

grhaḥ, grham 'house'. See Preobr. I, 148-9; Vasmer I, 443, Shansky 81; Shevelov 400.

जेत्वा (žértva)–f. sacrifice, offering. Presence of é (<ě) suggests a borrowing fr. Ch. Sl, cp. OS žrĭtva<žrěti, žĭrĭti 'to make offering sacrifice', which is traced to IE * gʷer (ə)–'to honour'. Before the vowel 'e' IE gʷ was palatalised into 'ž' in Slavonic. For cognate derivatives see under Skt gṝ. See Vasmer II, 50; Preobr. I, 230; Shansky 109; Shevelov 85.

झ्रात् (žrat')–žrět; to eat greedily, devour. Is traced back to CS * gĭrati (cp. OR žĭrati) < IE* gʷer-, *gʷr̥-, paralleled by Skt girati 'swallows'; Lith gèrti; Lett dzeīt. See Vasmer II, 62; Preobr. I, 236; Shansky 110. Cp. also Russ žerló 'mouth, crator' based on the same root, Shansky 108.

गै (gai)–gāyati, rarely Ā, °te; to sing, speak or recite in a singing manner. Is compared with OR gájati 'to caw'; Lith giedóti 'to sing'. See Mayrh. I, 334; Buck 1249; Varma 44 (under gāyatra)

गो (go)–nom. sg gauḥ, m. an ox; f. a cow; cattle (pl.). Is akin to Av gāuš; Lett gùovs; OS, OR govjádo 'bull'; Gr boũs 'ox, cow'; Lat bōs 'id'; OHG chuo; Arm kow; OE cū; Eng cow. All unite under IE* gᵘou-'cattle'. See Mayrh. I, 351; Buck 152-3; MW 363; Varma 87; Onions 223; AHD 2106.

ग्रभ, ग्रह (grabh/grah)–gr̥bhṇāti, gr̥hṇāti (also Ā, gr̥hṇīte); to seize, grasp, capture, to take away, to grab. Is traced to IE *grēbh-'to seize' (zero-grade form *ghr̥bh), a root, well repre-sented in various IE langua-ges; cf. Av gərəwnāiti 'to grab'; Lith gróbti 'to seize, rob, snatch'; Lett grābt 'id'; OS grabiti 'rob'; Eng grab <MLG' grabben 'to seize'. See Buck 745-6; MW 371-2; Mayrh. I, 344.

ग्राम: (grāmaḥ)–m. an inhabited place, village, comm-unity,

गाय् (gaj)–m. (dial.) noise, cry, ado, chirping of birds; cp. OR gájati 'to caw, to make noise (said of birds). Onomat. corresponding to Skt gāyati, gāti 'sings'; Lith giedóti 'to sing'; Lett dziedāt 'id'. See Vasmer I, 383; Preobr. I, 115.

गव्यादिना (govjádina)–f. beef, meat. Is derived fr. OR govjádo 'bull'< CS *govŭ which is no more preserved as such in Slavonic languages. Govjádo is akin to the same cognate group as Skt 'go'. See Shansky '78; Vasmer I, 424-5; Preobr. I, 136; Shevelov 34.

ग्राबित् (grabit') – grábit; to plunder, rob, sack; orig. to scrape, rake up. Is akin to Skt grabh-'to seize, capture'. Cf. grabh for IE parallels. See also Preobr. I, 153; Vasmer I, 449-450; Shansky 82.

ग्रमादा (gromáda)–f. mass, heap, pile; hugeness. Is

race; multitude, collec-tion. Is traced to IE *grem-'to bring together', an exten-ded base fr. *ger-'to gather'. Is akin to Lith grāmatas 'heap'; Russ gromáda 'mass, heap'; Lat gremium 'lap, bosom'; OE crammian; Eng cram 'to stuff. See Mayrh. I, 353; Buck 1311; Onions 224; AhD 2103.

ग्रावन् (grāvan)–m. a stone or rock, a stone for pressing out the Soma. Is derived fr. grah- 'to seize' (N. IX, 8). But comparison with other IE parallels traces it to IE stem *$\breve{g}$ (e) rā-'heavy'+suff.-van, paralleled by Ir brō, gen. broon; Welsh breuan 'mill-stone'; (though differently formed): Goth qairnus 'mill'; OHG kuerna 'millstone'; Eng quern 'a stone handmill'; Lith gìrnos pl. 'handmill'; Russ žërnov 'millstone'. See Mayrh. I. 353; Buck 363; Varma 109; Onions 731.

ग्रीवा (grīvā)–f. the back part of the neck, nape, neck. Is traced to gir-(<gr̄) 'to swallow', corresponding to IE* $\breve{g}$er,* g^u(e)rā : 'to swallow'; cf. Av grīvā 'nape of the neck'; Lett grīva 'river mouth'; OS and

derived fr. grom-< IE *grem-'to assemble'and is akin to the same cognate group as Skt grāmaḥ (q.v). See Vasmer I. 460-1; Preobr. I, 160; Shansky 84.

жорнов (žërnov)–m. millstone, grindstone. Is a modified form of an earlier žernŭ (<*gŭrnus), changed under the influence of 'y' (< *ū) stems, cp. OR žerny, gen. žernove. Older form' žernŭ' is still preserved in some dialects. Žërnov is compard with Lith gìrnos pl. 'handmill'; Lett dzir̄navas 'mill'; OPr girnoywis 'handmill'; Goth qairnus 'mill'; OHG kuerna, curn 'millstone'; Skt grāvan 'stone'; Eng quern. All are traced to IE *g^u(e)rā- 'heavy'. See Shansky 108; Vasmer II, 49-50; Preobr. I, 230.

грива (gríva)–f. mane, crest; originally : neck, nape of the neck. Belongs to the same cognate group as Skt grīvā (vid. s.v.). Seé Preobr. I, 158; Vasmer I, 458; Shansky 84.

OR gríva 'mane'; Gr dére, deirē 'neck'. See Varma 44; Buck 233; MW 374; Mayrh I, 353-4.

ग्लौ (glau)- m. a round lump, the moon; the earth. Is traced to IE *gleu-'lump', shared by New Pers gulūla 'a ball'; OHG chliuwa; OE cliven; Eng clew (arch.) 'a ball of thread'; (with d-extension): Russ glúda (< *gleu-d) 'lump'; Eng clod; HG klotz. See Mayrh. I, 354-5; Buck 907-8.

ग्लूदा (glúda)–f. lump, clod. Is traced to IE *gleu-d 'lump'. Is compared with Skt glauḥ 'a round lump'. Cf. glau for IE parallels. See also Vasmer I, 415-16; Preobr. I, 128.

घ GHA

घ (gha)–ind. used to lay stress on a word, at least, surely, indeed. In the Saṃhitā the final vowel is generally lengthened (ghā); as a rule 'gha' is preceded by other particles or by a pronoun or a preposition. Corresponds to Sl že; Gr ge; Goth-k. See Mayrh. I, 355; MW 375.

же (že)–a particle used to emphasise the preceding word. Is traced to IE*ghe : gh yielded g, which before a front vowel changed into 'ž'. Sl 'že' corresponds to Skt gha, ha 'indeed' (the latter a weakened form of the former); Gr ge; Goth k, and is generaly used after adverbs and pronouns. See Preobr I, 223-4; Vasmer II, 39; Shevelov 249; Shansky 106.

घन (ghana)–adj. a striker, killer; compact, solid, hard, dense; m. an iron club, a weapon. Is derived fr. han-'to strike, kill', corresponding to IE* gᵘhen-'to strike', whence also Lith gānas 'shepherd'; Lett gans 'id'; Russ gon 'chase, hunting'; Gs phónos

गोन (gon)–dial. length of tilled field. Is derived fr. gnat'-'to drive away', orig. 'to hunt, chase, kill'. Is akin to Lett gans 'shephered'; Lith gānas 'id'; Skt ghana 'club; slaying'; Gr phónos 'killing'. See Preobr. I, 130 (under gnat'); Vasmer I, 436.

'killing'. See Mayrh. I, 357;
Buck 714; 889.

धर्मः (gharmaḥ)–m. warmth,
heat, sun-shine; hot season. Is
derived from ghṛ-'to glow' by
adding suff.- ma, corres-
ponding to IE* gᵘhermo
'hot'; cf. Av garəma; Lett
gar̂me 'warmth'; OPr gorme
'heat'; Gr thermós 'hot'; Lat
formus 'warm'; OHG and
Eng warm; Arm j̆erm 'id';
with other alternation grade:
Russ žar m. 'fever, embers',
žará f. 'heat'. See Buck 1077;
Mayrh. I, 357; MW 376;
Burrow 74; 174; Onions 992;
AHD 2106.

घर्षः (gharṣaḥ)–m. crushing,
rubbing, pounding. Is derived
from ghṛṣ-'to rub, to grind',
corresponding to Lith garšvà
'weed'; Lett gārsa 'id'; Russ
goróx 'peas'; OHG gers
'weed'. See Mayrh. I, 358;
Buck 569.

घुर् (ghur)–ghurati; to cry
frightfully, frighten with
cries; cf. ghora 'terrible,
violent, vehement' (as pains,

झार (žar) – m. heat, fever,
embers. Is traced to Proto-Sl
*gerŭ (<*gᵘhēr): g before 'e'
changed into ž and after ž e>
a (i.e. gērŭ>žar; cp. gorét' 'to
burn' fr. the same root).
With other alternation grade
žar belongs to the same
cognate group as Skt gharma
(vid.s.v.). Cp. also Skt hara
'heat'. See Vasmer II, 35;
Preobr. I, 221-2; Shevelov
166; Shansky 105.

गरोख़ (goróx)–m. peas. Goes
back to CS *garxŭ (<*gorsŭ),
corresponding to Skt gharṣa
'crushing, rubbing' < gharṣati
'rubs, pounds'; ghṛṣṭa
'pounded'. In Slavonic s after
r changed into x (in Skt into
ṣ under similar circumstances)
and diphthong 'or' in
interconso-nantal position
developed into 'oro', Goróx
lit. means : 'grated, pounded'.
See Preobr. I, 149; Vasmer I,
444; Shansky 81.

झुरीत (žurít')–žurit; to reprove,
rebuke, chide. Is akin to Skt
ghora 'awe-inspiring'; Is gúre
'painfulness'; Goth gaurs

diseases etc.). Is compared with Russ žurít' 'to reprove' (vid. s.v.). See Mayrh. I, 362.

घृ (ghṛ)–jigharti; also ghṛṇoti, ghṛṇute<ghṛṇ, a suffixed form of ghṛ-; to shine, burn, glow. Is traced to IE *gᵘr, *gᵘhṛ-n 'hot'; cp. gharma 'heat' fr. the same root. For cognate words see under Russ goret'.

घृण: (ghṛṇaḥ)–m. heat, ardour, sun-shine; aversion. Is derived fr. ghṛ-'to glow' by adding suff. -na which after ṛ changed into ṇa. See Mayrh. I. 360.

'afflicted, sad' 'miserable'. See Preobr. I, 238; Vasmer II, 68; Shansky 111; Shevelov 273.

गरेत् (gorét')–gorít; to burn, glow. Is cognate with Lith garêti 'boil up with anger'; Skt ghṛṇoti 'shines'; Gr théromai 'become warm'; Arm jer 'warmth'; Alb zjarr 'fire'; Lat formus 'warm'; OIr gorim 'make warm'. All are traced to IE * g̈her-, *g̈ʱṛ- . See Vasmer I, 441; Preobr. I, 150-151; Shevelov 34.

गोर्न (gorn)–m. furnace, hearth. Goes back to Proto-Sl *grŭnŭ (cp. OS grŭnŭ OR gŭrnŭ), paralleled by Skt ghṛṇa 'heat'; Lat fornus 'oven'; OPr goro 'fire-stand'. See Preobr. I. 148; Vasmer I. 442, Cf. also the prec. word.)

च CA

च (ca)–ind. and, both, also moreover, as well as. Sometimes placed as an enclitic after the word, which it connects with what precedes; occasionally ca is disjunctive : 'but', 'on the contrary'; Ca may be used for vā 'either, or'; is often joined to an adv. like 'eva, api and also after an interrogative : ka, kim, kva. Is akin to Av ca; OPers čā; Lat que; Gr te; Goth-h; Arm-k'; Russ ča, če. See MW 380. Burrow 76; 283.

चा (ča)–a particle used as part of a word, such as dáveča adv. 'lately', nýneča, nýnče 'now, today'. Is supposed to be the long grade of IE *ke 'and', corr. to Skt ca 'and'; Av ča 'id'; Lat que; Gr te ; Goth-h. See Vasmer IV, 308.

चक्रम् (cakram)–n. (Ved. rarely m.) the wheel (of a carriage, of the Sun's chariot; of Time); a potter's wheel; a discus; a circle. Yāska traces it to cak-'to move', or to car, or to kram-'to stride' (N. IV, 27), while others consider it to be a reduplicated form of kr-'to do', corresponding to IE*k̯ek̯lo < *k̯el-'to turn, move around'; cf. Av čakhra 'wheel'; Lith kāklas 'neck' (orig. 'revolving',); Gr kúklos 'circle, ring'; OE hwéoḷ; Eng wheel; O Icel hvel; OPr kelan; Russ koleso' 'wheel'; Lat colere 'to till the land'. See Buck 724; MW 380; Mayrh. I, 376; Varma 77; Onions 1001; AHD 2110.

कलिसो (kolesó)–n. wheel. Is an extended stem in-es under the influence of pl. ending; cp. OR kolo pl. kolesa. Is traced to IE *k̯el-, *k̯ol-es 'to revolve, move', a root, having a wide representation in various IE languages (vid. under Skt cakram). See Vasmer II, 289; Preobr. I, 333-4; Shansky 156.

चक्ष्(cakṣ)–caṣṭe, a reduplicated form of kāš-'to appear, become visible'. Corresponds to IE* k̯ek̯s- 'to see', shared by Av čašte 'watches', ākasat 'noticed'; Mid Pers čašman 'eye'. IE*k̯ before e changed into c in Skt while cluster ks>kṣ. See Mayrh. I, 381; Varma 77 (under cakṣus).

कज्ञात् (kazát')–kážet; generally used with a prefix; to show, express, explain. Is traced to IE *k̯ōĝ-, a parallel form of IE *k̯ok-, *k̯ĕk- 'to appear', represented in Skt kāšate 'appears'; caṣṭe 'sees'; Av čašāite 'teaches, admonishes'; Gr tékmar (<*k̯ek-mōr) 'sign'. See Vasmer II, 159; Preobr. I, 282; Shevelov 367.

चतुर् (catur) – four; m. pl catvāraḥ, n. pl catvāri, f. pl. catasr. Is cognate with Av

चितौरि (četýre)–m. four; Prob. initially a stem, ending in a consonant, corresponding to

čadwārō, gen. čaturạm; Lith keturi, f. kēturios; Lett četri; Russ četýre; Gr (Hom.) téssares, (Dor.) tétores; Lat quattuor; Goth fidwór; OE feower; Eng four. See MW 384; Mayrh. I, 371-2; Onions 373; Varma 120.

चतुर्थ (caturtha)–adj. the fourth, a quarter; fourth part. is derived fr. čatur-by adding suff.-tha; cf. OS četvrŭtŭ; Russ četvërtyj; Lith ketvirtas; Lett čẹturtais; OPr kettwirts; Gr tétartos; Lat quartus; OHG. Fiordo; Eng fourth. See MW 385; Mayrh. I, 371; Onions 373.

चत्वरम् catvaram)–n. rarely also m., a quadrangular place, a place in which many ways meet; cross-way. According to meet; cross-way. According to Burrow (The Sanskrit language pg. 140), čatvara is athematic extension of a neuter *catvr 'square', which is not preserved. For cognate. parallels see Russ četvero.

चरु: (caruḥ) – m. a kind of vessel, in which a particular oblation is prepared; boiler, pot, plate. Is derived fr. car- 'to move: to eat', corresponding to IE * k̯er-'plate'; cf. Gr

IE *k̯etuōr. As in Skt, in Slavonic also *k̯ before e>č. Cetýre belongs to the same inherited group as Skt catur (vid. s.v.). See Shansky 373; Vasmer IV, 352.

चित्वर्योर्तिय् (četvërtyj)–fourth; OS četvrŭtŭ; OR četvĭrtŭ. Is traced to IE *k̯etur̥to, whence also Skt caturtha; Lith ketvirtas; OPr kettwirts; Gr tétartos; Lat quartus. See Vasmer IV, 352.

चेत्विरं (četvero)–a numerical derivative with collective meaning : a group of four. Is traced to CS *četvero (OS četvorŭ), belonging to Lith ketverì m., kētverios f. ; Skt catvaram 'crossway'. See Vasmer IV, 351-2; Shansky 372-3.

चारा (čára)–f. goblet, cup. (obs.). Is compared with Skt caru 'vessel'; Gr kérnos 'sacrificial pot', OIr coire 'kettle'; OIcel hverr 'id'; OE hwer; Goth hvairneĭ 'skull'.

kérnos 'sacrificial pot'; OE hwer 'kettle'. See MW 390; Mayrh. I, 377; Buck 342; Varma 88.

चर्मन् (carman)–n. skin, hide, bark; parchment; a shield. Yāska (N. II, 5) derives it from cṛt-'to flay' or from car-'to move', lit.'passing over the whole body'. However, there are some indications to show that there also existed a verb. *cṛ 'to tear'(cf. Hindi cīrna 'to tear') cṛt being an extension of cṛ as rud is of ru- (See Varma 109). *Cṛ-corresponds to IE *(s) ker-'to cut' represented in Av čarəman; Lith kernà 'bast'; Russ korà 'bark, peel'; Lat corium 'hide, leather'. See Buck 200; Myarh. I, 378; MW 390.

चाय् (cāy)–cāyati; to observe, perceive, notice; to fear. Is traced to IE *k̑ēi-'to watch'-also shared by Gr tēreō 'I watch'; OR and OS čajati 'to hope, think'; with other grade : Av kayeiti 'longs for'. See Varma, 63 (under cākan); Mayrh. I, 383

चि (ci)–cinoti, °nute; to arrange in order, heap up, pile up. Is cognate with Av čayeiti, činvaiti 'selects; OS and OR činiti 'to arrange',

All are traced to IE*k̑ěra, k before e>č in Slav. (also in Skt) and ē>a after č. See shansky 368; Vasmer IV, 316.

кора (korá)–f. bark, peel, crust. Is traced to IE* (s) ker- 'to cut'; cp. OS and OR skorá 'skin' (of animals); Lat corium 'hide, skin', scortum 'id'; OE heortha 'skin'; OHG herdo; Skt kṛttiḥ f. 'skin, hide', carman n. 'id'. See Shevelov 232; Vasmer II, 321; Preobr. I, 352.

चायत् (čájat')–čáet; (obs.) to hope, expect; suppose. believe, think. Proto-Sl*čajati is cognate with Skt cāyati 'observes'; Av kayeiti 'longs for'. See Shansky 369; Preobr. III, 56; Vasmer IV, 321; Shevelov 259.

चिनीत् (činít')–cinít; to arrange, administer; to stuff, fill; to mend. An extended stem fr. či (:či-nŭ), corr. to Skt cinoti, cayati 'arranges, piles up'; Av

činŭ 'order, title'. The IE prototype is * ǩei-'to lay in layers'. See Mayrh. I, 388; Buck 843.

चि² (ci) – cayate; to detest, hate; to revenge, punish. Is cognate with Av kāy-'to pay for, repent', kaēnā 'revenge, punishment'; Lith káina 'price'; OS, OR cená 'id'; Gr poinē 'penalty'. All unite under IE *ǩōi-, *ǩēi-. In Skt k before i (< *oi, ei) changed into č. See Buck 1447; Mayrh. I, 376; MW 394.

चित् (cit) – cetati; to be attentive, think, take notice, perceive, observe. Is traced to IE *ǩit-'to watch'. ǩ before i>c in Skt. Cit belongs to the same cognate group as Russ čest' 'to consider as', čtit' 'to honour'. See Varma, 44 (under cittaṃ); Buck 1144.

चिति: (cittiḥ) – f. thinking, thought, understanding, wisdom; devotion. Is akin to Av čisti 'thought'; OS čistĭ; Russ čest' 'honour, regard'. Cf. also the preceding word.

čayeiti, činvaiti. See Shansky 373; Vasmer IV, 362-3 (under čin); Preobr. III, 74-75.

कायत् (kájat')–káet; Borrowed fr. ChSl kajati 'to blame, scold'; orig. 'to punish' (cp. OR kajati to reproach'). With other grade is connected with Russ cená 'price', corr. to Av kāenā 'revenge'; Skt caya 'revenging' <ci (cayate) 'to punish, revenge'. See Preobr. I, 303; Shansky 145; Vasmer II, 216; IV, 298 (under cená).

चेस्त् (čest')–čtët; to honour, regard as, consider. Is traced to *čit-tĭ < *ǩit+ti (cp. Russ čtít' 'to honour'). Cluster tt>st in Slav. and k before e, i > č. Cest' belongs to Skt cetati 'observes', ciketi 'notices'; Av čikidwā (=Skt cikitvān) 'thoughtful, wise'; Lett škist 'to think', skaitit 'to consider'; Lith skaityt 'id'. See Preobr. III, 71-72; Vasmer IV, 374-375; Shansky 372.

चेस्त् (čest')–f. honour, reputation, regard. Is connected with the prec. word.

चिद् (cid)–ind. even, indeed, also, and; (often merely laying stress on a preceding word). In classical Skt is used only after interrog. pronouns and adverbs to render them indefinite. Is akin to Av čit n., čiš m.; Lat quid, quis; Gr tí 'what', tís 'who'; Russ čto 'what', kto 'who'. See MW 398; Mayrh. I, 387.

चिर (cira)–adj. long, lasting, slow. Is compared with Russ (obs.) počit' 'to sleep, relax'; Lat quiēs 'quiet'; Goth hweila; Eng while. All are traced to IE *ǩei, with ǩ changing into c (Russ č) before 'e' in Sanskrit and Slavic.

च्यु (cyu)–cyavate (also °ti); to move to and fro, shake about; to stir, to abandan. Corresponds to IE *kieu- 'to set in motion': k before i > c. Belongs to the same cognate grp. as Russ ševelít'. See Varma, 63 (s.v. cyavan)

चो (čto)–interrog. pronoun, what? Goes back to 'čïto', the first component of which initially presumably ended in -d; cf. Skt cid, an enclitic particle; Av čit; Lat quid; Gr tí (without-d). CS čǐ, which is still preserved in some Sl languages as well as in some dialects in the form of čo. Is traced to *kǐ, appearing with o-grade in OS and OR kŭto (mod. kto) 'who'. See Vasmer IV, 374; Preobr. III, 78-79; Shevelov 226, 446; Shansky 374.

पचीत् (počít')–(obs.) to sleep, rest. Is a prefixed derivative fr. *čiti, traceable to IE* kᵘei- 'to rest, be quite', initial 'po' being a prefix; cp. also pokój 'rest, peace' formed from the same root with vowel mutation. Is akin to Skt cirah 'long, lasting'; Lat quiēs 'quiet', requirēs 'rest'. See Shansky 264; Vasmer III, 347; Shevelov 124; AHD 2110.

शिविलीत् (ševelít')–ševelit; to stir, move. Is derived fr. šev-paralleled by Skt cyu-, cyavate 'moves'; Av šyav-, šiyav- 'start moving'; Goth skēwjan 'wander'; Lat cēvēre 'rock, swing'; O Icel skaéva 'move'. See Vasmer IV, 420; Shansky 378-9.

छ CHA

छत्रम् (chatram)–n. parasol, an umbrella; m. mushroom. Is derived fr. chad-'to cover'. Since this root is available even in RV. (vi, 75, 18) and AV. (ix, 3, 14), it is purely Indian. For parallels cf. Russ. šatër 'tent'.

छया (chāyā) – f. shade, reflection, lustre. Is traced to IE* sǩoi-. Acc. to linguists Skt 'ch' corresponds to the original combination 'sǩ', while Iranian in these cases has 's', cp. Pers sāyah; Russ siját 'to 'shine'; OS sěnǐ 'shadow'; Alb hije 'id'; Gr skía; Goth skeinan 'shine'. See Buck 62; Burrow 92; Mayrh. I, 407.

छिक्का (chikkā)–f. sneezing. Onomatopoeic, similar to Russian čixát' 'to sneeze' (cf. s.v.).

छिद् (chid)–chinatti; chintte; to cut off, split, pierce, divide, separate. From the standpoint

शत्योर (šatër)–m. tent; Ukr šater, šatro; OR šatorŭ 'tent'. Is an early borrowing fr. Turkish languages, from which precisely, is difficult to say; cp. Kazakh-Tātār čatyr; Altaic čadyr; Kirghiz šatyr 'tent'. The primary source for all these languages is Pers čatr 'tent, cover'; Skt chattram 'id'. See Vasmer IV, 413; Preobr. III, 91; Shansky 378.

सियात् (siját')–sijáet; to shine, radiate. Is traced to IE *sǩei-*sǩoi-, represented in Goth skeinan 'shine'; OHG scinan 'id'; Eng shine, also OS sěnǐ 'shade', based on the same root and corr. to Lett sejs 'shadow'; Gr skojos 'shadowy'; Pers sāya 'shadow'; Skt chāyā 'id'. See Preobr. II. 291; Shansky 300; 302; Vasmer III, 602; 629; Shevelov 181.

चिखात् (čixat')–čixaet; to sneeze. Onomat. Cp. Lith skiandě́ti; Lett Schkant; Skt chikkā 'sneezing', kṣauti 'sneezes'; OPr kyxaty, kŭxati, all of similar origin. See Preobr. III, 76; Vasmer IV, 367; Shansky 374.

त्सिदीत् (cedít') – cédit; to strain, filter. Is akin to Skt chinatti 'cuts, separates'; Lith

of IE, Skt ch (cch) corresponds to cluster s̃k (skh) in other IE languages. Cf. Russ cedít' 'to strain, filter' for parallels. See Burrow 92; MW 406.

skíesti 'dilute, separate'; Lett skaîdît 'dilute', Lat scindere 'to cleave, split'; Gr skhízō 'I split'. See Vasmer IV, 295; Preobr. III, 45.

ज JA

जनि: (janiḥ)–also janī, f. a woman, wife; birth, life. Cf. also gnā 'divine female, wife of the god'. Is traced to IE *gᵘen-'woman', a root, well represented in majority of IE languages. Cf. Av ǰaini, gənā, yna 'woman, wife'; Goth qinô, qēns 'wife'; Russ žená 'id'; Gr gunē; OE cwen; Eng. queen. According to linguists *gᵘ before e changed into j in Skt (into ž in Russ.). See Buck 82; Varma 88 (under gnā); Mayrh. I, 351; AHD 2106.

झिना (žená)–f. wife, originally 'a woman'. Is traced to suffixed IE stem *g̊enā, represented by Skt jani 'woman, wife'; Av ǰaini, gənā 'id'; OPr genno; Arm kin; Goth qinô, qēns 'wife'. See Vasmer II, 46; Preobr. I, 228; Shevelov 125; Shansky 108.

जभ्, जम्भ् (jabh-, jambh)– jabhate, jambhate; to crush, destroy; snap at. Is cognate with OR zjabáti, prozjabáti' to grow, vegetate'; Lith žeṁbati 'to cut'; Av (ham-) zəm-bayati 'breaks'.

ज़िबात् (zjabát' – prozjabát'), prozjabaet; (obs.) to grow, germinate, sprout; orig. 'to tear up', thence 'to germinate'. Is traced to IE *g̊embh-, *g̊ēbh, in which cluster *em>ę>ja in Russian. Belongs to the same group as Skt jabh., jambha. See Vasmer II, 110-111.

जम्भ: (jambhaḥ)–m. tooth, tusk jaws. Is traced to IE *gombhos-, whence also Lith

जुब (zub)–m. tooth. Is traced back to CS* zǫbŭ (<*g̑ombhos). IE palatovelar g̑>z in Sl (in 'j'

žaṁbas 'pointed object'; Lett zùobs 'tooth'; OS zǫbŭ; Russ zub 'tooth'; Gr gómphos 'nail'; OHG kamb; Eng comb. See Mayrh. I, 419; Buck 231; Burrow 72; Onions 193; AHD 2103.

जस् (jas)–jasate, °ti; to be exhausted or starved; to weaken, cause to expire. According to some 'jas' is derived fr. IE * zges, which changed into jjas, and then to 'jas'. But comparison with cognate words points to IE *gᵘes-, *(z) gᵘes; cf. OS gasíti 'to extinguish'; Lith gesyti 'id'; gesti 'to die out, become dim'; Lett dsist 'id'; Goth fragistjan 'spoil'. See Mayrh. I, 425.

जीर्ण (jīrṇa)–adj. (<jṝ 'to wear out) old, decayed; ancient. Is traced to IE *ĝṝ-, *ĝer-+no. When followed by a consonant IE ṝ appears as īr in Skt. Jīrṇa is akin to Russ zernó 'grain, corn' and belongs to the same cognate group as Russ zernó (q.v.)

जीव् (jīv)–jīvati; to live; be or remain alive. Corresponds to IE *gᵘei -, with u-extension

in Skt) and ǫ (<*om) changed into 'u' in · Russian. Zub belongs to the same cognate grp. as Skt jambha (cf. s.v. jambha). See Preobr. I, 258; Vasmer II, 106; Shevelov 121; 140; Shansky 122.

गसीत् (gaśit')–gasít; put out, extinguish; liquidate. Is traced to IE *(z) gᵘes; *(z) gᵘos, shared by Lith gesýti 'to extinguish', gèsti 'to die out'; Skt jasate 'is exhausted', See Preobr. I, 120; Vasmer I, 396; Shansky 74.

ज़िर्नों (zernó)–n. grain, corn. Is derived fr. zret' 'to ripen' by means of suff.-no. zenó lit. means : 'that, which is ripe or ready' and is akin to Lith žìrnis 'peas'; Skt jīrṇa 'rotten, old'; Lat grānum corn'; OIr grán 'seed'; Goth kaúrn; Eng corn; Gr gérōn 'old man'. See Preobr. I, 250-1; Vasmer II. 95; Shevelov 94; Shansky 119; Onions 215; AHD 2103.

झ़ीत् (žít')–živët; to live, be alive. Is cognate wih Skt jīv (cf. s.v. for parallels). See

(*gʷeiu̯-), whence also Av
jvaiti; Lith gyvė́ti; OPr giwa
'lives'; OR, OS žiti 'to live'
(cp. also Lith gýti 'come to
life'); Lat vivere 'to live, be
alive'. See Mayrh. I, 439; MW
422; AHD 2106.

जीव (jīva)–adj. living, alive,
existing. Is cognate with Lith
gývas 'fresh, lively'; Lett dzīvs
'id'; OPr gijwans (acc. pl.);
OS, OR živŭ 'alive'; Lat vīvus;
Gr biós; Goth guius; Eng
quick 'swift' (arch.) 'living,
alive'. All are traced to IE
*gʷīu̯os. See AHD 2106; MW
422; Onions 731.

जीवथः (jīvathaḥ)–m. life, breath.
Is cognate with Russ živót
'belly', (arch.) 'life'; Gr Bíotos,
Bioté 'life'; Lith gyvata; OPr
giwato 'life'; Lat vita (<vīvita).
See Mayrh. I, 440.

जॄ (jr̄)–jarati, jīryati, °te; to
grow old, decay, wear out,
wither. Is traced to IE *ĝr̄-
(*ĝer-) 'to grow old, same
root as in jīrṇa (cf. s.v. jīrṇa).
See Mayrh. I, 420.

ज्ञा (jñā)–jānāti, jānīte; to
know, become acquainted

Vasmer II, 52 (under živú);
Preobr. I, 233-4.

живой (živój)–adj. alive, lively;
brisk, animated. Is traced to
IE *gʷīu̯os, the suffixed zero-
grade form of * gʷei-'to live',
represented in Skt jīva; Lith
gyvas 'fresh'; Lat vīvus; Gr
bíos 'life. See Vasmer II, 51-
52; Preobr. I, 233-4; Shevelov
249.

живот (živót)–m. stomach,
belly; orig. life, property, cp.
Bulg and Cz život 'life'; OS
životŭ 'id'. Is formed on
adjectival stem 'živŭ' (<*gʷīu̯os)
by adding suff.-tŭ (< *tos).
Belongs to the same cognate
group as Skt jīvathaḥ (cf. s.v.).
See Preobr. I, 234; Vasmer II,
52; Shansky 109.

зрет (zret')–zréet; to ripen,
grow. Belongs to Skt jarati,
jīryati 'grows old, decays'; Av
zarta 'decrepit'; Gr géras 'old
age', gérōn 'old man'. See
Vasmer II, 106; Preobr. I,
257; Shevelov 94.

знат (znat')–znáet; to know,
to be aware of. 'zn'- (< *ĝn-)

with; perceive, understand, recognise. It traced to IE *ĝnō-'to know', whence also Lith žinóti; Lett zināt; Russ znat' 'to know'; Goth kunnan; Eng know; Lat noscere (<gnōscere); Gr gig-nōskein 'to know'. See Buck 1209, 1210; Mayrh. I, 429; Onions 508; AHD 2105.

ज्ञातिः (jñātiḥ)–m. intimately aquainted, a near relation, kinsman. Yāska derives it fr. sam+jñā 'to know' (N. IV, 21), lit. 'one, having a feeling of kinship for another.' However, semantically the word is supposed to be connected with IE *ĝen-, *ĝnō-, corresponding to Skt jan-, and *jñā 'to be born', cp. jñās m. 'a near relative (RV i, 109, I); Gr gnētos 'born'; Lat gnātus 'id', cognātus 'cognate, akin'. See Varma 17; Mayrh. I, 430; 446.

represents zero grade of IE *ĝen., * gnō, corresponding exactly to Skt inf. jñātum 'to know, have knowledge, become acquainted with'. Cp. also znánie n. 'knowledge'= Skt jñānam n. 'id'. For parallels see under Skt jñā. See also Shevelov 94; Preobr. I, 253-4; Vasmer II, 100-101.

ज्यात् (zjat')–m. son-in-law. Is considered connected with znat' 'to know' with original meaning : 'known', while some derive it fr. IE * ĝen-'to beget' or from *ĝem- 'to marry, unite,' for Russ 'ja' represents both IE *en, as well as *em, cf. Lith žentas 'son-in-law'; Skt jñātiḥ 'close relative'; Lat gener 'son-in-law'; with em : Gr gamBrós 'id'; Skt jāmātṛ; Av zāmātar. See Vasmer II, 112; Preobr. I, 260; Shevelov 140; Shansky 123.

त TA

तक् (tak)–takati; to rush, hurry. Is akin to Av tačaiti 'runs, flows'; Lith tekéti 'to flow'; Lett tecêt 'id'; Russ teč' (<Proto-Sl *tekti); OIr te-chim 'flee'. See Mayrh. I, 466; Buck 677-8.

त्येच् (teč')–tečët; to flow, run. Is traced back to Proto-Sl *tekti-(cf. I sg. tekú 'I rush'). In Old Russ, 'kt' before i changed into č (i.e. kti>č'). Teč' is akin to Skt tak-'to rush' and belongs to the same cognage group as Skt tak (cf.tak. for parallels). See

तक्ष् (takṣ)–takṣati, takṣṇoti; to cut, chisel, form, fasion. Is cognate with Av tašaiti 'creates'; Lith tašýti; Lett tēst 'to hew'; OS, OR tesati 'id'; Lat texere 'to weave'; Gr téktōn 'carpenter; Hitt takš 'to join'. See Mayrh. I, 468; Buck 410; 592; Burrow 79; AHD 2128.

तद् (tad)–nom. and acc. sg. n. form of pronoun 'ta', used in all case-forms other than nom. sg. m.; this, that, it. Is akin to Russ tot 'that'; Germ das, dass; Eng that, originally neut. demostrative pron. See Onions 914; Mayrh. 1, 465.

तन् (tan)–tanyati; (also stan : stanati), to roar, thunder, resound. Corr. to IE* ten., *sten-'to thunder'. For cognate derivatives see under Russ stenát' 'to moan, groan'. See also Mayrh. I, 476; Burrow 80; Buck 1131; Varma 69.

तनु (tanu)–adj. thin, slender, small. Is derived fr. tan-(tanoti, tanyate) + suff.-u (cf. Amar III. 61), corresponding to IE *ten-u 'to extend,

Shansky 333; Vasmer IV, 37 (under 'tekú'); Shevelov 27. तिसात् (tesát')–téšet; to cut, hew, trim. Is traced to *teḱs-'to fabricate, hew' : cluster 'ḱs' yielded s in Russian (kṣ in Skt), Thus by origin tesát' belongs to Skt takṣ (cf. s.v. for parallels). See Shevelov 141; Shansky 332; Vasmer IV, 50 (under tёc).

तोत (tot)–reduplicated form of demonstrative pronoun 'tŭ' m., ta f., to n., that. Is cognate with Skt tad; Lith tàs m., ta f. ; Gr tón, tén, tó; Lat is-tum, is-tam, is-tud; Goth thata 'this'. See Vasmer IV, 88-89; Shansky 338.

स्तनात् (stenát')–stenáet; (obs.) to moan, groan. Is cognate with Lith stenéti 'to moan'; Lett stenêt 'id'; Gr sténō 'I groan'; Skt (with and without initial s-) stanati; tanyati 'roars'; Lat tonāre 'thunder'; OHG donar 'id'; Eng thunder. See Vasmer III, 754; 766; Shansky 320 (under ston); Preobr. II, 381.

तोन्किय् (tónkij)–adj. thin, slender, fine. Goes back to Or tŭnŭkŭ with orig. meaning : stretched, extended, (cp. skt tanuka 'thin' < tan-'to extend'),

stretch', cf. Lett tievs; Lith (dial) tenvas 'thin'; O Ch Sl tĭnŭkŭ; Russ tónkij 'thin, fine'; Lat tenuis; OHG dunni; Eng thin; Gr tanús 'long'. See Mayrh. I, 474; Buck 889; Burrow 67; AHD 2129.

तनुः (tantuḥ)–m. a thread, string, filament, fibre; warp (of a web). Is derived fr. tan- 'to extend' by adding suff.-tu (vid. Amar. II, 28); cp, also tantram n. 'loom' formed on the same stem. For parallels see Russ tenëto. See Mayrh. I, 475; AHD 2129.

तप् (tap)–tapati; Ā tapyate; to give out heat, be hot; to shine; to suffer pain; to injure, cause pain. Is akin to Av tāpyeiti 'warms'; Russ topít' 'to heat'; Lat tepēre 'to be warm, hot'. IE prototype: *tep- 'to be warm'. See Mayrh. I, 477; Buck 1077; Varma 63 (under tapus 'heated'.

तम् (tam)–tāmyati; to choke or be suffocated; be exhausted, perish; caus. tamayati 'to suffocate, deprive of breath'. Is cognate with OR tamiti 'to torment' (cf. s.v. tamit'). See Mayrh. I, 495.

For corresponding forms in other IE Languages cf. Skt tanu-'thin'. See Shansky 336; Vasmer IV, 76-77.

तिन्योता (tenëta)–pl. form of tenëto n. a snare, net. Is traced to IE * ten-'to extend, stretch', represented in Lith tiñklas 'net'; Lett tina 'a kind of net'; Skt tantu 'string, fibre'; Gr ténos 'sinew'; Lat tenus 'cord'. Cp. also tetiva 'bow-string' < tętiva : ę representing IE * en. See Vasmer IV, 42; Shansky 331-2; Shevelov 27.

तपीत् (topít')–tópit; to heat. Caus. to make something hot; cp. tëplyj adj. 'warm' (=Skt tapta 'heated, hot'). See Shansky 336; Vasmer IV, 78; Shevelov 27.

तमीत् (tomit')–tomít; to make weary Goes back to OR tomiti 'to torment', belonging to Skt tāmyati 'be exhausted', Caus. Tamayati 'suffocates'; Lat tēmētum 'intoxicating drink'; O Ir tām 'death', tamaim 'I die'. See Vasmer IV, 75-76; Buck 314.

तमस् (tamas)–n. darkness, gloom; ignorance, illusion; sorrow. Yāska derives it fr. tan-'to spread' while others connect it with tam-(tāmyat-yanena : 'which makes one gloomy', Amar I, 3). Is cognate with Av təmah 'darkness'; Lith tamsà, 'id', témti 'to become dark'; Lett tumsà, tima 'darkness', timt, timst 'to get dark'; OS tĭma 'id'; OHG demar 'twilight'; Lat temere (cf. Skt timira). See MW 438; Mayrh. I, 478; Varma 120.

तर्कः (tarkaḥ)–m. conjecture; reasoning, speculation, inquiry; logic. Is derived fr. tark-(tarkayati, °te) 'to guess, reason or speculate'. Cf. Lat torqu-ere 'to speak'; Russ tolkovát' 'to interpret, explain', tolk 'sense'; Pers. ad-tluch 'to implore'. See Mayrh. I, 484-5.

तलम् (talam)–n. level, surface, the part underneath; base, bottom; the palm; sole (of the foot). Is derived fr. tal-'to accomplish, establish' (Amar III, 202). However, the word is connected with IE* tel-'flat surface'. Cf. Lith tĭlès f. pl. 'bottom surface of a boat', pātalas 'board'; Lett tals; OPr talus 'floor'; OS tĭlo; Russ tlo

तूमा (t'má)–f. darkness. Is traced to IE *temos-'darkness', whence also Skt tamas, timira 'darkness'; Lett tima 'id'; timt, timst 'to get dark'; Lith tamsà 'darkness', temti 'to become dark'; OIr temel 'darkness'; OHG dëmar 'twilight'. See Vasmer IV, 133-4; Buck 61.

तोल्क (tolk)–m. sense, tolkovat' 'to interpret, speak about'. Goes back to OR tŭlkŭ, belonging to Skt tarka 'reasoning'. See Shansky 334; Vasmer IV, 71.

त्लो (tlo)–n. (obs.) ground, bottom, lower part. Is traced to CS * tĭlo < IE * tel-'flat surface', belonging to the same cognate group as Skt talam (cf. s.v. talam) See Vasmer IV, 65; Shevelov 232; Dal IV, 408.

'bottom, ground'; Lat tellūs 'earth'; OIr talam 'id'; OHG dilla, dili 'floor board'; Gr tēlíā 'playing board'. See Buck 471; Mayrh. I, 487; Varma 236.

तात (tāta)–m. (RV. X, 112, 3 tataḥ) a father; a term of affection addressed to a jounior or senior; offspring-whether father or son. Is derived fr. tan-'to extend' (N. VI, 6). For parallels see Russ táta. Varma 232.

तायुः (tāyuḥ)–m. a thief; also with initial s-: stāyu < stai : stāyati 'steals'. Is traced to IE * (s) tāi - 'to hide'. Cf. Av tāyuš 'thief', tāya 'theft'; Russ tájna 'secret', taít' ' to hide'; OS tatǐ 'thief'; Gr tētáō 'I deprive'; OIr tāid m. 'thief'. See Varma 78; Mayrh. I, 496; Burrow 80.

तित्तिर: (tittiraḥ)–m. anomat. base fr. the cry 'titti'; a partridge. Cp. Lith tetervàs 'birch-cock'; Russ téterev 'heath-cock'. See Varma 78; Mayrh. I, 500.

तादा (táta)–m. father, child, dear, a sord of children's speech; cp. also tjatja 'father'. Is akin to Lith tētis, tētýtis 'father'; Lett tēta; OPr thetis 'grand-father'; Skt tata, tāta 'father; son; dear'; Gr tétta; Lat tata 'father'; Alb tatë. Similar elementary formations are found in majority of languages of the world. See Vasmer IV, 26.

तईत्(taít')–taít; to hide conceal. Is formd fr. taj adj. 'secret' (<ta-extended by suffix-j; cp OS tatǐ 'thief' < ta+suff.-tǐ). Belongs to Skt tāyu (cf. s.v.). See Shansky 328; Vasmer IV, 31.

तेतिरिव (téterev)–m. heath-cock, (dial.) tetéra, tetérka. Is traced to Proto-Sl * tetervǐ -in which vǐ is a suffix, added to a partially reduplicated onomat. root ter-. Is akin to OPr tatarwis; Lith tetervàs; Lett teteris; Skt tittiraḥ, tittiri; Gr tétraks; Lat tetrinniō

तु (tu)–tauti, tavīti; to be strong. Is cognate with Av tav- 'to be able'; Lith tùkti 'to grow jat'; OS, OR tyti 'id'; Gr taūs 'great, big'; Lat tumēre 'to swell'. All unite under IE *teu-'to swell'. See Mayrh. I, 490; Varma 45 (under 'taviṣī'); Buck 877; AHD 2129.

तुच्छ्य (tucchya)–adj. empty, vain, small, trifling. Is traced to IE * tusk̑+ -i̯a. According to linguists, representation of Skt 'ch' in cognate languages by sounds corresponding to š, confirms that 'ch' is allied to š and not to c. Tucchya is akin to Russ toščij 'empty, emaciated' (q.v.). See Mayrh. I, 508; Burrow 21.

तुप् (tup)–also tump-: tupati, tumpati; topati; to hurt. Corresponds to R Ch Sl tŭpŭtati, tŭpati 'to strike'; Russ toptát' trample down'; Lett staŭpe 'horse's footstep'; Gr túptō 'I hit', túpos 'stroke, blow'; Lat stupēre 'stand stiff'; Germ stumpf. All are traced to IE *(s)teup-. See Buck 552; MW 450.

तुभ्यम् (tubhyam)–dat. sg. of 2nd pers. pronoun 'tvam',

'quack'. See Vasmer IV, 52; Shansky 332.

तीति (tyti)–OR. to grow or become fat. Sl y represents IE *ū. Tyti belongs to the same cognate group as Skt tauti < tu 'to be strong' (cf. s.v. tu).

तोश्चिय् (toščij)–adj. emaciated, empty, meagre. is traced to CS * tŭsk-j : cluster 'sk' with a following -j > sč and then to šč. Toščij belongs to Lith tûsčias 'empty'; Skt tuccha, tucchya 'vain, empty'; Av tusən 'loose frame'. See Buck 933; Vasmer IV, 90-91; Shansky 338; Shevelov 24.

तप्तात् (toptát')–tópčet; to trample down. Cp. also tópat' : topaet 'stamps' and OR tépti (with variation of root vowel) 'to strike'. All of them are formed on onomat. base top-. For parallel formations see Skt tup-(tupati, topati) 'to hurt'. See Shansky 336; Vasmer IV, 80; Shevelov 365.

तिब्ये (tebé)–loc.-dat. sg. of 2nd personal pron. 'ty'. OR

for you. Is an ancient form paralleled by Av taibyā; OPr tebbei; Lat tibī; Russ tebé.

तुष् (tuṣ)–tuṣyati (metrically also tuṣyate); to become calm, be satisfied or pleased with anyone or anything. Belongs to the same cognate group as Russ túxnut' 'to die out' (cf. túxnut').

तूण: (tūṇaḥ)–m. a quiver, f. tūṇi. Is compared with R Ch Sl tulŭ 'a quiver'; Gr telamōn 'sword-belt. The word is derived fr. tūṇ-tūṇayati 'to contract, to fill' e.g. tūṇyate śarai 'is filled with arrows' (vid. Amar. II, 88).

तृणम् (tṛnam)–n. grass, herb, straw, blade. Is derived from tṛd-'to pierce, hurt' (N.I, 12) or fr. tṛṇ-'to eat', e.g. tṛṇyate 'what is eaten' (Amar. II, 167). Is cognate with OS trŭnu 'sloe'; Russ tërn 'id'; Goth thaúrnus; OHG dorn; Eng thorn; Ir trāinīn. See Mayrh. I, 522; Buck 520; Onions 918.

तृतीय (tṛtīya)–ordinal of numeral tri, the third. Is akin to Av

tobě, OS tebě. Is cognate with Skt tubhyam; Av taibyā; Lat tibī. See Vasmer IV, 34-35.

तूझुत् (túxnut')–túxnet; die out, become dim. Caus. tušit', original meaning of which was : 'to calm, soothe, appease. Both are akin to OPr tusnan 'calm, quiet'; Skt tuṣyati 'is happy, satisfied', caus. toṣayati 'calms'; Av tušna-, tūšni 'quiet'. All are traced to IE *teus-'quiet'. See Preobr. III, 23-24; Vasmer IV, 128; Shevelov 130.

तूल (tul)–m. túlo n. R Ch Sl tulŭ; a case for holding arrows, a quiver. Is traced to Proto-Sl tulŭ <IE *tou-lo 'quiver', belonging to Skt tūṇaḥ m., tūṇī f. 'quiver' and prob. also to OHG dola 'pipe'. See Vasmer IV, 117; Preobr. III, 15.

तयोनैं (tërn)–m. sloe; OS trŭnŭ; OR tĭrnŭ > tërn in Mod. Russ. Cp. also Bulg trən. Belongs to the same cognate group as Skt tṛnam 'grass' (cf. s.v.). See Vasmer IV, 48; Shevelov 88.

त्रेतिय् (tretij)–adj. fr. tri, the third. Is traced to Proto-Sl

thritya; Russ tretij; Goth thridja; OHG dritto; Eng third; Lat m. tertius, n. tertium; Gr trítos. See MW 453; Mayrh. I, 522; Onions 917.

तृह् (trh)–trṇedhi, trṇhati; to crush, bruise. Is paralleled by OS trēzati 'tear off, pull'; Russ terzát' 'id'; Lat tergēre 'wipe off'. All are traced to IE *trg̑h-'to rend'. See Mayrh. I, 522; Buck 567.

त्रय (traya) adj. fr. tri, triple, threefold, consisting of three. Is cognate with Russ tróe; Gr treîs; Lith treji; Lett treji. All are traced to IE *treies-'three'.

त्रस् (tras)–trasati, trasyati; to tremble, quiver; be afraid of. Caus. trāsayati 'to cause to tremble'. Is cognate with Av tares; Lith trémti 'push down'; OS trȩsti; Russ trjasti 'to tremble'; Gr tremō, tréō 'I tremble'; Lat tremēre 'to shake', terrēre 'to frighten'. See MW 457; Mayrh. I, 531-532; Buck 676.

त्रि (tri)–m. trayaḥ,f. nom.,

*tretī̆jĭ, corr. to Lith trēčias; Lett treš́s; OPr tīrts; Skt trtīya; OPers thritīya; Av thritya; Goth thridja. See Vasmer IV, 101.

तिर्ज़ात् (terzát')–terzáet; to rend, tear to pieces, pull about. Is traced to *tĭrg- (beside *tŭrg-, cp. dial. torgat' 'to pull') < IE *trg̑h-'to rend with alternation of g : z. Is compared with Skt trṇedhi < trh-'to crush'; Lat tergēre 'wipe off'. See Vasmer IV, 48; 83; Shansky 332.

त्रोये (tróe)–three; consisting of three. OS and OR troĭ (m.), tróe (n.). Corresponds to Skt trayaḥ m. 'triple', trayam n. 'a triad', (cf. traya). See Vasmer IV, 104.

त्र्यस्ती (trjasti)–trjasët; shake, tremble, shiver. Is traced to Proto-Sl *trȩsti, a contamination of IE *trem- and *tres-(Russ 'ja' representing ȩ < IE en/em). The first stem is represented in Gr tremō 'I tremble'; Lat tremēre and Eng tremble while the second can be seen in Skt trasati 'Is afraid'; Gr treō (< * tresō) 'I flee'. See Vasmer IV, 113; Shansky 342; Shevelov 315.

त्री (tri)–three. OR m. trie, f.

acc. tisraḥ, n. trīṇi, three. IE proto-type is *trei-with a wide representation in almost all the IE languages, cf. Av thrāyō; Lith trȳs; Lett trîs; Gr treîs (< *treies); Lat trēs; Ir tri; OE thri, f. and n. thrés; OR trie m., tri f. and n. See Mayrh. I, 531; Varma 88; Onions 919.

and n. tri. Is traced back to Proto - Sl * trĭje m. tri f. and n., belonging to Skt trayaḥ m., trī, trīṇī n.; Av thrāyō; Lith trȳs; Lett trîs; Gr treîs; Lat trēs; Ir tri; Alb tre, tri; Hitt tri; O Icel thrír. See Vasmer IV, 101-2.

त्वम् (tvam)–second person singular pronoun, thou, you. Is traced to IE* tŭ-, and is akin to the same vast group as Russ ty (q.v.). See MW 463; Mayrh. I, 538.9.

तौ (ty)–thou, you, nom. singular of 2nd personal pronoun. Belongs to Skt tvam; Av encl. tū, also tvəm; OPers tuvam; Lith tù; Lett tu; OPr tou, tu; Gr (Dor.) tý; Lat tū; O Ir tú; Goth thu; Eng thou < OE thū; Alb ti. See Vasmer IV, 130; Onions 918.

द DA

दक्षिण (dakṣiṇa)–adj. able, clever, right, southern; m. the right hand; m. or n. the south. Is a suffixed formation fr. daks-'to be able or strong; to grow; to act quickly',-in being a suffix. Is traced to IE *deḱs-, represented also in Av dašina 'right'; Lith dešinas 'id', dešinȳs, dešinẽ 'right hand; OS desnŭ 'right'; Russ desnica 'right hand'; Gr deksiós, deksiterós 'on the right hand'; Lat dexter; Ir dess. In all the deriv. the primary meaning passes sometimes

दिस्नीत्सा (desníca)–f. right hand. Is derived fr. Os desnŭ adj. 'right', corresponding to Skt dakṣiṇa 'clever, right hand' (see s.v. for parallel deriv.) Desnŭ is traced to IE *deḱs-a root with various suffixes. Cluster ḱs > s in Sl, into 'š' in Lith and Av and into 'kṣ' in Skt. See Vasmer I, 506-7; Preobr. I, 182; Shansky 91.

into south, sometimes into adroit and clever. See Mayrh. II, 10; MW 465; Buck 865; Onions 263.

दन्त: (dantaḥ)–m. tooth. Is traced to IE* dent 'tooth' (inicially prob. 'to bite'), represented in Av dantan.; Lith dantís; OPr dantis; Russ desná; Lat dēns, gen. sg. dentís; Gr o'duos, gen. ódóntos; Goth tunthus; Ir det; OHG zand; OE toth; Eng tooth. See Onions 931; Mayrh. II, 16-17; Buck 231.

दम: (damaḥ) – m. (also n.) home, house. Corresponds to IE *domo-, *domu< *dem- 'to build', cf. Av dạm 'house'; OS domŭ 'id'; Russ dom; Lat domus; Gr dómos. See MW 469; Mayrh. II, 18; Buck 458; AHD 2099.

दर (dara)–adj. cleaving, breaking. Is derived fr. dr̄-'to split', which corresponds to IE* der-'to split, peel, flay'. Cf. also dārah m. 'hole', darī f. 'id'. Is cognate with OS razdorŭ 'discord'; Lith, Lett nuõdaras 'scrap during scutching of bast'; Gr dorós 'fur', dorá 'skin, peeled skin'. See Mayrh. II, 21; MW 470; 475.

दिस्ना (desná)–f. gum (in mouth). Is traced back to CS *dętŭ (< IE * dent-) with suff.-sna : dęt +sna. Cluster ts > s in Sl and ę < * en, being unaccented changed into 'e' instead of 'ja'. Desná belongs to the same inherited group as Skt danta (cf. danta). See Vasmer I, 506; Shansky 9; Preobr, I, 182, AHD 2099; Shevelov 189.

दोम (dom)–m. house, dwelling. Is related to the same cognate group as Skt damaḥ. See Vasmer I, 526-7; Preobr. I, 190.

दोर (dor)–m. dial. virgin soil upturned. With alternation of vowels is connected with drat' 'to tear, strip off'. Cp. also dýra f. 'hole', with another grade : (raz)– dorŭ 'scandal', udár 'blow'—all derived fr. the same root. See Shevelov 99; Vasmer I, 529. Cf. Skt dara for parallels.

दर्भः (darbhaḥ)–m. a tuft or bunch of grass; a kind of grass. Is derived fr. dṛbh-'to tie in a bunch', which fully corres. to IE* dṛbh-, cf. OHG zurba; Eng turf. See Onions 949.

दलम् (dalam)–n. fragment, piece, part; a half, a portion. Is derived fr. dal-(dalati 'cuts, divides'). Is compared with Russ dólya 'share'. (Cf. dolja for IE correspondences).

दशन् (daśan)–pl. ten. Is traced to das-'to exhausted' (N. III, 10), so called because after ten the numbers are generally repetitions of the previous numbers. But IE stem for ten is supposed to be *deḱm-represented in Av dasa; Gr déka Goth taihun; Lat decem; Germ zehn; Eng ten; Russ désjat'. See MW 472; Mayrh. II, 26; Varma 109; AHD 2099.

दा (dā)–dadāti: to give, bestow; grant; yield, offer; to permit. Is cognate with Av dadāiti; OS dati; Lith dúoti; Lett duot; Lat dāre, donare present'; Gr dídōmi 'I give'. All are traced to IE *dō-'to give'. See MW

दोरब (dórob)–m. basket. Is of belorussian origin and corresponds to Lith dárbas 'basket'; Skt darbhaḥ 'grasstuft; Eng turf. Cp. also Russ derbá 'fallow land, covered with wild growth. See Vasmer I, 499; Shevelov 50.

दोल्या (dólja)–f. part, share. Is traced to delít'- 'to divide', corresponding to Lith dalýti 'divide', dalìs 'portion'; Lett dalit 'divide', dala 'share'; Skt dalati 'splits', dalam 'part'. See Preobr. I, 189-190; Vasmer I, 526; Buck 934.

देस्यत् (désjat')– ten. Is traced to CS`* deṣęti (< IE * deḱm-t-i-s); cp. O Lith dẽšimtis; OPr dessempts; Skt daśatiḥ f. 'decade'. Russ 'ja' represents ę<* en/em. See Vasmer I, 507-8; Preobr. I, 183; Shevelov 85.

दात् (dat')–dast; also davát'-daët; to give, grant. Is directly connected with Skt dā dadāti 'gives'. (q. v.) See also Vasmer I, 485; Preobr. I, 174.

473-4; Buck 749; Mayrh. II,
13.

दातिः (datiḥ)–f. gift, giving, cf.
havyadāti 'conveying or
presenting oblations.' Is
paralleled by Av dāitiš; OS
dati (as in blagodati f.
'blessings'); Gr dōtis; Lat dōs
gen. dōtis 'dowry'. See
Mayrh. II, 31.

दारु (dāru)–m.n. a piece of
wood, wood, timber. Is derived
fr. dṝ 'to split', traceable to
IE* deru-* doru-'to be firm,
solid; hence specialized senses
"wood", "tree". Is cognate
with Av dauru; Lith dervà
'pinewood'; OS drěvo, drŭva
'tree, wood'; Russ dérevo 'id';
Gr dóru, drũs 'tree'; Goth
triu (< *dreu̯) 'wooden stick'
Germ trewo; Eng tree. See
MW 476; Buck 48-49; Mayrh.
II, 36; Onions 939; AHD
2099-2100.

दावने (dāvane)–dative form of
davan, mostly used as infinitive :
'in order to give or present'.
Corresponds to Gr duvánoi;
Av dāvoi; Russ davát' 'to give'
(cf. s.v.). See MW 474; Varma
79.

दिन (dina)–m.n. a day. Is formed
fr. di (=IE dei-'to shine')+suff.-

दात् (dat')–f. generally used
with pref. -po : podat' (obs.)
'tax, tribute'; cp. blagodat'
'blessing, abundance'. Is
derived fr. da-(< IE * dō- 'to
give') + suff.-ti. Cp. also datel'
(<da+tel') 'donor', correspond-
ing to Skt dātar (dātṛ); Gr
dótōr; Lat dātor. See Vasmer
I, 485; Preobr. I, 174.

द्येरिवॅ (dérevo)–n. tree, cp.
also [z] doróvyj 'healthy',
representing IE *deru-, *dorŭ+
suffix -vo, cf. drová 'wood' <
zero grade form drŭ + va.
Same root without a suffix
appears in Skt dru 'tree'.
Primary meaning of dérevo
is : that, which is peeled or
torn', cp. dial. derevki 'a
place, cleared of trees'. See
Shansky 91; Vasmer I, 502;
Preobr. I, 180; Shevelov 120.

दवात् (davát')–daët; to give.
grant, allow. Is derived fr.
*dōu-, represented also in
Lith dovanà 'gift'; Lett dāvāt;
Skt dāvane; Av dāvoi; Gr
doũnai, dofénai 'to give'. See
Vasmer I, 480.

द्येन् (den')–m. day. Is traced to
CS *dĭnĭ (<IE *dei+ni). Den'

na. *dei- is rare in verbal forms
(skt 3 sg. imperf. adīdet) but
widespread in substantives, cf.
Lith dëna; Lett dīna; OPr
deinam; OS dĭnĭ; Russ den'
'day'; Lat diēs 'id'; Goth sin-
teins 'daily'. See Buck 991;
MW 478; Mayrh. II, 41.

दिह् (dih)–degdhi; to anoint,
smear, plaster. Is traced to IE
*dheiĝh—'to smear, knead'.
Other IE counterparts are Av
pairidaēza; Lith diežti; Russ
dežá 'trough'; Arm dēz
'heap'; Goth deigan 'knead';
daigs 'dough'; OE dāg
'mould'; Eng dough; Germ.
Teig 'id'; Lat fingere 'to
shape'. See Buck 360; Mayrh.
II. 622; MW 480; AHD 2100.

दीर्घ (dīrgha)–adj. long (in
space and time), lofty, tall;
deep. Yāska derives it fr.
drāgh-'to be long' (N.II.16),
but according to Varma drāgh
is a denominative fr. dīrgha
(Varma, 88). In classical
language dīrgha is derived fr.
dr̥-'to split'. However, the 1E
prototype is an adj. form
*dīgho-'long'. According to
linguists long syllabic l̥ appears
as īr/ūr in Skt, ól in Russ, l/
ùl in Lith and arə in Av. Cf.
Russ dolgij; Lith ilgas (<*dilgas);
Av darəga; Gr dolikhós; Hitt

belongs to the same inherited
group as Skt dinam 'day'
(q.v.). See Vasmer I, 498;
Preobr. I, 178-9; Shansky 90.

दिझा (dežá) – f. kneading
trough. Is traced to Proto-Sl
* dez-i a < IE * dhoiĝh-ia.
Diphthong oi>e in Sl and g
(<*ĝh) before e>ž. Dežá
belongs to the same cognate
group as Skt dih- degdhi
'smears' (cf. dih-). See Vasmer
I, 494; Preobr. I, 177-8.

दोल्गिय् (dolgij)–adj. long,
lengthy. Present form goes
back to CS* dlugŭ (< IE
*dīgho) which changed into
dŭlgŭ in OR and then into
dolgij in Mod. Russian (ij
being the adjectival ending).
Dolgij belongs to the same
group as Skt dīrgha (q.v.).
See Vasmer I, 524; Preobr. I,
189; Shansky 94; Shevelov 85.

dalugaš. See Mayrh. II, 47; MW 481; Buck 882; Burrow 75; 86.

दीर्ण (dīrṇa)-adj. (< dṝ-'to split, tear') torn, rent, sundered; scattered. Is compared with Russ dërn 'turf'; Lith dirti 'cut turf'; OHG zorn; Eng torn. See Mayrh. II, 47; MW 482.

दु (du) – dunoti; to burn. consume with fire, cause internal heat, pain or sorrow, distress. Caus, dāvayati. Is cognate with Russ davít''to press, crush'; Lith davyti 'to torment'; Av dav- 'to press'; OHG touwen 'to die'; Gr daíō (for dafiō) 'pain'. All unite under IE *dheu-, *dhau-. See Mayrh. II, 49, 50; MW 482-3.

दुहितृ (duhitṛ)-f. a daughter. Is traced to duh 'to suckle' (N. III, 4), which is not IE. However, parallel words are found in most of the IE languages, going back to IE stem *dhug(h)ǝter, cf. Av dugǝdar; Lith duktė̃, gen. dukteřs 'daughter'; OPr duckti; OS dŭštǐ; Russ doč', pl. dóčeri, Arm duštr; Gr thugátēr; Goth daúhtar; Germ tochter; Eng daughter. See MW 489; Mayrh. II, 56;

द्योर्न (dërn)-m. turf, sod. Is derived fr. drat' (derú 'I tear')' to tear, strip off'. + suff. - n (prob. a past partic. pass. form). Cf. Skt dīrṇa 'torn'. See Vasmer I, 504; Shansky 91; Shevelov 85.

दवीत् (davít')-dávit; to press, crush, squeeze. OR daviti 'to suffocate'. Is cognate with Skt dunoti < du 'to cause pain' (q.v.). See Preobr. I, 173; Vasmer I, 481.

दोच् (doč')-f. daughter, pl. dóčeri OR doči, dŭči, gen. dŭčere; OS dŭšti, gen. duštere. parallel forms are found in most of the IE languages; (cf. under Skt duhitṛ). See Vasmer I, 533; Preobr. I, 192-3; Shevelov 30.

Buck 106; Varma 88; Onions
245; AHD 2101.

दृति: (dṛtiḥ)–m. (<dṝ-'to tear,
flay') a skin of leather, hide.
Is cognate with Russ dert'
'cutting, clearing', (cf. dert'
for IE counterparts). See
Mayrh. II, 59

दृह (dṛh or dṛṇh)–dṛṇhati; to
make firm, fix, strengthen; Ā
dṛṇhate 'to be firm or
strong'. Cp also drhyati 'is
strong', dṛhati 'makes firm'.
See MW 490. For IE parallels
see under Russ derzát' 'to
dare'.

दृ (dṝ) – dṛṇāti; to burst,
break, asunder; to tear, split.
Other Indo-Eur. counterparts
are Av nišdar 'to chop'; Lith
dìrti 'to strip'; Lett dirāt 'id';
OS dĭrati 'to flay'; Gr dérō 'I
flay'; Goth distairan 'tear';
OHG zerran 'destroy'; Eng
tear. The IE prototype is
*der-, *dṝ-. See MW 492;
Buck 565; Onions 906; AHD
2099.

देव (deva)–adj. heavenly, divine;
m. a deity, god. Is traced to
div-'heaen' corres-ponding
to IE* deiu 'to shine', perh.
an extended form of *dei-
'shine' (Cf. Skt dinam; Lat

दथेर्त (dert')–f. (< dart'-'to tear,
strip off') cutting, clearing.
OR dĭrtĭ 'virgin soil'. Is
compared with Skt dṛtiḥ
'Skin'; Gr. dársis 'Stripping
of Skin'; Goth gataúrths
'destruction'. See Vasmer I,
504; Shevelov 88.

दिर्ज़ात् (derzát')–(obs.) to dare,
take heart. Is derived fr. dĭrzŭ
'bold', corresponding to Skt
dṛhyati 'is strong'; Av darəzayeiti,
dərəzra 'strong'; Lat fortis <
O Lat forctis 'bold'; Lith
diřžti 'get tough'. See Vasmer
I, 503; Shansky 91.

द्रात् (drat')–derët; to flay,
tear. Goes back to CS * dĭrati
(dĭr<dir<dṛ): ĭ in weak
position disappeared in
Russian, in strong position it
changed into 'e', cp. dërn
'turf' fr. the same root. Drat'
belongs to the same cognate
group as Skt dṛṇāti < dṝ
(q.v.). See Vasmer I, 504-5;
Preobr. I, 193-4; Shansky 98.

दीवँ (dívo)–n. wonder, marvel.
Is supposed to have derived
fr. an old adjuective divĭnŭ
'glorious'; cp. Russ dívnuj;
Ukr dívnij; Cz divný, akin to
Lith diẽvas; Lett dievs 'god';

diēs 'day'). Comp. also* dyeu (Skt dyu) another variant fr. the same root; both div and dyu regularly alternate before a vowel and consonant (see MW, 478 s.v. div-). Deva is cognate with Av daēva 'demon'; Lith diēvas 'god'; Lett dievs 'id'; OPr deiwas; Lat deus 'god', dīvus 'divine'; Gr dīos; Russ dívo 'wonder'. See Mayrh. II, 63-64; Varma 109; AHD 2099.

Skt devaḥ 'id'; Av daēva 'demon'; OHG ziu; Lat deus 'god', dīvus 'divine'; Gr dīos. See Vasmer I, 513; Preobr. I, 184.

देवृ (devṛ)–devar; m. a brother-in-law; husband's brother (esp. his younger brother). Is akin to Lith dieverìs; R Ch Sl dĕverī 'husband's brother'; Gr (Hom.) dāér (<*daiFér); Lat lēvir; OHG zeihhur; Eng levirate 'an old custom by which brother of a deceased man marries his widow'. All are traced to IE *dāiu̯ér-. See Varma 27-28; Mayrh. II, 64; MW 496; Burrow 102; AHD 2098-9.

द्येविर् (déver')–R Ch Sl m. husband's brother. Is cognate with Skt devar<devṛ (cf. devṛ for IE parallels). See Vasmer I, 491; Preobr. I, 176

द्रुमः (drumaḥ)–m. a tree; cf. also druminī f. an assemblage of trees, a forest. Is compared with Gr drumá 'forest'; Russ drom m. 'thicket'. See MW 502; Mayrh. II, 79.

द्रोम (drom)–m. thicket with wind-fallen trees; undergrowth. Is traced to IE * dru-(zero-grade fr. *dreu-, *deru-'firm') with suff.-mo, belonging to Skt druma 'tree'; Gr drumá pl. 'thicket', prob. also OE trum 'firm'; Eng trim. See Vasmer, I, 541; Preobr. I, 197; AHD 2099-2100.

द्रै (drai)–drāyati, °te; to sleep.

द्रेमात् (dremát')–drémlet; to

Corr. to Gr 'ĕdrathon 'I slept';
Lat dormīre 'to sleep'; OS
dremati 'id'; Eng dormant adj.
'sleeping, inactive'. See MW
502; Mayrh. II, 76; Onions
284.

द्वय (dvaya)–adj. two fold,
double, f.n. dvayī 'couple,
pair'. Is cognate with Av
dvaya; Gr doioí; Lith dvejì, f.
dvējos; OS dŭvojĭ; Lett divai,
divaju 'two pairs'. See MW
503; Mayrh. II, 81.

द्वा, द्वौ (dvā, dvau)–nom. acc.
du. m.; f. and n. dve. Is
paralleled by Av dva; Gr dúō,
dúo; Lat m.n. duo, f. duae;
Lith m. dù, f. dvì; OPr dwai;
Goth twai m., twos f., twa n.;
OHG zwa, zwo, zwei; OS m.n.
dŭva, f. dŭvě; Eng two. See
MW 503; Mayrh. II, 82;
Onions 952.

द्वार् (dvar)–m., dvārau du.,
dvāraḥ pl. door, gate, entrance.
Is cognate with Av acc. sg.
dvarəm 'gate'; Gr thúra 'door'
Lat foris 'id'; Lith dúrys; OS
dvĭrĭ; Russ dver 'door'; Goth
daur; OHG turi pl. 'doors';
OE duru (f.u-stem), doru n.
pl.; Eng door. All unite under
IE *dhu̯ōr- door'. See MW
504; Mayrh. II, 83; Varma 33;
Onions 952; AHD 2101.

slumber, sleep. Prob. an
extended stem fr. IE * der-,
*drē (cp. Skt drāyati, drāti
'sleeps'). Is akin to Lat
dormīre; Eng dormant; Skt
drāyati; Gr. darthánō. See
Vasmer I, 537; Preobr. I, 194;
Shevelov 27.

द्वोये (dvóe)–two, neut. form
of OR and OS dŭvoĭ. For its
IE counterparts cf. Skt dvaya.
See also Vasmer I, 488-9.

द्वा (dva)–m.n., dve f., goes
back to OR and OS dŭva,
dŭvě traceable to IE* du̯o, cf.
Skt dvā, dvau; Av dva; OPr
dwai. For other IE counter-
parts cf. Skt dvā. See also
Vasmer I, 486; Preobr. I, 174-
5; AHD 2101.

द्वेर् (dver')–f. door, gate. Is
traced to CS *dvĭrĭ, first ĭ˘
being in strong position
changed into e. Dver' is akin
to Skt dvār (q.v.). See also
Vasmer I, 487; Preobr. I, 175.

ध DHA

धम् (dham) – also dhmā, dhamati; Ā dhamate; pass. dhamyate, dhmāyate; to blow; breathe out; kindle a fire by blowing. Is akin to Lith dúmti 'to blow'; OS dǫti; OR duti, dŭmu 'Iblow'; Gr thémeros. All are traced to IE* dhṃ- 'to blow', See Mayrh. II, 92; Buck 684; Burrow 22.

धा (dhā)- dadhāti; to put, place. Is traced to IE* dhē-, *dhō-' to put', dadhāti being a reduplicated form; cp. Av dathāiti; Gr títhemi 'I put, set'. Other IE counterparts are Lett dēt; OE dōn; Eng do; Russ det' 'to put'. See MW 513; Mayrh. II, 14; Varma 47 (under 'dhātu'); Buck 832; Onions 279; AHD 2100.

धू (dhū) – dhūnoti, °nute; dhunoti, °nute; dhuvati; to shake, agitate, cause to tremble; to kindle (a fire); to hurt. Is akin to Lith dúja 'dust'; OS dunǫti 'to blow'; Gr thúō 'I steam', thūnō 'rage'; Goth dauns ' smell, fumes'; OHG tunst 'storm'. See MW 517; Mayrh. II, 107-8; Buck 684.

दूत् (dut')–dúet 'blows'; dúju 'I blow'. OR duti, dŭmu; OS doti, dŭmu; OS dǫti, dŭmǫ, to blow. Closest IE counterparts are Lith dúmti 'to blow'; Skt dhamati 'blows'; OPr dumsle 'urinary bladder'. See vasmer I, 555-6; Preobr. I, 203; Shevelov 315.

द्येत् (det') – dénet; to put, place; to do. OS děti, děju <deždǫ (I sg.); OR dežeti (3 sg.). According to Vasmer (Et. dict. I, 509) forms like OS deždǫ and OR dežeti prove that Proto-Sl *dedjǫ had preserved the old reduplicated stem in Present Tense forms, Sl dějǫ and děnǫ being new formations. For cognate deriv. cf. Skt dhā. See Preobr. I, 209; Shevelov 166.

दूत् (dut' <dúnut')–to blow. (obs.). Is traced to CS *dunǫti (<IE *dheu-'to blow'). Belongs to the same cognate group as Skt dhū, dhunoti 'shakes' (cf. dhū). See also Vasmer I, 554; Preobr. I, 203.

धूमः (dhumaḥ)- m. smoke, vapour, mist. Is derived fr. dhū- ' to shake' by means of suff. -ma. Belongs to Lith dūmai pl. 'smoke'; Pr dumis 'id'; OS dymŭ; Gr. thūmós 'passion, spirit'; Lat fūmus 'somke'; Eng fumes; OHG toum 'mist, smoke' See MW 518; Mayrh. II, 109; Onions 381.

धृष्ट (dhṛṣṭa) – adj. bold, daring, impudent. Is derived fr. dhṛṣ- 'to dare', corresponding to IE *dhṛs-, zero-grade form fr. *dhers-' to be bold'; cf. Lith diřžti 'become firm'; OS drŭzáti 'to dare', drŭzŭ 'daring'; Russ derát' 'dare'; derzky 'bold'; Gr thareîn 'dare', thrasus, tharsos 'bold, daring'; Got gadaursan; OHG giturran; OE durran; Eng dare, past T. Durst (obs.); OPr dyrsos. See MW. 519; Mayrh. II, 112; Onions 244; AHD 2100.

थे (dhe) – dhayati; to suck, drink. Corresponds to Ie *dhēi-, *dhēin- ' to suk', represented in Goth daddhan ' id'; Lett dêt; OS doiti ' to feed with breast', lit. meaning ' to suck'; Gr thēsato; OHG tājan; Lat fēlare ' to feed', Cf. also

दीम (dym)– m. smoke. Sl 'y' represents IE* ū. Dym is derived fr. the same root as dut' 'to blow', and is cognate with the same group as Skt dhūmaḥ 'smoke' (cf. s.v.). See Vasmer I, 558; Preobr. I, 205-6; Shansky 101.

देर्जकिय् (dérzkij)–adj. daring, bold. Is derived fr. dĭrzŭ by adding suffix -kŭ (mod.k). Dĭrzŭ is traced to IE *dhers- 'to be bold', which with variation of grade belongs to Skt dhṛṣṭa 'bold, daring'. According to Meillet (Et. 229, 325) original Sl form *dĭrxŭ, corresponding to Gr thrasús and OPr dyrsoś changed into * dĭrzŭ under the influence of Av dərəzra 'powerful'; OPr dīrstlan; Lith diřžti 'to become hard'. See Vasmer I, 503-4; Preobr I, 181.

दईत् (doít')–doít; to milk; OS and OR doití 'to nurse, feed with breast', lit. 'to suck'. Belongs to the same cognate group as Skt dhayati <dhe 'to suck' (cf. s.v.). See Vasmer I. 522; Preobr. I, 188; Shansky 94.

Skt dhenu 'cow' = Av daēnu
'female of four-footed animals'.
See Mayrh. II, 93; Varma 47.

ध्रुव (dhruva)-adj. fixed, firm,
eternal. Is akin to Av drva
'healthy, sound'; OPers. duruva
'id'; Lith sudrus 'magnificent',
druta 'strong'; Lat durus
'firm'; OS sŭdravŭ ' healthy';
Russ zdoróvyj 'id', a prefixed
variant from *drēu̯- 'to be
firm'. See MW 521; Mayrh. II
116-7.

ज़्दरोविय् (zdoróvyj)–adj. healthy,
sound, strong, sturdy. Is
derived fr. *dorvŭ 'tree' by
adding pref. -sŭ (=Skt su
'good'). Orig. meaning : firm
and sturdy like a tree' and
then 'powerful, strong'. See
Shansky 118; Preobr. I, 247-
248; Vasmer II, 90.

न NA

न (na)- ind. not, no, nor,
neither. Is akin to Av na; OS
and OR ne; Lith nè; Lat nĕ;
Gr ne; Goth ni; DHG ne, ni;
Eng no (<nā), not (<ne), all
uniting under IE* ne- 'not'.
Cp. also Skt (Ved.) nā; Goth
nē; Lat nē (as in nēquidem
'not even'); Gr nē, beside Skt
a-, an; Gr ả- ản 'not'; Lat in
'id'; Goth un; Eng un- all are
traced to IE *nē, n̩/n̩n
respectively. See Onions 956;
MW 523; Mayrh. II, 120;
AHD 2115.

ने (ne)– negative particle,
used also as a prefix in com-
pounds, not, no. Is traced to
IE *ne-'not' and belongs to
the same cognate group as
Skt na, a-, an (cf. s.v.). See
Vasmer III, 52; Preobr. I,
596.

नक्तम् (naktam)-n. night, also
nakti f. 'id' (RV. ii, 2,2) Is
traced to IE* nok^{u}t 'night', a
consonantal stem, enlarged
by -i in nokti (cp. samit :
samiti 'assembly'; dašat :
dašati : 'decade'). Is cognate

नोच् (noč')– f. night, dusk. Is
traced to IE *noktis 'night.
When followed by i, cluster
kt > tt>tj, ultimately changing
into čǐ in OR while in OS it
became štǐ; cp. OR nočǐ; OS
noštī (=skt naktiḥ). In view of

with Av nakht-ru; OS nošti; Russ noč'; Lith naktìs; Lett nakts; OPr naktin; Gr núks, nuktós 'night'; Lat nox, noctis 'id'; Goth nahts; OHG naht; Germ nacht; Eng night. See Onions 610; MW 524; Mayrh. II, 121-2; AHD 2115.

such forms as Skt aktus 'darkness, night; ray, light'; Gr aktís 'ray'; Lith ankstí 'early'; OPr angstuinai 'in the morning'; Goth ūhtwō; OHG uhta 'dawn', it is assumed that beside *nokt-, there prob. also existed IE *onokt-. See Preobr. I, 624-5; Vasmer III, 86-87; Shansky 222.

नख (nakha). m.n. a fingernail; claw. Corresponds to IE *nokh or *nogh, represented in OPers nakhūn; OS noguti 'nail'; Russ nógot' 'id'; Lith nãgas; OHG nagal; Eng nail. Cp. also variant forms *onogh as in Gr ŏnuks (stem onukh) 'nail', beside *ongh- as in Lat unguis 'nail, claw'. See MW 524; Mayrh. II, 124; Onions 601; AHD 2116.

नोगत् (nógot')–m. nail. Goes back to OS noguti, a suffixed formation fr. nog+uti. In other cognate languages this suffix is absent. According to Vasmer (Et. Dict. III. 79-80) Proto. Sl * noguti is derived fr. a consonantal stem *noguti- on the model of i-stems. Traces of consonantal paradigm can be seen in OS, OR, OCz and OPolish. Nogot' is akin to the same group as Skt nakha (cf. s.v.). See Preobr. 1, 610; Shansky 221; Vasmer II, 79-80.

नग्न (nagna)-adj. naked, bare, desolate, desert. Corr. to Av maghna (prob. fr. nagna); OS and OR nagu; Russ nagój 'naked'; Lith nùogas; Lat nūdus 'nude'; OHG nakhut; Goth naqaths; Eng naked < OE nacod. See MW 525; Mayrh. II, 126; Onions 601.

नगोय् (nagój)–adj. naked. Is cognate with Skt nagna (cf. s.v.). Cp. also nagotá f. 'nakedness' = Skt nagnatā; Lith nuogatā 'id'. See Vasmer III, 36; Preobr. I, 589-590.

नपात्/नप्तृ (napat : naptṛ)-m.
a descendant, offspring, son
(in this meaning esp. in RV.
Cf. apām napāt); grandson
(in later larguage restricted
to this sense). Is a CIE term
with wide representation in
various IE languages, Cf. Av
napāt, naptar 'offspring'; O
Lith nepotis 'grandson'; OS,
OR netii 'nephew'; Gr
nèpodes, ȧnepsiós 'nephew';
Lat nepōs, -ōtis 'grandson,
nephew; OHG nëvo, Neffe;
OE nefa. See MW 527; Mayrh.
II, 132-3; Onions 607.

नभस् (nabhas)-n. mist, cloud;
vapour; sky or atmosphere. Is
cognate with Av nabah. 'atmos-
phere, sky'; Russ nébo, pl.
nebesá 'sky, heaven'; Gr nephos
n. 'cloud'; Lat nebula (a suffixed
form<nebh (e) lā 'cloud'; OHG
nebul 'mist, cloud'; OE nefol
'dark'; Eng nebula; Hitt nepiš.
See MW 527; Mayrh. II, 134;
Onions 605; AHD 2115; Burrow
157.

नव (nava)- adj. new, fresh,
recent, young, modern. Is
traced to IE *neu̯os-'new',
whence also Av nava; OS, OR
novŭ; Lith naũjas; Gr néos (<
neFos); Lat novus 'new'; OE
nīwe, nīowe; Eng new. Cf.
also Skt navya 'new, young',

नेतिइ (netii)–m. nephew;
nestera 'niece', found only in
OS and OR. Netii is derived
fr. Proto-Sl *ne(p)tijo
'nephew' and is akin to the
same group as Skt napāt,
naptṛ (cf. s.v.), while nestera
is formed fr. *nepot-, *nept
+ tera as in Lat. mātertera
'aunt', corresponding to OLith
neptē; Lat neptis 'grand-
daughter', in later Lat 'niece';
Skt naptī 'grand-daughter;
Av naptī 'id'; OHG nift. See
Vasmer III, 66-67; Preobr. I,
602; Shevelov 192.

न्येबॅ (nébo)–n. sky, heaven.
Slavonic stem in -es, cf. pl.
nebesá, corresponding to
Lith debesìs 'cloud'; Skt nabhas
(for IE cognates see under
nabhas). See Vasmer III, 53;
Preobr. I, 597-8.

नोविय् (nóvyj)–adj. new. Is
traced to IE *neu̯os-, a wide
spread stem, represented in
most of the IE languages. (cf.
Skt nava for IE counter-parts).
Cp. also Skt navya <*neu̯jos.
See Vasmer III, 78; Preobr.
I, 608-9; Shevelov 357-8.

akin to Gr (Ionic) neĩos; Goth niujis; Lith naũjas; OHG niuwi; Lat novius-all uniting under IE *naᴜjos. See MW 530; Mayrh. II, 144-5; Onions 608. AHD 2116.

नवन् (navan)-pl. nine. Is traced to IE *neᴜn-, connected with IE *neᴜos- 'new'. Etymological relation between 'nine' and 'new' is atributed to the ancient system of counting in pairs of fours. As attested by the IE dual form *oktōu- fr. *okto- 'eight' (cp. skt aṣṭau RV., AV.), nine prob. was considered the beginning of a new pair. For other IE counterparts cf. Russ devjat' 'nine'. See MW 531; Burrow 259; Varma 120; Onions 611; AHD 2116.

देव्यत् (dévjat')–nine. Is derived from OR devjatŭ < CS* devętŭ— in which ęt (<*ent) is a suffix (cp. OPr newints 'ninth' Lith deviñtas 'id'). Initial 'n' was replaced by 'd' in CS under the influence of *desęti-'ten'. CS devętŭ (Russ dévjat') is traced to IE *neᴜ(n), the same root as in nóvyj 'new' with other alternation grade. Dévjat' is cognate with Skt, Av navan; Lat nŏvem (m for n by analogy with the 'm' of septem and decem); Lith devynì (for nevyni); Goth, OHG niun; Eng. nine; OIr Noi, noin. See Vasmer I, 491-3; Shansky 89; Shevelov 358; Preobr. I, 177.

नश् (naš)- našati, °te; to reach, get, attain, find. Cf. also parallel verbs, ašnoti < aš-'to reach, obtain' and nakṣati < nakṣ 'to approach, attain', all belonging to the same cognate grp. as Russ nesti 'to carry' (cf. s.v) See Mayrh. II, 145.

नेस्ती (nestí)–nesët; to carry, bear, bring. Is traced to IE *(e) neĸ-, *nĸ̂- to get, obtain; to carry', cf. Lith nešti; Lett nest 'to carry'; Skt našati 'gets, reaches'; Av nasaiti, ašnaoiti 'id'; Gr enenkein 'to carry'; Goth ganah 'enough'. See Preobr. I, 601; Vasmer III, 67.

नस् (nas)- f. the nose (RV. gen. du. nasóḥ), Cp. also nāsā, nāsika 'nose'. Is derived fr. nas- 'to reach or to bend' (N.VI. 17) or fr. nās- (nāsate) 'to sound' (Amar. II, 89). Corr. to Av nāh m. 'nose';OPr nozy f. 'id'; OS nosu; Russ nos; Lith nósis; Lett nāss 'nostril; Lat nāris, pl. nārēs f. 'nostrils'; OHG nasa; OE nosu; Eng nose. See MW 532; Mayrh. II, 146; Onions 615; Varma 89.

नोस (nos)– m. nose, smeller. Is traced to IE *nas and is akin to the same cognate group as Skt nas; Ved. du. nāsā (cf. s.v.). See Vasmer III, 84-85; Preobr. I, 613; Shevelov 107.

नामन् (nāman)- n. a characteristic mark or sign, form, nature, name. Is an ancient and widespread derivative, traced to common Indo-Eur. *(o) nŏmen, *(e) nŏmen. Cf. Av nāma; Lat nŏmen; Goth, OHG namo; Eng name; Gr ŏ-noma; OPr emmens; OS jĭmę; Russ imja. See MW 536; Mayrh. II, 153; Varma 89; Onions 602; AHD 2116.

ईम्या (ímja)– n. name, reputation. Is traced to Proto-Sl *jĭmę < IE *ṇmen. IE* ṇ yielded 'ĭn' in Sl and the resulting cluster 'nm' was simplified to m, i.e. ĭn +men > ĭmę (ę representing IE *en). A prothetic j- was added before the initial 'ĭ' (cp. Cz jméno) in some Sl languages. But Russian has 'i'. Sl ę (< *en) being denasalised was replaced by 'ja'. Imja belongs to the same inherited agroup as Skt nāman (cf. s.v.). See Preobr. I, 269; Vasmer II, 129-130; Shevelov 236; 323.

नि (ni)-ind. down, back, in, into. Is always prefixed either to verbs or nouns; when prefixed to nouns, also has the sense of negation or privation. Corr. to Av ni-,

निज़ (niz)–a prefix meaning : down, downward. Is an extension of IE *ni-, cp. Skt and Av ni- 'down, back, in, into'; OPers niy 'down'; OHG nidar 'id'. In OR is also

OPers niy; OS nizu̇; Russ niz; Gr neiós; OHG nidar; OE nither; Eng nether (=Skt nitarām : ni+ compar. suffix-tar. See MW 538; Mayrh. II, 157; Onions 608.

निष्ट्य (niṣṭya) -adj. formed fr. nis+ tya (cf. Pāṇ. iv 2) foreign, stranger. Is compared with Russ niščij 'poor; beggar' (cf. s.v.). See Mayrh. II, 169.

नीच (nīca)- adj. low, not high, deep. Is derived fr. ni+ci, lit. 'piled downwards' (N. IV, 24). But MW connects it with ni+añc, considering it a stem parallel to nyañc. The word is compared with Russ nic adv. 'with face downwards' (cf. s.v. for IE counterparts). Cp. also nīcai ind. 'low, below', nīcāt 'from below. See MW 565.

नीड: (nīḍaḥ) m. also nīdam n. a resting place, abode, a bird's nest. Is traced to IE *ni-zd <*ni+ sd<* sed 'be seated'. According to linguists loss of 'z' before 'd' gave rise to cerebral ḍ with compensatory lengthening of the short vowel 'i' in Skt. Nīda is

used as a preposition. See Vasmer III, 73; Preobr. I, 605-6; Shansky 220.

नीश्चिय् (níščij)– adj. poor, needy, beggar. Is traced to Proto-Sl * nis + tio as attested by cognate deriv. Skt niṣṭya 'foreign, stranger'. Cluster stj >šč in OR (cp. OS ništi̇ 'poor'). See Shevelov 213; Shansky 221; Preobr. I, 608; Vasmer III, 77.

नीत्स (nic)–adv. with face downward; prone. Is derived fr. nikŭ (cf. niknut' 'to drop'), 'k' being softend after-i-as a result of third Sl palatalisation. Later on final ŭ>ĭ (cp. OS and OR ničĭ, adj. and adv.) Nic is compared with Lett nīca f. 'place (area) down the river' (< nīkia); Skt nīca adj. 'low', nyañc 'id'; Av nyȧnk 'lowered'. See Vasmer III, 76; Preobr. I, 607; Shansky 220.

ग्निज्दो (gnezdó)–n. nest, den, abode. Is traced to IE *ni-zdo<*ni+sed. Orig. meaning: resting place. Origin of initial 'g' and presence of vowel 'e' in place of 'i' remains obscure. For IE parallels cf. Skt nīda 'nest'. See shansky 77; Vasmer I, 420; Preobr. I, 133;

cognate with Arm nist
'sitting; location'; Lat nīdus;
Lith lizdas 'nest'; OS gnězdó
'id'; OHG, Eng nest. See MW
565; Mayrh. II, 171; Burrow
33; 93; Onions 607.

नु (nu) - in RV. also nū, ind.
now, still, just, at once; so
now, now then. Is often
joined to other particles esp.
to the negatives, e.g. nahi nu
'by no means'; nū cit 'for
ever'. For IE counter-parts cf.
Russ no 'but'. See also the
following word.

नूनम् (nūnam)- ind. now, at
present; just, immediately;
certainly. Is well represented
in various IE languages. The
radical element is the same
that appears in the adj. nava
'new'. According to Burrow
the form nūnam is to be
analysed as nūn-am and that
it contains the same strengthen-
ing affix which is frequently
met within the pronom.
formations. See Burrow 282.
For IE parallels cf. Russ. nyne
'now'.

नौ (nau) enclitic acc. dat. and
gen. du. of I pers. pronoun.
Corresponding forms appear
in Av nā (acc. gen. dat. dual);
Gr nō (non. acc.); OS, OR na
(acc. du.); Lith (dial.) nuo-

Shevelov 112.

नो (no)–conj. OS and OR nŭ;
but, yet. Is cognate with Lith,
Lett nu 'now'; Skt nu, nū; Gr
nú, nún, nụn 'now'; Lat
nudius 'today'; Goth nu
'now'; OHG nu, nû; OE nu,
nū; Eng now. See Preobr I,
608; Vasmer III, 77; Shansky
221; Shevelov 446.

नीने (nyne)–ind. now, today.
Is formed by reduplication of
the same root that appears in
no 'but'. Cf. Lith nú, nū-naī
'now'; Skt nu, nūnam 'id'; Av
nū, nūnəm 'now'; Gr nūn;
Lat nune; OE, OHG, Goth
nū; Eng now. See Vasmer III,
91; Shansky 222; Preobr. I,
619; Onions 616.

ना (na)– stem of oblique
cases of Ist pers. pronoun in
dual and plural, us, for us
(acc. du. as well as encl. dat.
dual). Corresponds to Lith
(dial). nuodu; Skt nau; Av nā;

du. See Mayrh. II, 181; MW 571; Burrow 267.

Gr nō (nom. acc. du. 'we both'). See Vasmer III, 33; Preobr. I, 587.

प PA

पक्ति: (paktiḥ) – f. cooking, cooked food. Is derived fr. pac- 'to cook' and is cognate with Gr pèpsis f. 'cooking'; Lat cocti-ōn 'id', OS peštĭ (<*pekti) 'to cook'; Russ peč' 'id'. For more details cf. Russ peč'. See Mayrh. II, 183.

पेच् (peč') – pekú, pečët, to bake, fry, roást. Is traced to Proto-Sl *pekti : cluster 'kt', when followed by'i' changed into 'št' in OS, but in OR it yielded 'č'; cp. OS peštĭ; OR pečĭ. Peč' corresponds to Skt pakti f. 'cooking, cooked food'; Lat cocti-; Lith (with metathesis of consonants képti. See Vàsmer III, 256; Preobr II, 55; Shansky 249; Shevelov 124.

पङ्क्ति: (paṅktiḥ)- also paṅktī, f. a row or set or collection of five; the number 5. According to Yāska (N. vii, 12) paṅktiḥ is derived fr. pañcan + ti. lit. 'a collection of five (pādas)', in which palatal c>k before a voiceless dental. Paṅkti belongs to OS pętĭ 'five' < *penkti; Russ pjat' 'id'. See Mayrh. II, 185; MW 574; Varma 15.

प्यात् (pjat')– five. Is a nominal formation fr. ordinal pjatŭ 'fifth', which goes back to Proto-Sl *pętŭ (<penktŭ, Sl ę represents *en). Cluster 'kt', when not followed by 'i' resulted in dropping of 'k' in Slav., i.e. penktŭ > pętu. Later on ę being denasalised was replaced by 'ja' in Russian. Pjat' (<pętĭ < *penkti) corr. to Skt paṅkti as well as pañcan 'five'.

पच् (pac)- pacati, °te; to cook, bake, roast, boil. Is traced to IE* pekʷ- 'to cook', repr. also in Av pačaiti; Lat coquere 'to cook'; Gr péssein 'id'; Alb pjek 'I cook'; OS peštĭ; OR

पेच् (peč') -pekú, pečët; to bake, fry, roast, (cf. peč opposite Skt paktiḥ for details).

peči 'to cook'; Lith (with metathesis of consonants) képti (for* pekti); Eng cook. See MW 575; mayrh. II, 185-6; Varma 47 (under pāka); Onions 212.

पञ्चथ (pañcatha)- adj, the fifth. Is cognate with Lith peṅktas; OPr piéncts; OS pętǔ; Russ pjatyj; Gr pemptos; Lat quīntus; OHG fimfto; Goth fimfta; Eng fifth. See MW 578.

पञ्चन् (pañcan)- pl. No. 5. Is akin to Gr pénte; Lat quinque; Germ fünf; Goth fimf; Eng five; OS pętǔ; Russ pjat'. All unite under IE *penkᵘ (e). See Varma 89.

पण: (paṇaḥ)- m. bet, wager, hire; agreement; price; wealth. Is derived fr. paṇ- 'to trade', corresponding to IE *pel -'to sell or buy.' Cf. Gr pōlein- 'to sell'. See MW 580; Mayrh. II, 194, 196; Varma 232 (under 'paṇi'); Buck 819.

पथिन् (pathin)- m. (older stem panthā) way, road, course. Is akin to Av pantā; Gr patein 'to go', patos, pontos 'sea-route'; Lat pōns, gen. pontis 'bridge'; OPr pintis; OS pǫti; Russ put' 'way'. IE proto-

प्यातिय् (pjátyj)–adj. the fifth. Goes back to Proto-Sl *pętǔ < *penk+tǔ. For the development of the present from see Russ pjat'. Cf. Skt pañcatha for IE counterparts.

प्यात् (pjat') number 5. For further explanation see pjat' opposit Skt paṅkti.

पलोन (polón) – m. (obs.) captivity, bondage. OR polonǔ is traced to Proto-Sl *pelnǔ, related to Lith pelnas 'merit; profit, gain'; Skt paṇa 'bet, bargain'; Gr pōlein 'to sell'; OHG fāli 'for sale'. See Vasmer III, 314; AHD 2118; Shevelov 401.

पूत् (put')–m. road, way. Goes back to Proto-Sl *pǫti < *pontis 'way', corresponding to the same cognate group as Skt panthā, pathin 'way, road'. See Vasmer III, 413; Preobr. II, 156-7; Shansky 276.

type : *pont (h), * pent (h).
See Varma 34; MW 582;
Mayrh. II, 210 (under panthā);
Burrow 228.

पद् (pad)- padyate; to fall,
perish; to go; caus. pādayati,
°te 'to cause to fall'. Corres-
ponds to IE * pĕd- 'to go, to
fall'. For IE counterparts cf.
Russ past' 'to fall'. See also
Varma 89 (under 'pada').

पद्म् (padam)-n. (rarely m.),
a foot, step; foot print. Is traced
to IE* pĕd-*pōd- 'foot', whence
also Av padəm; Gr pous, pod-
os; Lat pes, pedis 'foot'; Goth
fōt, pl. fēt; Eng foot; Germ
Fuss. See MW 583; Varma 89;
Buck 243, 471; Onions 368;
AHD 2117.

पराग: (parāgaḥ)- m. the pollen
of a flower, dust. Is compared
with Russ pergá 'flower-dust
on the legs of a bee.' (Cf. pergá
for IE correspondences). See
also Mayrh. II, 215-6.

पास्त् (past')– padët; also pádat'
pádaet; to fall, drop, sink,
diminish. Present form goes
back to CS *padti : cluster dt
>tt>st in Russian (Shansky 244).
Past' is akin to Skt padyate 'falls,
goes'; Av paiδyeiti 'goes, comes';
OHG gifezzan 'to fall'; OE
fetan 'id'; Lat pessum 'down,
to the ground'. See Vasmer
III, 184; Preobr II, 25.

पोद (pod)– m. bottom, floor.
Is traced to IE * pod- 'foot'
and is cognate with Skt padam
'foot'; Lith pādas 'sole'; Lett
pads 'floor'. Pod literally
means : 'anything under the
foot'. See Shansky 255;
Vasmer III, 295-6; Preobr. II,
87-88.

पिर्गी (pergá)–f. flower-dust
on the legs of a bee. Is traced
to IE *sperəg-, *sphrəg-'to burst,
split', represented in Skt parāgaḥ
'flower-dust'; Av sparəga; Lith
spúrgas 'bud', próga, spróga
'sprout, growth on a tree'; Gr
áspáragos 'sprout, shoot'; Lat
spargo 'scatter'; OE spearca;
Eng spark. Basic stem in all
the deriv. *sper-. See Preobr.
II, 38-39; Vasmer III, 235.

परि (pari)- ind. round, about, beyond, against, away from. An IE base of prepositions and preverbs, with the basic meaning ' forward, through'. Cf. Av pairĭ 'around'; Gr perí, péri 'around, near, beyond; Alb. për; Lat per- 'through, beyond'; Goth fair; OHG firi; Lith peř; OS prě; Russ pere; Eng for. The basic form *per-. See AHD 2119; Mayrh. II, 216; MW 591; Onions 368.

पर्णम् (parṇam) - n. a pinion, feather, wing; a leaf. Is derived fr. parṇ-(parṇayati) 'to be green', which according to MW is prob. invented to explain 'parṇa'. Others derive it fr. pṛ- 'to protect, promote' or fr. pṝ- 'to fill'. However, the primary meaning is doubtless 'feathery leaf'. Cf. Av parənəm 'feather; leaf'; Russ pero' 'feather'; OHG farn; OE fearn; Eng fern; Gr pterón ' feather'; Lith (with initial s-) spařnas ' bird's feather'; Lett spárns 'id'. See MW 606; Mayrh. II, 223; AHD 2119; Onions 351.

पद् (pard)-Ā pardate; to break wind downwards. Is cognate with Av parəδaiti; Lith pérsti; Lett pirst; Russ perdét' 'to fart'; Alb pordhë; OHG ferzan;

पेरे (pere)–verbal prefix with various meanings : repetition, perfection, movement beyond or through, excess, direction. Corr. to Ch Sl 'pre' and belongs to the same cognate group as Skt pari (cf. s.v.परि). See Vasmer III, 236; Preobr. II, 39.

पिरो (peró)–n. feather, plume; pen. Is derived fr. CS pĭrati- 'to fly'. Cp. also Russ páporot (-nik) 'fern' 'from the same root. The tree is given this name because of the similarity of its leaves with bird's feathers. Both the words belong to the same cognate group as Skt parṇam 'feather; leaf' (cf. parṇam). See Vasmer III, 202, 243; Preobr. II, 15-116; 44-5; Shansky 242, 247.

पिर्देत् (perdét')– to fart. Is compared with Skt. pardate <pard (cf. s.v. for IE counterparts). See Vasmer III, 235-6.

Gr pérdomai; OE (assumed) feortan; Eng fart; Lat pēdo, pōdex. All are traced to IE* perd - 'to fart'. See MW 606; Mayrh. II, 225; AHD 2119.

पशुः (paršuḥ)- m. a rib; curved knife, sickle. Yāska derives it fr. spṛš- 'to touch', so called because it touches the back of the body' (N. IV, 3). But the assumed IE stem is *pṛk̂- 'rib', cp. Av pərəsu 'rib; side'; OS pṛisi 'breasts'; Lith pìršis 'horse-breast'; Lat falx; Gr phálkēs. See MW 609; Varma 89; Mayrh. II, 229.

पेर्सिं (pérsi)–pl. (obs.) OR pĭrsĭ; OS prĭsĭ; breast, bosom. Belongs to the same group as Skt paršu 'a rib' (cf. s.v. for IE correspondences). See Vasmer III, 245; Preobr. II, 45-46. Shevelov 146.

पलाव: (palāvaḥ)- m. chaff, husks; a fish-hook. Is traced to IE* pelōu-, *pelū, whence also OLith pēlūs; Lett pęlus, pl. pęlavas 'chaff'; OS plĕvy pl.; Russ polóva 'chaff'; Lat palea (<palevā) 'id'; Gr pélas. See Mayrh II, 233-4; Burrow 82. Cp. also pala 'straw', corresponding to Lith pelai; OPr Pelwo.

पलोवा (polóva)– f. chaff, husks (of corn). Obs. OS plĕvy pl. For Indo-Eur. parallels see under Skt palāvaḥ. See also Vasmer III, 227 (pelĕva), 312; Preobr. II, 94; Shevelov 401.

पलित (palita)-adj. grey, hoary, old, aged. No convinc-ing etymology is available. Native grammarians derive it fr. pal- 'to go', but it does not agree with the present meaning. Comparison with other IE parallels suggests that palita is prob. past pass. participle

पलोविय् (polóvyj)– also polovój, adj. OR polovŭ; OS plavŭ 'light yellow, pále'. Goes back to Proto-Sl *polvŭ (<IE *pol + wos) and is cog-nate with Lith palvas 'light yellow'; Gr poliós 'grey'; pelitnos 'id'; Lat pallere 'to be pale', pallus 'grey'; OHG falo; Eng fallow;

of pal- a variant of IE* pel-, *pol- 'be old or grey', a root, appearing in a number of IE deriv. with different suffixes. See Burrow 163; MW 610; Mayrh. II, 234-5. Cf. Russ polóvyj for IE counterparts.

पशु: (pašuḥ)- m. also n. cattle, kine, a domestic animal. Is akin to Av pasu 'domestic animal'; Lat pecū n. 'cattle'; OPr pecku 'id'; OS pĭsŭ'dog'; Goth faihu; OHG fihu 'cattle'; OE feoh; Eng fee (obs.) 'cattle, property'. All are traced to IE *Peĥu- 'wealth, property'. See Mayrh. II, 239-40; Varma 89; MW 611; AHD 2118.'

पश्च (pašca)- adj. hinder, later; ind. pašcā pašcāt 'after, behind, later < IE*pos-. Cf. Lat post (<*posti), Av pasča, paskāt 'after'; Lith pāskui 'id', pāstaras ' last'; OR pozdŭ 'Late'. See MW 612. Mayrh. II, 240.

पा (pā)- pāti, pibati; to drink, suck, sip, swallow. Represents IE *pŏi-, *pĭ and belongs to the same cognate group as

Skt palita 'grey haired', palasti- 'id'. See Preobr. II, 94-95; Vasmer III, 313; Shevelov 27; Onions 343; AHD 2118.

प्योस (pës)–m. a dog. OS and OR pĭsŭ. Does not have a generally accepted etymology. Some scholars compare it with Lat specio 'I see'; Av spasyeiti; Skt pašyati 'sees' (cf. Yāska : N. III, 16 : pašuḥ pašyate), while others connect it with Skt pašu (< IE* peĥu); O Lith pekus; Lat pecū 'cattle' See Preobr. II, 51-52; Vasmer III, 248-9; Shansky 248.

पोज्निय् (pozdnij)–adj. late, dial. pózdyj; ind. pózdo; pózdno; OR pozdŭ 'late'. Proto-Sl *pozdŭ is traced to IE *pos-, extended by - dŭ, prob. on the model of nad 'above', pod 'under', s changing into z before the voiced 'd'. For IE parallels cf. Skt pašca. See Preobr. II, 89; Vasmer III, 303; Shansky 257; Shevelov 182.

पीत्(pit')–p'ët; to drink. Is traced to IE * pŏi-, *pī-, appearing also in Skt pibati 'drinks', pītaḥ 'drunk, sucked' (=OS

Russ pit' 'to drink'. Cp. also caus. pāyayati 'causes to drink' with Russ poìt' 'id'. See MW 612; Mayrh. II, 252; 286-7; Buck 331 (i); Onions 701 (under potion).

पांसु: (pānsuḥ)- m. crumbling soil, dust, sand; the pollen of a flower; also pānsuka n. pl. 'dust, sand'; pānsura (-la) adj. 'dusty, sandy'. Is congate with Av paṣnu-š 'dust'; OS pěsŭkŭ 'sand, powder'; Russ pesók 'id'. This word is found only in Indo-Iran and Slavonic. See Burrow 21: Varma 114; Mayrh. II, 243.

पिङ्ग (piṅga)-adj. yellow, reddish-brown, tawny. Is traced to piñj 'to colour, dye' (Amar. I, 16), corr. to IE *ping- 'to dye'. Cf. Lat pingere 'to paint; Gr piyyalow 'lizard'; Russ pegij 'freckled'. See Varma 59 (under kapiñjala); MW 624; Mayrh. II, 268-9.

पितु: (pituḥ)- m. nourish-ment, food, juice, drink. Is traced to pā 'to protect, to drink' or to pyāy- 'to swell' (N. IX, 24). The latter fully corr. to IE pīt-; * poiā 'to swell with fat'. Cf. Av pitu 'food';

pitŭ 'id') pīti f. 'drinking, a draught' (=OS pitĭě); Gr pósis; Lat bibere (< pibere) 'to dirnk', potus 'drunk', pōtiō 'a drink'. See Vasmer III, 269; Preobr. II, 63-65; AHD 2121.

पिसोक (pesók)- m. sand, powder, dust. Is derived from *pes- (<IE *pēns, with the loss of 'n') + suff. -ŭkŭ (cp. Skt. pānsuka 'dust, sand'; Av paṣnu-s). See Vasmer III, 249-50; Shansky 248; Preobr. II, 49-50.

पेगिय् (pégij)–adj. skewbald, freckled, dotted. Goes back to CS *pěgŭ < *poigos (diph-thong oi >e; o>u>ŭ while final s was lost in Sl). Pegij is compared with Skt piṅga 'reddish-brown'; Lat pingere 'to paint'; Gr píggalos 'lizard'. See Shansky 245; Vasmer III, 225; Shevelov 318.

पितात् (pitát')–pitáet; to feed, nourish; pitánie 'nourish-ment'. Stem pita is traced to IE * pōit, *pīt, represented by Skt pituḥ 'nourishment, food; juice' Av pitu 'food'; Lith piētūs pl. 'mid-day

OR pita (obs.) 'bread'; pitát' 'to feed, nourish'; Lith piētūs 'mid-day meal'. See MW 626; Mayrh. II, 278; Varma 14; 48.

पितृव्य: (pitṛvyaḥ)-m. paternal uncle, father's brother. Is akin to Av tūiryō (for * [p] tṛvya); Lat patruus; Gr pátrōs; OHG fatureo, fatirro, fetiro (<*fathuṇia =pitṛvya); OS stryj 'uncle'. See MW 627; Mayrh. II, 278-9.

पिनाक (pināka)- m. n. a staff or bow. Has parallels in other IE languages. Cf. Russ pen' 'stump'; Gr pínaks, pínakos 'board, beam'; OHG witufina f. 'pile of wood'. See MW 627; Mayrh. II, 281-2; Varma 116.

पिश् (piš)- piṇšati, -°te; to hew out, carve, adorn; to form, fashion, mould. Is traced to IE * peik̂- 'to colour'. For IE counterparts see Russ. pisát' 'to write'. See also MW 628; Maysh. II, 267.

पिष् (piṣ)- pinaṣṭi; to crush, pound, grind; hurt, destroy.

meal'. See Shansky 250; Vasmer III, 268; Preobr. II, 63.

स्त्रिय् (stryj)–(obs.) father's brother. The present form is supposed to have originated due to the changing of initial cluster ptṛ > ttr > str (Shevelov 192). Stryj belongs to the same group as Skt pitṛvya (cf. s.v.). See Preobr. II, 403-4; Vasmer, III, 780 (under stroj ii).

पेन् (pen')– m. stump, stub. OR and OS pĭnĭ. Is compared with the same group as Skt pinākam 'staff'. See Vasmer III, 233; Preobr. II, 36; Shansky 246.

पिसात् (pisát')–pĭšet; OR pisati; to write. Is akin to Lith piē̃šti, paišyti 'to draw'; OPr peisāi 3 pl. 'they write'; Skt piṇšati 'carves'; Av paēsa 'decoration'; Gr poikílos 'variegated'; Lat pingere 'to draw'. Cp. also Eng paint; Skt piṅkte, based on the same root. See Onions 641; Vasmer III, 266; Shansky 250; Preobr. II, 61.

पिखात् (pixát')–pixaet; to push, shove; to bruise, stamp. Is

Is traced to IE* pis-, *peis-.
Denal s when preceded by i
was replaced by cerebral ṣ (in
Slavonic by x under the same
conditions). Piṣ is akin to Russ
pixát' (q.v.). See Mayrh. II,
281; MW 628: Burrow 79. Cp.
also the following word.

पिष्ट (piṣṭa)- p.p.p. < piṣ- 'to
grind'; crushed, ground.
Corr. to Russ pšenó n. 'millet',
orig. ' pounded' < OR pĭxati
'to bruise, crush'; Lith písti;
OPr   som-pisinis   'coarse
bread'; Av pišt 'meal'; Lat
pistus 'crushed'. See Mayrh.
II, 281 (under ' pinaṣṭi).

पीति: (pītiḥ)-f. drinking. Corres-
ponds to Russ pit'ë 'a drink';
Lat pōtiō (n) 'id'; Gr pōsis;
Eng potion. All deriv. fr. IE*
pōi-, *pī-. See Onions 701:
MW 629.

पुष् (puṣ)-poṣati, puṣyati,
puṣṇāti; to be nourished;
flourish, prosper. Corr. to IE
*pous-, *pūs- 'to swell'. (Cf.
Russ púxnut' 'to swell' for IE
counterparts). See Mayrh. II,
318; MW 638; Varma 48
(under 'puṣkara').

akin to Lith paisýti 'to pound',
pisti 'id'; Skt pinaṣṭi 'grinds';
Av piš-; Gr ptissō; Lat pinsere.
All are traced to IE *pis- 'to
pound'. See Preobr. II, 65;
Vasmer III, 269-70; Shansky
250; Shevelov 24.

पशेनो (pšenó)–n. millet, origi-
nally ground millet. Is derived
fr. pĭxati 'to bruise' by adding
suff. -eno, which in fact is the
past passive participle form of
pĭxati, lit. 'pounded, crushed'.
See Shansky 276; Preobr. II,
158; Vasmer III, 417 (under
pšeníca); Shevelov 24.

पितियो (pit'ë)– n. a drink,
beverage; act of drinking. Is
derived fr. pit' 'to drink',
traceable to IE *pōi-, *pī.
Belongs to Skt pītiḥ (cf. s.v.).

पूज्णुत् (púxnut')–púxnet; to
swell, rise. Is traced to IE
*pus-, *peus-, *p(h)us- 'to
swell'. *S when preceded by
i or u, > x in Slav. (into ṣ in
Skt under the same circum-
stances); cf. Lith pūsti 'to
blow'; Lat pustula bubble,
blister'; Skt puṣṇāti, puṣyati
'is nou- rished, prospers'; Gr
phûsa 'bubble'. See Shansky
276; Vasmer III, 414; Preobr.
II, 157.

पूग: (pūgaḥ)-m. a multitude, mass, quantity; pile, heap; betel-nut tree. Native grammarians derive it fr. pū- 'to purify' + g. The word is compared with Russ (dial.) púga (cf. s.v.). See also Mayrh. II, 319-20.

पूर: (pūraḥ)- m. a sort of cake (cp. Hindi pūri). Is derived fr. pṝ-, caus. 'to fill', and is compared with Russ pyréj (y corr. to ū) 'couch-grass', pyro ' a kind of wheat.' (Cf. 'pyrej' for IE parallels). See also AHD 2118 under pelə (iv).

पूर्ण (pūrṇa)-(p.p.p < pṝ-'to fill') full, filled; complete, entire. is traced to IE *pḷnos, beside *pḷno-s as represented in Av pərəna; Lith pílnas 'full' Lett pilns; OPr pilnan. Russ pólnyj; Lat plēnus; Gr pléres ' full'; Goth 'fulls' OHG foll; Eng full. See MW 642; Mayrh. II, 324; Onions 380; Buck 93 (I).

पूगा (púga)– f. (dial.) wide end of egg. Is traced to IE *peug or *peug̑- 'to swell'. Cp. Russ, Ukr púzo 'belly', beside púga; Skt pūgaḥ 'pile' vs. puñja 'heap, mass'. Baltic reflects 'g' in Lett pàuga 'bolster' and g̑ in Lith pùžas 'bigbellied person'; Gr pūgḗ 'back-part'. Basic meaning; 'anything swollen or inflated. See Vasmer III, 399; Preobr. II, 148; Shevelov 142.

पिरेय् (pyréj)– m. couch-grass. Russ Ch Sl pyro 'a kind of wheat. Is cognate with OPr pure f. 'corn-cockle'; Lith pūraĭ pl. 'winter-wheat'; Lett pūri 'corn of winter wheat'; Gr pūrós 'wheat, corn'; Skt pūraḥ 'pie, cake'; OE fyrs 'rye-grass'. The word is very old and so cannot be analysed. See Preobr, II, 159; Shansky 277; Vasmer III, 419.

पोल्निय् (pólnyj)–adj. full, entire, complete. Belongs to the same inherited group as Skt pūrṇa (cf. s.v. and also the following word). See Preobr. II, 95 (under 'polon'); Vasmer III, 312; Shansky 258.

पूर्णता (pūrṇatā). f. fulness. Is derived fr. pūrṇa by adding suff.- ta, cp. Russ polnotá fr. pólnyj.

पूर्व(pūrva)- also pūrvya, adj. connected with purā, puras, pra, and declined like a pron. when implying relative position whether in place or time, being before or in front; former, prior, previous. Is traced to IE *pṛ-, whence beside suff.-wo, various formations with superlative suffix have also originated, e.g. OHG furist; Eng first; Gr protos; Lat prīmus 'prime'; Skt prathama. See Onions 357; Mayrh. II, 324.

पृ (pṛ)-piparti, pṛṇāti; to protect, to bring over, deliver; surpass; promote, further. Is cognate with Gr peirō 'I pierce', peráō 'id', póros m. 'passage'; Lat portāre 'to carry', portus 'entrace'; Av pərətu 'ford'; OS pirati 'to fly, move forwad'; Russ perét' 'to go'; OHG faran 'to ride'; Goth farjan 'to wander'; Eng fare. See MW 645; Maysh. II, 284; AHD 2119 (per² III).

पल्नता (polnotá)–f. fulness, ampleness. Cf. Skt pūrṇatā 'id'; OHG fullida. See Vasmer III, 312; Preobr. II, 95-96 (s.v. 'polon').

पेर्विय् (pérvyj) – adj. dial. pervo ind. 'at first'; OR pīrvŭ; first, former, earliest. Is traced to IE *pṛ + suff. ṷo, represented also in Skt pūrva, pūrvya 'former, prior'; Av paurva, paourvya 'first'; OE forwost 'id'; cp also Lith pírmas; OPr pírmas 'first'; Lett pírmais 'id'; Skt prathama; Lat prīmus 'prime'. See Vasmer III, 235; Preobr. II, 37-38; Buck 939 (1).

पिरेत्¹ (perét') prët; OS peru 'I fly'; to go, soar, fly. Goes back to CS *perti(ér in mid-consonantal position changed into 'ere' in Russ.). Peret' belongs to the same group as Skt piparti < pṛ 'to protect, bring over' (cf. s.v. for IE parallels). Cp. also OR pariti 'to go' with o-grade, corresponding to Skt pārayati 'brings over'; Av pāryeiti 'id'; OE faran 'travel'. See Vasmer III, 207, 240; Preobr. II, 42-43; Shansky 247.

पृतना (pṛtanā)- f. battle, contest, strife; army. Prob. an extended form of pṛt <pṛ 'to be active', corr. to IE *pṛ, *per- 'to strike'. Cf. Lith peřti 'to strike'; Russ perét' 'to squeeze, press, drag'; spor 'dispute'; Av pərət 'battle'. See Buck 1373; Mayrh. II, 331; Varma 49 (under 'pṛtnājya').

पृथु (pṛthu)- adj. broad, wide, spacious, large, copious, extensive. Is derived fr. prath- 'to extend', which is supposed to be the zero-grade form of IE*plat-u 'broad and flat'; cp. Av pərəθu 'id'; Gr platùs 'flat'; Lat platus 'wide'; Lith platús 'broad'; OR plastŭ (<plat+tŭ) 'layer, bed'; Eng plate. See Burrow 181; Mayrh. II, 333; Buck 884-5 (i); AHD 2120 (s.v. 'plat'); MW 646.

पृषत् (pṛṣat)-adj. spotted, speckled, variegated; sprinkling; m. the spotted antelope; a drop of water; f. pṛṣatī 'a dappled cow or mare; n. a drop of water or any liquid. Is derived fr. pṛṣ- 'to sprinkle', corresponding to IE* pṛ-s : s after ṛ>ṣ in Skt (into x in Sl). Cp. Russ pérxot' 'dandruff' from the same root.

पृष्ठम् (pṛṣṭham)- n. the back, the hinder-part or rear of any

पिरेत्² (perét')–prët; to press, force. Cp. also OS and OR preti 'to fight', pĭrja 'dispute', belonging to Lith peřti 'to hit'; Lett pért 'to strike'; variant forms : Lett pirētiês 'to fight'; Skt pṛt, pṛtanā f. 'fight; army'; Av pəšana 'battle'. See Vasmer III, 240-41; Preobr. II, 43; Shansky 247.

प्लास्त (plast)–m. layer, stratum, bed. Is formed fr. *plat +tŭ : tt > st, cp. Lith plõtis 'width'; Lett platīt 'to widen, extend'; Lat platus 'wide'; Gr platús 'even, broad'; Skt (with zero-grade) pṛthu 'wide, spacious'. See Vasmer III, 273-4; Preobr. II, 68.

पेर्खत् (pérxot')–f. dandruff. Is traced to IE *per-s, *pɩeu-s : s after r< x in Sl. Cp. Lett pàrslas 'snow-flakes'; Skt pṛṣat 'spotted; drop'; Gr. perknós 'blackish, orig. dotted'; prōkes pl. 'dew-drops'. See Vasmer III, 247-8; preobr. II, 49.

पेर्स्त (pérst)–m. (obs.) finger. OR pĭrstŭ. Is akin to Lith

thing. According to Indian etymologists is derived from pṛṣ- to sprinkle' (Amar. II, 78) or fr. spṛś 'to touch' (N. IV, 3) while others derive it fr. pra+sthā 'standing forth prominently.' Pṛṣṭham is paralleled by Lith piřštas 'finger'; OS priꞌstŭ 'id'. See Varma 90; Buck 240 (5); Mayrh. II, 338.

पृ (pṝ)- pṛṇāti, piparti; to fill; to cherish, nourish; to fulfil, satisfy. Is cognate with Lat plēre 'to fill'; Lith pìlti; Sl polnét' 'to grow stout', pòlnit' to fill'; Eng fill. See MW 648; AHD 2118 (s.v. pelə¹).

पेशस् (pešas)-n. shape, form, colour; embroidered garment. Is traced to piš- 'to fashion' (N. VIII, 11), corresponding to IE *pik̂-, *peik̂ as well as the nasalised zero-grade form *pink̂, *ping (cp. Lat pingere 'to embroider'). Pešas is akin to Av paēsa 'shape, colour'; Gr poikílos 'variegated, spotted'; OHG fêh 'spotted'; Russ pëstryj 'id'. Lith paĩšas 'stain'. See Varma 49; AHD 2118; Mayrh. II, 342.

प्र (pra)- ind. before, forward, in front, on, forth; as a pref. to nouns means : 'forth, away'; as a pref. to adj. means: 'excesively,

piřštas 'finger'; Lett pirksts, pìrsts 'id'; OPr pīrsten; prob. also to OHG first 'point, edge'; Lat postis 'pole'; Skt pṛṣṭham 'the back; top; Av paršta 'id'. In Slav, s after i,u, r, k remained unchanged when followed by a stop (: pers- t). See Shevelov 130; Vasmr III, 244; Preobr. II, 46.

पल्नेत्, पोल्नित् (polnét', pólnit')– polnéet; pólnit; to grow stout, gain flesh; to fill. Is traced to IE *pl̥-ə, *pel-ə-, *pl̄ and belongs to the same group as Skt pṝ- 'to fill,' (cf. Skt pṝ.)

प्योस्त्रिय् (pëstryj)– adj. motley, spotted, variegated. Is formed on the same stem as in pisát' 'to write' by adding suffix-rŭ, Original form was pĭs +rŭ, - t being an insertion as in sestrá < sesrá (cp. Škt svasṛ). See Shevelov 107; 200; Vasmer III, 251; Shansky 248; Preobr. II, 50-51.

प्रो (pro)–prep. and prefix. As a preposition means 'about, for'; as a prefix to verbs implies : 'movement through;

very much'; in terms of relationship = 'great'. Pra is akin to Av fra; Gr pró 'before, in front, forward'; Lat pro, prae 'for, instead, before'; OHG fruo 'early'; Goth fra 'forward, away from'; Eng fore-; Lith pra; OPr pra 'through, for'; Sl pro, pra, showing a distant origin. See MW 652; Mayrh. II, 350-I; Onions 368; AHD 2119 (s.v. per[1] [v]).

प्रछ् (prach)- pṛcchati, -°te; to ask, question, inquire, consult; to seek for, wish, demand. Is cognate with Lat poscere for porscere 'request'; Av pərəsaite 'asks; Goth fraihnan 'to ask'; OHG fragen 'to inquire'; Lith prašyti 'id'; Sl prositi 'to ask'. All are traced to IE *preḱ-, *pṛ(ḱ)sḱ- 'to ask, inquire'. See Buck 1264 (i); MW 658; Mayrh. II, 329.

प्रति (prati)-ind. prefix and prep. As a prefix to verbs and their deriv.: towards, near to, against; again, upon. When connected to nouns, also expresses 'likeness or com-parison'. As a preposition means: towards, against, to, upon; before; every, in favour of, on account of. Cf. Russ prótiv 'against' for Indo-Eur. parallels. See MW 661; Mayrh. II, 358.

continuation; replacement'. Is traced to IE *pro, *prā with orig. meaning 'forward, before'. For IE counterparts cf. Skt 'pra'. See Vasmer III, 351; 370; Preobr. II, 120; 127-8.

प्रसीत् (prosít')–prósit; OR, OS prositi; to solicit, pray, ask. Belongs to the same inherited group as Skt pṛcchati < prach (cf. s.v.). See also Vasmer III, 377-8; Preobr. II, 131-2.

प्रोतिव (prótiv)–dial. also proti, prot'; against. Goes back to Proto-Sl *protivŭ, an adjectival derivative fr. *proti. Protivǫ is the old acc. sg. form of f. gender. Proto-Sl *proti is cognate with Lett pretī, pretiem 'opposite, against', pret 'against; before'; Skt prati 'id', Gr proti, pros; Lat pretium 'price'; Av paiti. See Vasmer III, 382-3; Preobr. II, 135-6.

प्रथस् (prathas)-n. width, extension. Is derived fr. prath-'to spread', corr. to IE *plətos-'broad and flat'. Belongs to the same cognate group as Russ plesná 'sole' (cf. s.v.). See Mayrh. II, 364; Varma 84 (under 'saprathas'.)

प्रश्नः (prašnaḥ)- m. basket-work, a plaited basket. Is related to Russ plesti 'to plait'; Gr plekein 'id'; Lat plectere 'to plait'; OHG flehtan 'id'. All are traced to IE *plek̂-'to plait'. See AHD 2120.

प्रस्तरः (prastaraḥ)-m. anything strewed forth or about; a flat surface, flat top; a plain; a rock, stone; a layer of straw, a couch of leaves and flowers, esp. as a sacrificial seat. Is derived from prastṛ- 'to extend, spread' (: pra+ stṛ' a prefixed stem), akin to Russ prosteret' 'to spread', prostor 'expanse', (cf. s.v. prostor). See Mayrh. II. 372-3.

प्लिस्ना (plesná)– f. metatarsus; the flat of the foot. Is traced to *pleth (ə)s, a stem in-es, +suff. -na (Meillet, Et. 445), appearing also in OPr plasmeno 'sole'; Lith platùs 'wide'; Skt prathas 'width, extension'. AV fra9ah 'width'; Gr plátos 'id'; platus 'wide'; Lat planta 'sole'; cp. also Russ plečó 'shoulder' formed on the same stem. See Preobr. II, 73; Vasmer III, 279-80.

प्लिस्ती (plestí)–pletët; dial. plest'; to braid, plait, weave. Present form goes back to *plek̂ +ti : cluster kt >t and tt>st, i.e. plek̂t-ti > plet-ti > plesti. Thus, plestí is akin to Lat plectere; Gr plékō; OHG flehtan 'to plait'; Goth flahta 'plaited hair'; Skt prašna 'plaited basket'. See Shevelov 191; Preobr. II, 73-74; Vasmer III, 280; Shansky 252.

प्रस्तोर (prostór)– m. open space, expanse, scope. Is traced to prosteret' 'to spread', a prefixd stem, similar to Skt prastaraḥ 'flat surface'. Cp. also (without a prefix) Lett stara 'space', Skt stara 'levei'; Av frastar; Lat torus 'bed'. See Vasmer III, 380-81. Cf. also the next word.

प्रस्तृ (prastr)– prastṛṇoti,-ṇute or prostṛṇāti-, -ṇīte; to spread, extend'. Corresponds to IE *ster- 'to spread'-pra being a prefix. Is cognate with Russ prosterét' 'to stretch, extend'; (without prefix) Av staraiti; Lett stirināt 'to move, shake'; Gr. stornūmi; Lat sternere 'to stretch'. See Buck 574 [i]. AHD 2127 (ster²),

प्रस्थ (prastha)- adj. stable, firm, solid; a level expanse, plain; m. n. table-land on top of a mountain. Is derived fr. pra + sthā, corresponding to Russ prostój odj. 'simple' < pro + stǔ; Lith prāstas 'simple'; Lett prasts 'id'. See Mayrh. II, 373.

प्रिय (priya)-adj. < prī- 'to delight'; beloved, favourite, dear; m. a friend. Is cognate with Av frya 'dear'; Russ prijateľ 'friend'; Goth frijônds; Germ freund; Eng friend. All are traced to IE *prī-, *prāi 'to love' + a suffix. See AHD 2121; Mayrh. II, 378-9.

प्री (prī)- prīṇāti; priṇīte; pass. prīyate; to please, gladden, delight; to be pleased or satisfied with; enjoy; to like, love. Is cognate with Sl prijati 'behave friendly', (cf. s.v. for

प्रस्तिरेत् (prosterét')prostrët; to stretch, extend. Is a prefixed formation fr. CS *sterti-'to expand' of IE origin. Cf. Skt prastṛ for IE correspondences. See Vasmer III, 379; Preobr. II, 133-4; Shanky 272 (under prostirát').

प्रस्तोय् (prostój)–adj. simple. Is formed by joining pro + stǔ (< IE *sto-, *sthō-) literal meaning; 'standing in front, projecting'. According to Buck (pg. 896 [6]) Old Sl prostǔ, prob. originally meant 'straightforward', hence upright and simple, Cf. Skt prastha for parallels.

प्रियातिल् (prijátel')–m. a friend. Is derived fr. prijati 'to be friendly' by adding suff. -tel' (=Skt - tṛ). Corr. to the same group as Skt priya (cf. s.v. priya). See Vasmer III, 369; Preobr. II, 127.

प्रियाति (prijáti)–prijaet; (obs.) to be kind, behave friendly; to be favourable; to care for. Proto-Sl *prijati is traced to IE* prī-, *prāi- *to love' and is akin to Skt prīṇāti, prīṇīte

IE counterparts). See MW 709-10; Mayrh. II, 380; Buck 1111 [5]; Varmā 62 (under 'āprī).

प्रुष् (pruṣ)-pruṣṇoti, -⁰ṇute; to shower, sprinkle, wet, moisten; also pruṣṇāti 'becomes wet'. Is traced to IE* pru-s : s after u changed into cerebral ṣ in Skt. Cp. OR prysnǫti 'to splash' (y< ū); Lett praūslât 'to shower'; Lith praūsti 'to wash face'; OPr prusnan (acc. sg.) 'face'; O Icel frýsa 'snort, sniff'. Some scholars also connect here Lat pruīna for prusvīna 'hoarfrost'; Germ freusan 'to freeze'; Eng freeze < OE frēosan. See MW 711; Mayrh. II, 380-1.

प्लव (plava)- adj. < plu 'to float, swim'; swimming, floating; m. n. a float, raft, boat. Is cognate with Gr plóos for ploFos; Russ plov 'boat, canoe', cp. also plávanie n. 'swimming' = Skt plavanam n.'id'.

प्लावयति (plāvayati)- caus. from plu -'to cause to float or swim; wash; submerge. Is cognate with Russ plávit' 'to cause to flow, float, float; OHG flouwen,

'pleases', prīyate 'is pleased'; Av frīnāiti 'loves'; Goth frijôn 'to love'; Germ freien; Eng friend (Archaic.) 'befriend'. See Vasmer III, 369-70; Preobr II, 127 (s.v. prijatel').

प्रीस्कात् (prýskat')– pryskaet; pryščet; OR and OS prysnǫti 'to splash', pryskati 'to sprinkle; burst'. Is directly connected with Lith praūsti 'to wash face' (cf. Skt pruṣ- 'to sprinkle'). Prýskat' is traced to IE *preu-s-*prus- : Sl y represents *ū, but here s after u remained unchanged as it was followed by a stop. (see Shevelov 130). Shansky derives prýskat' fr. pryskŭ m. 'splashing, bursting' -a suffixed stem < onomat. 'pry-' connected with bry in brýzgat' 'to shower'. See Shansky 274; Vasmer III, 391.

प्लोव (plov)–m. (obs.) boat, canoe (see Dal' Vol. III, 117). Is akin to Skt plava 'floating', m. n. 'a boat'; Gr ploîon n. 'ship'; O Icel fley n. 'id'; Tokhar. B plewe 'ship'. Cp. also Russ plovéc having the same suffix as Skt plavika 'a ferry-man'.

प्लावित् (plávit') -plávit; caus. fr. plyt'; to cause to float, flow. Is akin to Lith pláuti 'to wash'; Skt plāvayati 'causes to float'; Av frāvayeiti 'makes to go away';

flewen. See MW 715; Mayrh. II, 384-5. See also the following word.

प्लु (plu)- plavate (rarely plavati), to float, swim; to bathe; to sail; sway to and fro; to hop, spring from. Is traced to IE *pleu- 'to flow', whence also Gr plé(F)ō 'sail'; Lat pluere 'to rain'; Lith (with o-grade) pláuti 'to rinse'; Lett plēvinât 'move'; OS plouti; Russ plyt' to float, sail, swim'; OE flōwan; Eng flow. See Mayrh. II, 383-4; Onions 361 (under fleet); AHD 2120.

प्लुत (pluta)- adj. floating; sub-merged; n. flood. Is derived from plu- 'to float', swim.' See under Russ plot for parallels.

प्लुषि: (pluṣiḥ)- m. a species of noxious insect; a flying white-ant. Is cognate with Arm lu (< *blus); Alb plēšt; Lat pūlex; OHG flōh; Gr psulla; Lith blusá; Russ blosá 'flea'. See Mayrh. II, 386; Burrow 183.

Gr plōō 'I float'; OE flōwan 'to flow'. See Vasmer III, 271-72; Shansky 251.

प्लीत् (plyt') -plyvët; to sail, steer, float, swim; OR pluti; plavati. Belongs to the same group as Skt plu- 'to float' (q.v. for IE parallels). See Preobr. II, 79-80; Vasmer III, 288; Shansky 254; Shevelov 274.

प्लोत (plot)–m. ferry, bloat, raft. Is derived fr. plyt' 'to float'; OR plútŭ. Is akin to Lett pluts 'boat'; Skt plutam 'flow, a stream'; Gr plutos 'washed'; Germ Floss 'boat, raft.' See Vasmer II, 285.

ब्लख़ा (bloxá). f. flea. OS blŭxa. Other variant forms are Skt pluṣi m. 'flea'; Lith blusā); Afgh vraza (<O Irn *brusā) Arm lu for plu; Gr (prob. with metathesis) psúlla (< *bhsulla < *bhlusa). See Shevelov 130.

फ PHA

फल् (phal)-phalati; to burst; split, cleave, open. Is traced to IE *(s)p(h)el- shared by Lat spolium 'stripped off skin'; Lith spāliai 'flax fibres';

पलोत् (polót')–pólet; to weed. Goes back to Proto-Sl *pelti-, *polti- (:'ol' between conso-nants changed into 'olo' in Russ.). Polót' is compared with

Lett pelus, pelawas 'chaff';
Russ polót' 'to weed' (cf. polot'
for further details). See MW
716, 1269; Mayrh. II, 393.

Lith pléšti 'to pluck'; (with
initial s-); spāliai 'flax fibres';
Lett pelus, pelawas 'chaff';
(with initial s-) spalwa 'wool,
feathers'; Skt phalati 'bursts,
splits'; (with initial s-) : sphaṭati,
sphuṭati 'id'; Lat spolium 'skin';
OHG spaltan 'break, split'. All
are traced to IE *sp (h) el-
'to split, strip off'. See Preobr.
II, 97-98; Vasmer III, 317.

फलकम् (phalakam)- n. board,
lath, plank, bench. Is compared
with Russ pólka f. 'shaft, rack',
(cf. pólka for IE parallels).

पोल्का (pólka)– f. shelf; rack.
Is an OR substantive, substi-
tuting CS polica, derived fr.
pol- by adding suffix-ŭka. Is
congnate with Skt phalakam
'board, lath'; Lett spals 'shaft';
Gr sphélas 'log'; O Icel fjǫl
(< *felô) 'board'. See vasmer
III, 310 (under políca); Shansky
258.

फेन: (phenaḥ)- m. foam,
froth. Is derived fr. sphāy-'to
swell, increase' A by-form
with initial s-has survived in
OPr spoayno, Lith spáine
'foam'; Av spāma and Lat
spūma 'foam', pūmax 'pumice'.
Without initial s-: Germ feim;
OE fam; Eng foam. See MW
718; Mayrh. II, 399; Onions
366.

प्येना (péna)–f. foam, froth.
An old stem in n/m. Suffix-
n is found only in Indo-Irn.
and Balto-Slavonic while
western IE words have suffix-
m. Cp. Skt phena; OPr
spoayno; Lith spáine vs. Lat
spūma; OHG feim; Eng
foam. See Burrow 20, 21;
Shansky 245; Vasmer III, 231;
Preobr. II, 162.

व BA

बभ्रु (babhru)-adj. deep
brown, tawny; m. a kind of
large ichneumon; a redish-

बोब्र ((bobr)– m. OS and OR
bebrŭ, bobrŭ; a beaver, lit.
'brownish'. The animal is

brown animal. Native gram-
marians trace it to the redu-
plicated form of bhṛ-'to carry',
which fully corresponds to
the assumed IE stem * bhe-
bhr-u or * bhi-bhru < *bher-
'bright, brown'. But the
meaning does not agree.
Therefore, it is is assumed
that beside bhṛ-'to bear'
there also existed a similar
verb meaning 'bright, brown',
cp. Lith bebrùs-bebras 'beaver'
Russ bobr; OPr bebrus; OHG
brūn 'brown', biber 'beaver';
Lat fiber; OE brún 'brown'
and beofer 'beaver'. See
Mayrh. II, 409-10; MW 721;
Varma 22.

given this name because of its
brown colour (Shansky 39).
Bobr is cognate with Lith
bēbrus, bēbras; Lett bebrs;
Skt babhruḥ 'deep brown; a
big ichneumon'; Av bauri
'beaver'; OHG bibar; OE
beofor; Eng beaver; Lat fiber.
All unite under IE *bhe-
bhru-, *bhi-bhru- a redupli-
cated root meaning : 'bright,
brown'. See Preobr. I, 32;
Vasmer I, 180-1; Onions 83
(under 'beaver'); 121.

बम्भर: (bambharaḥ) – m.
(onomat.), a bee. Is compared
with Russ búben 'a musical
instrument'; Gr bómbos
'husky sound', bombúle 'a
kind of bee'; Lith bambéti 'to
growl, grumble'. See Mayrh.
II, 410.

बूबिन (búben)– m. a musical
instrument. Is formed on
onomatopoeic stem *bqbŭ-
(<IE *bombo) + suff. -ĭnŭ. Cp.
Lith bambĕti 'to grumble';
Lett baṁbals, baṁbuls m.
'beetle'; Gr bómbos; Skt
bambharaḥ 'bee'. See Shansky
46; Vasmer I, 226; Preobr.
I, 49.

बलिन् (balin)-adj. powerful,
strong, stout. Comparative :
balīyān 'stronger' (= Russ ból'šij
'bigger'), baliṣṭha 'strongest'
(Cp. Gr beltion 'better', béltistos
'best' for *belīōn~ *bélistos).
See Mayrh. II, 416-7 (under
balam).

बल्शोय् (bol'šój) -adj. big, great,
stout, a by -form of ból'šij,
comparative fr. bólij 'big'.
Cp. Skt balīyān 'stronger' <
balin; Gr beltíōn 'better'; Lat
dē-bilis 'weak'. See Vasmer I,
191; Preobr. I; 35-36; Shansky
41; Shevelov 33.

बहिस् (bahis)-ind. out, forth, outside, apart from, without, beside. Corresponds to Lith bé; Sl bez (cf. s.v.). See MW 726; Mayrh. II, 424.

बुक्क् (bukk)– bukkati; to bark, yelp, sound, talk. Is of onomatopoeic origin, similar to Russ búkat', búčat'. Is supposed to be an extension of IE *bu- 'to make low husky sound'; Cp. Hindi bhūk-nā 'to bark'; Av buḥti; Gr búktēs; Russ búkat' 'to make husky sound'. See Mayrh. II, 435.

बुध (budh)-bodhati, -°te; Ā budhyate; to wake up, be awake; observe, perceive. Is cognate with Russ bljustí 'to watch, observe', also OR bdéti, bŭděti (= Skt budhyate). See under Russ bljusti for further details. See Mayrh. II, 449-50; MW 733; Buck 1338.

बृहत् (bṛhat)-adj. lofty, high, tall; great, large; abundant; solid, strong; n. height. Is traced to IE *bhṛĝh-, the zero-grade form of IE *bherĝh-

ब्येज़ (bez)-preposition and prefix. Original meaning : out, outside; without. Is traced to IE *bhegh-s, whence also Lith be; Lett bez; OPr bhe 'without'; Skt bahis ind. 'out, outside'. See Preobr. I, 22; Vasmer I, 144, Shansky 32.

बूकत् (búkat')–OR búkati, onomat. 'to make husky sound. With other alternation grade is also connected with byk 'bull'; bučát' 'to buzz'. Corresponds to Lith baūkti 'bellow'; Lett bucet 'to sound'; Skt bukkati 'barks'; Gr búktēs 'howling'; Lat bucca 'puffed cheeks'. See Vasmer I, 236; Shevelov 321; Preobr. I, 56-57 (under bučát').

ब्ल्युस्ती (blijustí)- bljudét; to observe, watch. Is derived fr. CS *bljudŭ-, a mutation of *bud- (<IE *bheudh- 'to be aware'). Is akin to Skt bodhati 'observes'; Av baoδaite 'id'; Lith baūsti 'to compel'; Gr peúϑomai 'I experience'; Goth anabiudan 'to order'. See Vasmer I, 178; Preobr. I, 31-32; AHD 2098.

बेरिग (béreg)-m. bank, shore; hillock, slope. OS bregŭ 'overhanging bank'. Is traced to IE *bherĝh- 'high'. Although 'ĝh' should have yielded 'z'

'high', Cp. Av bərəzant (= Skt br̥hant 'high'; Goth baurgs; OS bregŭ 'blank, shore'; Russ béreg 'id'; OE beorg Eng barrow (obs.) 'a hill or hillock'; OHG berg 'hill'. See Mayrh. II, 445-6; Varma 49; AHD 2097 'bhergh'.[2]

बोद्धृ (boddhr̥)-m. one who perceives or comprehends; one who knows, knowing, awake. Is akin to Lith budrús 'brisk'; Russ bódryj 'cheerful, vigilant'; Av baozdrī. See MW 734.

बोधयति (bodhayati)–also bodhayate, caus. of budh; to cause to observe, to awaken, arouse; to advise; to inform. For parallel words see under Russ budít' 'to arouse'.

in Sl, it could have also developed in a velar as in Alb burg 'hill'. Béreg belongs to the same cognate group as Skt br̥hat 'high, large', (q.v.). See Vasmer I, 153; Shansky 33.

बोद्रिय् (bódryj)- adj. vigilant, brave, cheerful, healthy. Is derived fr. bud-(as in budít' 'awaken') + suff.-r- (cp. OR bŭdryi). Belongs to Lith budrùs; Skt boddhr̥; Av baozdrī. See Shansky 40; Vasmer I, 184.

बुदीत् (budít')-budít; caus. of bdet'; to wake up, arouse; to cause to watch. Corr. to Lith baũsti 'to compel'; Skt bodhayati 'arouses'; Av baoδayeiti 'teaches'. See Vasmer I, 230.

भ BHA

भगः (bhagah)-m. lord, dispenser, gracious; good fortune, prosperity, happi-ness, Is traced to bhaj-'to divide', corresponding to IE *bhag-'id'; cp. Russ bog 'god, orig. distributor of all things. For IE parallels see under Russ bog. See also MW 743; Mayrh. II, 457-8; Varma 50; AHD 2096.

बोग (bog)-m. god; orig. distributor of all things; benefactor; Lord, ruler. Is akin to Skt bhagah; Av baga, bagha; Lith bagótas, na-bágas; Gr Zeús Bagaîos; OPers baga 'ruler'. See Vasmer I, 181-2; Preobr. I, 33-34; Shansky 39.

भगवत् (bhagavat)- adj. posses-sing fortune; fortunate, prosperous, glorious; divine, holy. A derivative fr. bhaga, corr. to Russ bogátyj 'rich, prosperous'; Lith bagótas; Lett bagâts (according to some prob. borrowed fr. Sl, while others consider it akin to Sl.).

भण् (bhan)-bhanati; to speak, say, to call, prob. a later variant of Ved. bhan < bhā 'to speak'. Is compared with Russ bájat' 'to speak'. (See bájat' for IE counterparts.

भयम् (bhayam)-n. dread, fear, alarm. Is derived fr. *bhī. 'to fear', corr. to IE *bhī- 'to be afraid'. Is cognate with Av-vaya in ni-vayaka; OS bojaznĭ (zn for sn, a suffix); Pr biāsnan 'fear'. Cf. also bhī.

भर्मन् (bharman)-n. a burden, load; support, maintenance, nourishment. Is derived fr. bhr̥- : bhar + suff. -man, appearing also in Av barəman; O Sl bremja (: mja < *men) 'burden, load'; Gr phérma 'id'. See Mayrh II, 481.

बगा̄तिय् (bogátyj)-adj. rich, prosperous. Is derived fr. bogŭ- by adding suffix-āt. Corresponds to skt bhagavat, having the same meaning and the same root. See Vasmer I, 182; Shansky 39.

बायत्(bájat') báet; (dial.) to say, tell. Is derived fr. an extinct verb bati 'to speak', paralleled by Skt bhāti, bhanati 'to speak'; Lat fāri 'id'; Gr phanai 'to speak', phōnē 'voice, sound'; OE bannan 'to summon, pro-claim';OHG ban 'order'; Arm ban 'word, speech'. See Preobr. I, 20-21; Vasmer I, 140.

बयाज्न् (bojázn')-f. fear, dread. Is derived fr. bojat'sja 'to be afraid of' by using suff. -sn. For further details see under boját'sja.

ब्रेम्या ((brémja)-n. (brrowed fr. OS) burden, load, weight. Is traced to brat' (beru 'I carry') + suff. -mja (< *men). Cp. OR beremja. Is cognate with Skt bharman (cf. s.v.). See Preobr. I, 44; Shansky 44.

भालम् (bhālam)-n. the forehead; splendour, lustre. Is derived fr. bhā'to shine'. For IE parallels cf. Russ bélyj 'white'. See Mayrh. II, 496.

भी (bhī)-bibheti; Ā bhayate; to fear, be afraid. Is traced to IE *bhī, *bheyō-'to fear', shared by Av bayente ' to frighten'; Lith bijòtis 'to be afraid of; O Is báigul ' danger'; OHG bebên 'to tremble'; Russ bojat'sja 'to be afraid of' < boi 'fear'. See MW 758.

भुर् (bhur)- bhurati, -°te; to move rapidly, quiver, stir, struggle. Is akin to Gr phúrō, porphúrō ' I muddle'; Lat furere 'to rage'; Lith būrýs 'downpour'; Russ búrja 'strom'. See MW 760; Mayrh. II, 508.

भू (bhū)-bhavati; to become, be, exist, live, stay; happen, a root, well represented with corresponding forms in most of the IE languages. Cp. Av bū, bavaiti 'is'; Sl byti ' to be'; Lith būti 'id'; Gr phuein 'produce, grow'; Lat fierī 'to become'; OHG būan 'to dwell'; OE bēon 'to be'; Eng

бѣлый (bélyj)- adj. white, bright. Is traed to IE *bhē- 'to shine' + suff.-l, represented also in Skt bhālam 'lustre' <bhāti 'shines'; Lith bālas 'white'; Gr. phalós 'bright'; Alb ballë 'forehead'; O Icel bál 'fire'. See Vasmer I, 149; Preobr I, 59-60; Shansky 33.

бояться (boját'sja)-baítsja; to fear, to be afraid of. Belongs to the same cognate group as Skt bhayate, bibheti 'fears' <bhi (cf. s.v.). See Preobr. I, 41; Vasmer I, 204.

буря (búrja)- f. storm, tempest. Is derived fr. burit' 'to destroy'. Belongs to the same cognate group as Skt bhurati 'moves rapidly, quivers'; (cf. s.v.). See also Preobr. I, 55; Vasmer I, 250; Shansky 49.

быть (byt')- Pres. Tense est'; Iterative : byváet; original meaning 'to grow', later on 'to become'. Is paralleled by the same group as Skt bhavati <bhū- 'to become', (q.v.). See Vasmer I, 260; Preobr. I, 58; Shansky 51.

be. IE stem : *bheu- (=Skt
bhū- 'to become'). See Onions
81; MW 760; Mayrh. II, 485-
6; AHD 2098.

भूत (bhūta)-adj. past, gone;
n. the past; true, real. Is a past
pass. participle form fr. bhū
+ ta; cp. Av būta; Lat fui 'I
was'; Russ byt 'life'. See also
the prec. word.

भूयस् (bhūyas)-adj. becoming
(n. the act of becoming);
'becoming in a greater degree'.
According to Pāṇ, (vi, 4, 158),
in this meaning bhūyas is
compar. of bahu), i,e more,
numerous, greater, larger;
much; ind. more, very much;
bhūyiṣṭha superl. Is formed
fr. bhū + suffix -yas. and is
akin to Russ bújnyj (q.v.). See
MW 783; Mayrh. II, 513-14
(under bhūriḥ).

भूर्जः (bhūrjaḥ)-m. a species
of birch, (the Bhoj tree), one
of the few Indo-Eur. tree-
names,   having   a   wide-
representation in various IE
languages. Cp. Sl brīza; Russ
berëza; Lith berźas; Lett berzs;

बीत (byt)- m. mode of life,
existence; bytië n. 'being,
existence, reality'. Is derived
fr. byt' by means of suff.- tŭ.
Older meaning; 'property,
wealth'. Cp. lith būta 'was';
Skt bhūta 'past'; Av būta 'was;
real'; Gr phuton 'growth'.
See Shansky 51; Vasmer I,
260.

बूयनिय् (bújnyj)-adj. strong,
bold, violent, an OR derivative
from an obsolete stem 'bui-
'strong', which goes back to
byti to grow'. Thus, the orig.
meaning of bújnyu is 'grow,
big' (See shansky 47). Is
cognate with Skt bhūriḥ much,
abundant; bhūyas 'more,
greater'; Av baoyō adv. 'longer';
OHG burolang 'very long';
Lith būrỹs 'flock, large number'.
See Vasmer I, 234 (under buj
II); Peobr I, 51 (s.v. buj).

बियोंज्रा (berëza)-f. birch. Is
traced to an old IE stem in -o
*bherəg- 'to shine'; bright,
white'. The tree is given this
name because of its white
bark. Berëza belongs to the
same cognate group as Skt

OPr berse; OHG birihha; OE beorc; Eng birch; Lat farnus, fraxinus 'ash-tree'; also Alb. bardh' white'; Goth bairhts 'bright'. See MW 764; Mayrh. II, 514-15; Onions 96; AHD 2097.

भृ (bhṛ)-bharati, -°te; to bear, hold, carry, support, bring. Is traced to IE *bher- 'to carry' and is cognate with the same group as Russ brat' 'to take'. See MW 764; Mayrh. II, 473-476 (under 'bharati'); Varma 65 (under 'bhara'); Onions 83.

भृष्टिः (bhṛṣṭiḥ)-f. a spike, point, edge, top, corner. Is traced to IE *bhṛs-ti, appearing also in Lat fastīgium (< *farsti) 'top, tip'; Sl boršč 'cabbage soup' (cp. Skt bhṛṣṭi 'the act of frying, boiling or roasting'), orig. 'a plant with pointed leaves'; OHG burst; Germ Borste 'bristle'. See MW 766; 769 (under bhrajj); Mayrh. II, 523.

भ्राज् (bhrāj)- Ā bhrājate; to shine, beam, sparkle, glitter. Cp. also bhrāšate < bhrās 'to

bhūrjaḥ. See Vasmer I, 154; Preobr. I, 24; Shansky 34; Shevelov 400.

брать (brat')-berët; to take, hold, carry. OS bĭrati. Is traced to IE* bher-appearing also in Skt bharati, bibharti <bhṛ 'to bear, hold'; Av baraiti; Gr pherein; Lat ferre: Arm berem 'I carry'; Goth bairan 'to carry'; OHG beran 'id'; Eng bear. In Slavonic the orig. meaning 'to carry' is preserved in bremja (=Skt bharman), berémja' burden, load'. See Preobr. I, 42-43; Vasmer I, 159; Shansky 43; AHD 2097 (bher[1]).

борщ (boršč)-m. cabbage soup; orig a kind of plant, so-called because of its pointed leaves'. Is derived fr. a lost *bŭrstŭ 'hogweed', traceable to IE * bhṛstio-. Cluster 'stj'> šč in Slav. Boršč belongs to the same cognate group as Skt bhṛṣṭiḥ. See Vasmer I, 198; Shansky 42; Shevelov 213.

брезжить (brézžit')-brezžit; to dawn, glimmer. Is derived fr. brezgŭ 'dawn', still preserved

shine, glitter.' Is akin to Av brāzaiti 'shines'; Gr phlégō 'I glow'; Lith brĕkšti, blyškéti 'to shine'; Lat fulgere; Germ bleichen; Goth bairhts 'bright'; OE byrht, beorht; Eng bright. All are traced to IE *bhlg-, *bherəg- 'to shine'. See MW 770; Mayrh. II, 529-30; Onions 118; AHD 2097.

in some dialects. But according to Miklosich (MEW 21) brezžit' goes back to Proto-Sl stem : *bregŭ-, in which ĕ corresponds to Skt ā, while 'g' has developed into 'zg'. On the other hand, some scholars believe that in view of Lith parallels, 'brezg' has developed from 'brĕsk'. Brezžit' belongs to the same group as Skt bhrāj- 'to shine'. See Preobr. I, 44; Vasmer I, 211; Shansky 44.

भ्रातृ (bhrātṛ)-m. brother, a near relative or intimate friend. Is akin to Av brātar; Gr phrater, -tor; Lat frāter; Lith broter; Sl brat(r)ŭ; Goth brōthar; OHG bruodar; Eng brother. See MW 770; Mayrh. II, 530; Varma 91; Onions 121; AHD 2098.

ब्रात (brat)-m. brother. An old stem in -er, cp. OR and OS bratrŭ, which changed into brat as a result of dissimilation-drop of the second'r'. Cf. Skt bhrātṛ for IE parallels. See Vasmer I, 207-8; Preobr. I, 42; Shansky 43; Shevelov 201.

भ्री (bhrī) bhrīṇāti, bhriṇāti; to injure, hurt; to be angry. Corresponds to IE *bhrī and also to its variant form *bher- 'to cut', cp. bharaḥ 'war, battle', bharahūti 'war-cry' (RV. viii, 52, 15), which corresponds to Russ borot'sja 'to fight. Bhrī belongs to the same cognate group as Russ brit' 'to shave' (q.v). See Mayrh. II, 532-3.

ब्रीत् (brit')-bréet; to shave; OR briti. Is compared with Skt bhrīṇāti 'hurts, injures'; Av pairi-brīnaiti 'cuts round'; Lat ferīre 'beat, strike'. All are traced to IE *bhrī, * bher- 'to cut, slay'. Cp. also borót'sja 'to fight, struggle' formed on the same root. See Shansky 45; Preobr. I, 45-46; Vasmer I, 213.

भ्रू (bhrū)- f. eye-brow. Is akin to Gr ó-phrús; Pers abrū; Lith

ब्रोव् (brov')- f. eyebrow. Present form goes back to

bruvis; OS brŭvĭ; Russ brov'; OE brū, Eng brow. All unite under IE *bhrū- 'eyebrow'. See MW 770; Mayrh. II, 534-5; AHD 2098; Onions 121.

the acc. sg. form of Proto-Sl *bry-. Cp. OR brŭvĭ; Russ brov'. Is akin to Lith bruvis; Skt bhrū; pl. bhruvaḥ; Av brvat; OE brū;Eng brow; O Icel brūn. See Preobr. I, 46; Vasmer I, 215; Shansky 45.

म MA

मच् (mac)-macate (also with nasal infix mañc, mañcate); to cheat, be wicked or arrogant; to pound, grind. Is traced to IE *menk-, whence also Sl mǫ́ka 'suffering, torture' and mǫká' 'flour'; Russ múka and muká 'id'; Lith mnkyti ' to oppress, torture', mánkyti 'to knead'; Gr mássō; OHG mengen; OE mengan 'to mix'. See MW 773; Mayrh. II, 548.

मूका (múka)-f. suffering, torture < mučít' 'to torture'. Cp. also muká 'flour'. Both are supposed to have derived from Proto-Sl mǫ́ka/ *mǫká, corresponding to IE * menk-, and belong to the same cognate group as Skt macate (cf. s.v.). See Vasmer III, 7; Preobr. I, 566-7; Shansky 208.

मज्ज् (majj)-majjati; to sink, dive, perish, plunge, bathe. Is traced to IE *mezg-, represented in Lith mazgóti ' to wash'; Lett mazgāt 'id'; Russ mózgnut' 'to become moist'; Gr misgein; Lat mergere 'to dip, plunge'; Eng merge. See MW 773; Mayrh. II, 549; Onions 570.

मोज्गनुत् (mózgnut') mózgnet; (obs.) to become rotten, moist, grow damp. In view of the basic meaning 'humidity, dampness', scholars connect it with Lith mazgóti 'to wash'; Lett mazgāt 'id'; Lat mergere 'to plunge' and Skt majjati 'to sink, bathe'. See Preobr. I, 545.

मज्जन् (majjan)-m. (lit. sunk or seated within), the marrow of bones. Corr. to Av mazga; OS mozgŭ 'brain'; OHG marag, marg; OE mearg; Eng

मोज्ग (mozg)-m. brain, marrow. Is traced to IE *mozg-, *mozgh-, appearing also in Skt majjan (Ved. jj < IE zg) 'marrow'; Av mazg; OPr

marrow. IE prototype : *mozgh-. See Mayrh. II, 549; MW. 773; Onions 557.

मणि: (maṇiḥ)-m. a jewel, gem, pearl; the hump (of a camel). For cognate words see under Russ monísto 'necklace'. All are supposed to have derived fr. IE *manī- 'neck'.

मति: (matiḥ) -f. opinion, view; devotion, worship; thought, inclination; desire; the mind, intelligence; memory. Is derived fr. man-'to think', corr. to IE *men-(zero grade *mn̥-)+ suff. -ti. Cp. Av anu-maiti (=Skt anumati); Lat mēns (stem ment-, cp. gen. sg. mentis) 'mind'; Goth ga-munds f. 'memory'; OE gemynd; Eng mind; Lith at -mintis; OS pamętŭ; Russ pámjat' 'memory'. See Mayrh. II, 563; MW 783; AHD 2114 (men¹).

मत्यम् (matyam)-n. a harrow, roller; club. Is paralleled by Lat mateola 'an instrument to hammer into the earth'; OHG medela 'plough'; OS motýka 'hoe, mattock'; Lett

muzgeno 'marrow'; Lith smãgens 'brain'; Lett smadzenes. See Preobr. I, 545-6; Vasmer II, 638; Shevelov 147.

मनीस्तो (monisto)-n. necklace. Is derived fr. mon+suff. -isto. Cp. Skt maṇi 'jewel', manyā 'back of the neck'; Av minuš 'necklace'; Gr. mannos 'id'; Lat monile' OHG menni 'necklace', mana 'neck'. See Meillet Èt 302' Preobr. I, 555; Shansky 205; Vasmer II, 650. IE prototype : *manī 'neck'.

पाम्यत् (pámjat')- f. memory. Is derived fr. mĭn- by adding pref. pa-, and suff. -ti. Stem 'mĭn' is traced to the zero-grade form mṇ <IE*men-'to think': ṇ > in > ę in Sl (cp. OS pamęti). Later on ęwas replaced by 'ja' in Russ. Pamjat' is akin to the same group as Skt matiḥ (q.v.). See Shansky 242; Vasmer III, 195; Preobr, II, 11; Shevelov 85.

मतीका (motýka)-also motýga, f. hoe, mattock; shovel, sickle; pitcher. Is compared with Skt matyam n. 'harrow, roller', matī-kṛtaḥ 'harrow-ed, rolled'; Lat mateola; OGH medela.

matara. See Mayrh. II, 565-6; MW 776.

मथ, मन्थ (math/manth)- mathati, manthati, mathnāti (Ved. also mathate, manthate, mathnīte); to stir, whirl, rotate; to churn; to shake, agitate; to grind. Is traced to IE *meth-(prob. also *menth-) 'to shake'. Is cognate with Russ mjastí 'to perturb, confuse'. See mjasti for IE parallels.

मधु (madhu)- m.f. n.; m. the season of spring; f. a particular plant; n. any thing sweet (esp. liquid) mead, honey, the juice or nectar of flowers; any sweet intoxicating drink. Prob. derived fr. mad-'to rejoice, intoxicate', although the proposed IE stem is *medhu-. Cp. Av maδu 'honey'; Lith medús 'mead'; Lett medus 'id'; OS medŭ 'honey, mead'; OPr meddo; Gr. méthu 'strong drink'; O Ir mid 'mead'; OHG metu; Goth midus; OE meodu; Eng mead. See MW 779; Mayrh. II, 570; Varma 110; Onions 564.

मध्य (madhya)-adj. middle,

See Vasmer II, 655; Preobr. I, 561; Shansky 207 (under motýga).

мясти (mjastí)- mjatét; (obs.) to perturb, confuse. Russ 'ja' goes back to OS ę < IE* in/ en (cp. OS męsti 'to perturb'). Presence of a nasal consonant is also attested by comparative data; cp. Skt mathati, manthati mathnāti 'shakes, stirs'; Lett mentēt 'to mix'; Lith mentúris 'whisk'; Av mant- 'touch'. See Shevelov 320; Preobr. I, 584; Vasmer, II, 32; Shansky 209.

мёд (mëd)-m. honey. An old IE neuter stem in -u with wide representation in various IE languages. In Slavonic confusion of stems in -us and -un, changing into ŭ, resulted in loss of ŭ in Russ. Cp. OS and OR medŭ, also Russ medved < medŭ + ĕd 'a bear', orig. 'honey-eater' =Skt madhvad 'eating sweetness' (RV. I, 164, 22). Mëd belongs to the same inherited group as Skt madhu 'honey', See Vasmer II, 588-9; Preobr. I, 520-1; Shevelov 166.

मिझा (meža)- f. place between

central, intermediate; standing bet. two, neutral. Is akin to Av maiδya ' in the middle of'; Gr messos for méthjos; Lat medius; Goth midjis; OHG mitti; Eng mid; Arm mēj 'middle'; OS mežá 'limit'. All are traced to IE *medhio- 'middle'. See AHD 2113; Mayrh. II, 572-3; MW 781; Onions 575.

मध्ये (madhye)-ind. originally loc. sg. form of madhyam; in the middle, in the midst, within, between, among. See the prec. word for details.

मन् (man)- manute, mayate; to think, believe, imagine; to perceive. Corresponds to IE *men- 'to think', a root well represented in majority of IE languages. Cp. Av man, mainyeite; Gr menōs 'desire'; Lat monere 'to remind, advise', mens 'feeling, thought'; OS mĭněti 'to opine'; Lith minēti 'mention' miñti 'remember', manyti 'to think'; Lett minēt 'mention'; Goth ga-munan; Germ meinen 'to think'; Eng mean. See MW 783; Mayrh. II, 583; Onions 565; AHD 2114 (men-¹).

मनु (manu)-m. man, mankind; Manu, the father of men, (cf.

two points; orig. limit, boundary, hedge. Is traced to Proto-Sl *mediā : cluster dj > ž in Russian. Though the adjectival form is lost in Sl, the ind. meždu 'in the middle', a loc. du. form of OS mežda, is still preserved. Meža is akin to Skt madhya (cf. s.v.). See Preobr. I, 521-2; Vasmer II, 591-2; Shansky 196.

межи (meži)- an old loc. sg. form of meža, used as a preposition meaning : 'in between'. Cp. Skt ind. madhye 'in the middle' < madhyam. See Vasmer II, 592.

мнить (mnit')-mnit; to opine, think, believe. Is traced to Proto-Sl *mĭněti : 'ĭ' was lost after the fall of reduced vowels (ĭ/ŭ) and 'e' under the influence of Pres. Tense form 'mnit' changed into 'i'. 'Mnit' is akin to the same inherited group as Skt manyate, manute < man- 'to think'. See Preobr. I, 541-2; Vasmer II, 633; Shansky 202.

муж (muž)-m. husband, man. Is traced to Proto-Sl *mong-,

Germ Mannus, mentioned by Tacitus as the mythical ancestor of the West Germanic people in "Germania"). Is akin to Goth manna; gen. and pl. mans; Eng man; OS mǫžĭ 'man'; Russ muž 'id'. See MW 784; Mayrh. II, 575-6; Onions 549-50.

मन्धातृ (mandhātr̥)- m. a thoughtful or pious man. Is derived fr. man+dhā+tr̥, corr. to IE* men-, extended by dhē; *mendhē 'to set mind'. Is cognate with Russ múdryj 'wise, sage' (cf. s.v. for parallels.). See also AHD 2114 (men-[1] [v]); Mayrh. II, 582; MW 788.

मयस् (mayas)-n. refreshment, pleasure, delight. Is compared with Av mayah; Lith mielas, mylas 'dear'; Russ mílyj adj. 'dear'; Lat mītis 'mild, dear'. All are supposed to have derived fr. IE* mēi-gentle, meak.' See Mayrh. II, 585-6.

an extended stem < *mon-, added with suff. -ios (i.e. *mong-ios): 'on' before 'g' > ǫ, with a further change into 'u' in Russ. while cluster 'gj' yielded. 'ž'. Muž is undoubtedly connected with Skt manu; Av manuš; Goth manna; Germ Mannus; Eng man. See Preobr. I, 565-6; Vasmer II, 670-1; Shansky 208.

मूद्रिय् (múdryj)-adj. wise, sage, Is traced to CS *mǫdrŭ (< IE *mendh < men + dhē) + suff. -r. Is akin to Lith mandrus 'cheerful, enerqetic'; Lett muôdrs 'id'; Skt mandhātā 'pious or thoughtful man'; Av mazdra 'wise'; OHG muntar 'enegetic, lively'; Goth mundrei 'purpose'; Gr mandánō 'I understand'; Alb. mund 'I Can'. See Vasmer II, 670; Preobr. I, 565; Shansky 208.

मीलिय् (mílyj) – adj. dear, attractive, amiable, charming. Is traced to IE *mei-extended by-l, appearing also in Lith míelas, mylas 'dear', méile 'love'; Lett mĩlš 'dear'; OPr mijls; Gr meilion 'pleasant gift'; (without -l) Ir mōith 'soft'; Lat mitis 'mild'; Skt mayas n. 'pleasure'. See Vasmer II, 622; Preobr. I, 535-6; Shansky 201.

मर: (maraḥ)-m. dying, death; the world of death. Is derived fr. mṛ 'to die', corresponding to IE *mer 'to die', Maraḥ is akin to Russ mor 'plague', (see Russ. mor for parallel IE derivatives).

मर्क: (makaḥ)-m. (<mṛc-'to seize') seizure, i.e. eclipse (of sun), RV. X, 27,20. Is compared with OS mrakŭ 'darkness, mist' and Russ *morok 'id', (both reconstructed fr. moroćĭnŭ 'gloomy'); Lith mérkti 'to blink'; Lett mirgt 'sparkle'; Goth maurgins 'morning'; OHG morgan 'id'. See under Russ mérknut' 'to grow dark' for more details.

मर्त: (martaḥ)-m. (<mṛ-'to die') also martya, a mortal, man. Is akin to Av marəta 'dead'; OS mrĭtvŭ 'dead'; OR mĭrtvŭ; Russ mërtvyj 'id'; Lat mortuus 'dead', mortalis 'mortal'; Germ mord 'killing'; Arm mard 'man'; Eng mortal. All are traced to IE* mer-, *mṛ-, *mor- 'to die'. See Onions 591; Mayrh. II, 674; AHD 2114, mer [ii].

मा (mā)-māti, mimīte; also mimāti; to measure; display.

मोर (mor)-m. plague, pestilence. With alternation of o : e goes back to CS *merti- 'to die', and is cognate with Lith māras, pl. maraī 'plague'; Skt maraḥ 'death', maraka m. 'plague'. See Shansky 205; Vasmer II, 651; Preobr. I, 559.

म्येर्क्नुत् (mérknut')-mérknet; to fade, grow dark; a CS suffixed derivative fr. merkat', still used in some dialects. OS mrĭknuti. Is traced to IE *merkᵘ, with a parallel form *mergᵘ- appearing in Lith merkti 'blink', mirgéti 'twinkle, glimmer'; Lett mirgt 'sparkle'; Skt (Ved.) markaḥ. 'eclipse'; Goth maurgins 'morning'; OHG morgan 'id'; Eng morrow. See Vasmer II, 605; Shansky 198; Preobr. I, 529.

म्योर्त्विय् (mërtvyj)- adj. dead. Is derived fr. meret' 'to die' by adding suffix-t (:mer + t), v appeared on the model of živ 'alive'. Mërtvyj is akin to the same group as Skt martaḥ 'mortal', (cf. s.v.). See also Shansky 198; Vasmer II, 606.

म्येरित् (mérit')-mérit; to measure. Is traced to IE *mē-'to

Is akin to Av and OPers mā 'to measure'; Gr mētiáō 'I take a decision'; Lat mētīre 'to measure'; Alb mat 'I measure'; Russ mérit' 'to measure'; Goth mitan 'id'; OHG mezzan 'id'. All unite under IE *mē- 'to measure'. See Mayrh. II, 638; MW 804; Onions 565 (under 'meal'); Varma 81 (under mātrā).

मांसम् (māṇsam)-n. sg. and pl. flesh. Yāska derives it fr. man-'to regard' (N.IV, 3), so called because everyone loves his own flesh. However, the assumed IE stem is *mēm-so 'flesh' appearing in OPr mensā; Lett mësa 'body'; Sl mjáso, męso 'meat'; Alb. miš 'id'; Arm mis; Goth mimz 'meat'; Lat membrum; Eng member 'organ, limb'; Gr mēros 'thigh' < *mēmsro. See MW 805; Mayrh. II, 615; Varma 81; Onions 568.

मातृ (mātṛ)- f. a mother. Is akin to Av mātar; Lith moté 'woman', gen. móters; Russ mat', gen. máteri; Gr mēter, (Dor.) māter; Lat māter; Germ Mutter; OE modor; Eng mother. All unite under IE *māter 'mother', prob. based on the baby-talk form mā+the kinship term suffx-*ter-. See

measure', r being only a suffix. Belongs to the same cognate group as Skt māti, mimāti, mimīte 'measures' (cf. Skt mā). See Shansky 197-8 (under méra); Preobr. I, 579.

мясо (mjáso)-n. meat, flesh. Has a wide representation in other IE languages. Cp. Skt māṇsam 'flesh'; Lat membrum; Gr mēros; OPr mensā; Lett mësa; Arm mis; Goth mimz. Mjaso is traced to IE * mēm + so, Russ 'ja' representing Proto-Sl ę= IE *en, em. See Preobr. I, 584; Vasmer III, 30-31; Meillet Èt 237.

мать (mat')-f. mother, nom. pl. and gen. sg. máteri; OS and OR matere. Belongs to the same inherited group as Skt mātṛ (q.v.). See Preobr. I, 516; Vasmer II, 583; Shansky 195.

AHD 2113; MW 807; Mayrh.
II, 619; Onions 592.

माम् (mām)-me, acc. sg. of personal pron. 'aham'. Corresponds to Av mām; OS, OR mja; OPr mien; Lat mē; Gr me. eme; OE mē; Eng me. All are traced to IE * mēm. See Onions 564.

म्या (mja)-me. An old acc. sg. form of personal pron. 'ja' (-I). A parallel form 'mene' was also in use in OS and OR. According to some linguists present Russ. acc. sg. form 'menjá' represents old form 'mja' < Proto-Sl *mę, corr. to IE * mēm. Mja is akin to Skt, Av mām; OPr mein. See Preobr. I, 524; Vasmer III, 28.

माया (māyā)-f. art, skill, illusion; sorcery; super-natural power. Is derived fr. mā-by adding suff. -yā and is cognate with Russ manít' 'to beckon, lure'; májat' 'to deceive'. See Mayrh. II, 624.

मनीत् (manít')-mánit; to beckon, lure, tempt. Is derived fr. ma-, a root, extended by -n, -ja and -r; e.g. ma-nī-t', 'to lure'; má-ja-t' 'to deceive'; ma-rá f. 'spectre, illusion'. All these words are directly connected with Skt māyā 'illusion'; Av māyā; Lett mãnît 'to deceive, delude'. See Preobr. I, 508; Vasmer II, 569; 587.

मास् (mās)-m. (also masa) the moon (RV.); a month. Yāska rightly traces it to mā 'to measure' (N. IV, 27), as the proposed IE stem *mēn or *mēns is an extended form of *mē- 'to measure'. The month has been an ancient and universal unit of time measured by the moon, Cp.

मेस्यत्स (mésjac) -m. moon, month. Is derived fr. més N + dimin. suffix -k, the base being traceable to IE * mēs < *mēns Mésjac is cognate with Skt mãs, (cf. mãs for IE parallels). See Vasmer II, 608-9; Preobr. I, 581; Shansky 199; Shevelov 320.

Av māh 'moon, month'; Lat mēna, mēnsis 'month'; Gr meis 'month', mēne 'moon'; Lith měnuo, menesis 'moon', month'; Lett mēnesis; OPr menins 'moon'; Sl měsęcĭ (the base extended with a nasal element + ko) 'moon, month'; Goth mēna 'moon'; Germ māno, māne; OE mōna; Eng moon. Majority of deriv. show a nasal in the root. See Shevelov 320; MW 814; Mayrh. II, 631-2; Onions 588; AHD 2113 mē 2 [ii]; Varma 91.

मिक्ष् (miks) –mimikṣati (prob. Desiderative fr. a lost 'miš', contained in miśra; but referred by others to 'mih'; MW 815), to mix, mingle with; stir up. Is traced to IE *meig- exended by -s, and is supposed to be a variant form of *meik- 'to mix'. See Mayrh. II, 640-1; AHD 2114.

मिथ् (mith)- methati, - ⁰te; to unite, alternate; (Ā) to dash together; to be angry, hostile. Is traced to IE *mit(h)- 'to exchange', being akin to the same cognate group as Russ mest' f. 'vengeance', (cf. s.v.). See also MW 816; Mayrh. II, 682-3.

मिसीत् (mesít')- mésit; to knead, mix. corr. to Lith maišýti 'to mix up'; Lett máisît 'id'; Skt mekṣayati, caus < mikṣ 'to mix'; Lat miscēre 'id'; OHG miskan; OE miscian; Eng mix. See Preobr. I, 579-580; Vasmer II, 606-7.

मेस्त् (mest')- f. vengeance, revenge. Is formed fr. mit + suff. - ti : tt >st (cp. OS mitě adv. 'alternately' having the same stem). Mest' is cognate with Lett mits, mite 'exchange, barter'; mitêt 'to exchange'; Skt methati, mithati 'alternates, fights'; Av mitha 'lie, deceit, false'; Lat mutāre 'to change'; Gr moîtos 'reward, recom-

मी (mī)-mīnāti, mīnīte (Vedic also mināti; minoti; mīyate); to lessen, diminish; destroy; to go astray; to transgress. Corr. to IE * mei- 'to lessen', appearing also in Gr minúto; meíān 'smaller; Lat minuere ' to lessen', minor, mínus 'less'; OR and OS mǐnii 'id'; Goth mins 'less'; OHG and OE min. See MW 818.

मीढम् (mīḍham)- n contest, strife, RV.; prize, reward. Native grammarians derive this word fr. mih- 'to urinate, water', but comparison with parallel derivatives traces it to IE *mizdh-o, represented in Av mǐždəm n. 'reward, prize'; Gr misthós 'payment'; Goth mizdō 'reward'; Eng meed (obs.) 'wages, hire'; OHG mēta; OS mǐzda 'recompense, reward'. See MW 818; Mayrh. II, 642-3; Onions 567.

मीर: (mīraḥ)-m. the sea, ocean, Cp. also moryādā f. a limit, bondary, border; bank, shore (MW 791; 819). Is traced to

pense'; Goth maidjan 'alternate'. See Preobr. I, 531; Vasmer II, 608; Shansky 199.

मेन्येए (menee)-also men'she. Is the comparative form of an extinct word mǐnŭ 'small' (cp. OS mǐniti 'to lessen', corr. to Skt mināti 'lessens'; Lat minuere 'id'). Cf. also Russ minut', minovat' 'to transgress', based on the same stem and cognate with Lat meāre 'to go astray; Skt mināti, minoti, mīyate 'lessens; goes astray'. See Preobr. I, 523-4;537-8; Shansky 197; Vasmer II, 598.

मिज्दा (mzda)-(obs.) f. reward. OR mǐzda contains as old IE stem in-o, belonging to fem. gender and is cognate with the same group as Skt mīḍham n. 'prize', (q.v.). See Vasmer II, 618; Preobr. I, 533; Shansky 200; Shevelov 147.

मोर्ये (móre)-n. sea (dial. also a lake). A common Slavonic word of IE origin, akin to the same group as Skt mīraḥ 'the

IE *mori, *mer 'body of water, lake, sea', represented in Lat more 'sea' murus < moerus/moiros 'wall, border (=Skt maryādā 'limit, border'); Lith mārios 'bay, sea';OPr mary 'bay'; Goth marei f. 'sea'; OHG mari/meri 'id'; Eng mere 'a pool or lake', also obs. meer; Russ móre 'sea'. See Onions 570; AHD 2115 (under mori).

sea, ocean'; maryadā f. 'border, bank, shore' (cf. s.v. mīr). Vasmer II, 654; Preobr. 1, 556; Shevelov 208.

मुच् (muc)-muñcati; RV. also mucanti; to set free, release; abandon, leave. Is compared with Gr mússō, mûkos, muktēs; Lat mungēre, mucus; Russ (za-) mknut' ' to lock up'. See Mayrh. II, 649. Cf. also Rusian -mknut' for more details.

म्कनूट् (-mknut') - a root, generally used with a prefix, e.g. zamknut' 'to lock up', primknut' 'to fasten, fix'; OR promŭknuti sja 'to fly away, pass rapidly'. Is akin to Lith múkti 'to be free, to run away'; Lett mukt 'to slip, slide'; Skt muñcati, mucati 'releases'; Av framukhti f. 'deliverance'. All are traced to IE *meuk-, beside *meug. See Vasmer II, 631; Preobr. II, 540-1.

मुज् (muj)-mojati, muñjati; to give out a particular sound. Corr. to Gr. mūkáomai, múzō 'I bellow'; mugmós 'sigh'; Lat mūgīre 'bellow'; OHG muchazzen 'id'; OS myčat' 'id'. See Mayrh. II, 650.

मिचात् (myčát')-myčit; to bellow. Is derived fr. myk (<onomat. root *mu-, *mū-extended by -k in Russ and is still in use in many Sl dialects). 'k' before ě (in ěti) changed into č and ě after č > a (i.e. myk + ěti > myčeti > myčati). Myčát' belongs to the same cognate grp. as Skt mojati, muñjati (cf. s.v). See also Vasmer III,

27; Preobr. I, 576; Shansky 210.

मूत्रम् (mūtram)- n. urine. Origin obscure. According to Amarkoṣa (Amar, II, 67) is connected with mūtryate'wets, urinates'. Is akin to Av mū9rəm n. 'excrement'. Lith máudyti 'to wash'; OS myti 'id'. See Mayrh. II, 663-4. Prob. goes back to an extinct stem 'mūt-' suffixed by-r; cp. Hindi mūtanā 'to urinate'.

मूर्धन् (mūrdhan)- m. the forehead, head; skull, (fig.) the highest part of anything, top, summit. Yāska traces it to mūrta + dhā (N.VII, 27), lit, 'that, on which the body rests'. However, the IE stem is supposed to be *molədh- 'hight, head', coresponding to OE molda 'top of the head'; Russ mórda 'muzzle'. See Mayrh. II, 666; Varma 98.

मूष् (mūṣ)- m.f. stealer, thief; a mouse. Is traced to mūṣ 'to steal', corr. exactly to IE *mūs- 'mouse'. Cp. Gr mụs 'mouse, muscle'; Lat mūs; Sl myšĩ 'mouse'; Germ mûs, Mous; OE mūs; Eng mouse. See MW 827; Burrow 32; Mayrh. II, 668; Varma 91; Onions 593; AHD 2115.

मृ (mṛ)- mriyate, mriyati,

मीत् (myt')-móet; to wash. Is traced to Proto-Sl *myti: y represents. IE *ū. Belongs to Lith máudyti 'wash'; Lett maût 'swim'; Ir mūn 'urine'; Skt mūtram 'id'; Av mū9rəm 'dirt'. See Vasmer III, 26; Shansky 210; Preobr. I, 575-6; Shevelov 377.

मोर्दा (mórda)-f. muzzle, snout, Origin obscure. Is compared with Skt mūrdhan 'forehead, head; top'; OE molda 'head'. See Preobr. I, 555-6.

मीश् (myš')-f. a mouse, original meaning prob. 'a thief'. Cp. Skt mūṣ/muṣ 'to steal'; mūṣati, muṣati, muṣṇāti 'steals'. Is cognate with the same group as Skt mūṣ , (cf. s.v.). See Vasmer III, 27-28; Preobr. I, 577. Russ y represents IE ū.

मिरेत् (merét')-mrët; to die. Is

marati,- °te; to die, decease.
Is traced to IE *mer- 'to die';
Gr βrotós for *mrotós; Lat
morior 'to die'; Sl mrěti; Lith
mírti 'to die'; Goth maurthr;
Germ morden; Eng murder.
See MW 827; Mayrh. II, 696.

मृज् (mṛj)- mārṣṭi (Ved. also
Ā mṛṣṭe); mṛjati, °te; to wipe,
rub, cleanse; press. Is traced
to IE *melg 'to rub off; to milk',
the latter belonging to European
group. Cp. Grā-mergō, ámélgō
'I milk'; Lat mulgēre ' to milk';
R ChSl mlěsti 'id'; Lith mìlsti;
Germ melken; Eng milk, but
Av marəzaiti 'rubs, cleans'.
See MW 829; Mayrh. 11.670-
1 AHD 2114.

मृण् (mṛṇ)- mṛṇati, mṛṇāti; to
crush, smash, slay, kill, RV. AV.;
to thread, winnow, ŚBr. Is traced
to IE *mel(ə)-'to crush, grind',
represented in derivatives,
referring to grinding and
various ground substances
(such as flour). Cf. Russian
molót'-'to grind, crush' for
IE parallels. See Mayrh. II,
672-3; AHD 2114 (under
melə- 'to crush').

traced to Proto-Sl *merti < IE
*mer- 'to die', with derivatives
referring to death and to
human beings as subject to
death. Cp. Russ. Smert' f.
'death' = Skt mṛti f. 'death,
dying'; Lat mors (stem mort-)
'death'; Russ mërtvyj 'dead'
=Skt mṛta 'dead'; Eng mort,
mortal; Skt marya 'man'. See
Preobr. I, 526; Vasmer II,
602; AHD 2114, mer - [11].

मलोज़िवॅ (molózivo)-n. colos-
trum, first milk of a newly-
calved cow. is traced to Proto-
Sl stem *melz (< IE *melĝ- 'to
press', in European group 'to
milk') + suff. ivo. Cp OR
mŭlzti 'to churn' and OS
mlěsti 'to milk'. Cf. Skt mṛj-
mārṣṭi, mṛjati 'rubs, cleans'
for paralled derivatives. See
Vasmer II, 644-5; Preobr. I,
550-1; Shansky 204.

मलोत् (molót') -mélet; to grind,
crush. Goes back to Proto-Sl
*melti- 'crush'. In Slavonic
following a prehistoric process
'e' before a hard 'l' changed
into 'o' (i.e. el > ol) with a
further development of ol >
olo in mid-consonantal
position. Molót' is akin to
Lith málti 'to grind', miltai
'flour'; Lett maĺt, milti 'id';
OPr meltan 'flour'; Lat

मृतिः (mrtih)- f. death, dying, also mrtyu m. 'id'. Belongs to Av mərə9yu m. 'death'; Lat mors; Lith mirtìs; OS sǔmriti; Russ smért'. See Mayrh. II, 674-5. Cf. also Skt mr̥- (mriyate, marati) 'to die'.

मृदु (mrdu)- adj. soft, delicate, gentle, tender. Is compared with Gr maldu-in a'maldúnō 'I get softened'; Lat mollis (< *moldvis); OS mladǔ; Russ molodój 'young'; OHG malz 'melting'; Eng melt, mild. All are traced to IE* mel- 'soft' with various extensions. See MW 830; Mayrh. II, 676; Onions 568, 576; Buck 1471; AHD 2114 (mel¹).

मेघः (meghah)-m. a cloud; a mass, multitude. Is derived fr. migh/mih- 'to wet'; cf. megha-māna 'sprinkler'. Is cognate with Av maēga n 'cloud'; Arm mēg; Gr ȯmíkhlē 'a cloud, mist'; Lith miglá; Russ mgla 'mist'. See Mayrh. II, 680-81; Varma

molere 'grind'; Goth, OHG malan 'id'; Gr múltō 'I grind'; Alb miel 'flour'; OE melu 'meal, flour'; Eng meal; Skt (with zero grade) mrṇati, mrṇāti 'crushes'. See Preobr. I, 552-3; Vasmer II, 597; Shansky 204.

смерть (smert')-f. death, demise; extinction. Is derived fr. mi̇̄rti 'death' with prefix sǔ-'good', lit. 'good, natural death'. Is cognate with the same group as Skt mrtih f. 'death' (Cf. s.v.). See Vasmer III, 685-6; Preobr. I, 526-7; Shansky 309-10.

молодой (molodój)-adj. young, new. Is traced to CS *moldǔ : ol between consonants > olo, cp. OPr maldae 'a boy'; Skt (with zero-grade) mrdu 'soft, tender'; Lat mollis; OE meltan; Eng melt; Gr máldōn 'softened man', maldakós 'tender'; Goth mildeis 'gentle'. See Vasmer II, 643-4; Shansky 204; Shevelov 34.

мгла (mgla)-f. mist, fog; cold, damp. Is derived fr. mi̇̄ga 'mist' (still used in dialects) + suff. -la. Proto-Sl *mi̇̄gla-'mist' is traced to IE * meigh-'mist, rain' beside *meigh-'to urinate', corr. to Skt mih-. 'to wet'. Is cognate with Lith

81.

मेष: (meṣaḥ)- m. a ram, sheep (in the older language applied also to a fleece or anything woolen), RV. Is derived fr. miṣ- 'to rival' (Amar II, 76) or miṣ 'to see, wink' (N. III, 16).But IE prototype is *moiso-s 'sheep'; cp. Av maēṣa 'wether', f. maēṣi; Sl měxŭ. Cf. Russ mex 'furs, skin' for cognate derivatives. See Mayrh. II, 689; Varma 91.

miglá; Lett migla; Skt mih-, f. 'mist, fog; downpour'; with other grade: megha 'cloud';Av maēga; Arm mēg 'mist'; Gr ȯmíkhlē 'id'. See Preobr. I, 518; Vasmer II, 587-8; Shansky 195; AHD 2113.

मयेख़ (mex) – m. furs, skin, mešók 'leather bag'. Is traced to IE *moiso. In OR s after 'i'>x (=kh) and cluster oi yielded 'ě'. Mex is akin to Lith maĩšas 'bag'; Lett màiss 'id'; Skt meṣaḥ 'sheep', in older language also 'fleece'; Av maēṣa 'sheep'. See Vasmer II, 612; Shansky 199.

य YA

य (ya)–The actual base of the relative pronoun with normal pronominal declension : m. yaḥ, f. yā, neut. yad, traced to IE *ios, iā, *iod. Among the various derivatives some are : yatara 'which of the two', yati 'how many'; yadā 'when', yatra 'where' and yadi 'if'. Corresponds to Av ya; Gr ŏs, ě, ŏ; Lith jéi, jeř; Sl i, ja, je (in íže, jáže, jéže); Goth jabai. See MW 838; Mayrh. III, 14; Burrow 273.

ईझे (íze)– m. (f. jáže, n. ježe), found in OR and OS, who, which. Slavonic 'i', which originally was a demons-trative pronoun, has not survived independently in nom. sg., du. and pl. where it has been replaced by m. on, f. oná, n. onó, but in other case-forms of 3rd pers. pronoun, it is still used, (cf. instr. im; dat. emú etc.). In combination with particle 'že' i.e. iže) as a relative pron. it corresponds to Skt yaḥ, yā, yad (cf. s.v. 'ya' for other parallels). In fact in Sl.

यकृत् (yakṛt)-n. the liver, (the weak cases are optionally formaed fr. a base 'yakan' : abl. yaknaḥ; instr. yaknā. Is traced to IE *i̯ekᵘ 'liver, represented also in Gr ễpar; Lat jecur; Lith jẽknos, ễknos; Sl ikrá. See MW 838; Mayrh. III, 1; Varma 98.

यम् (yam)-yacchati (Vedic also yacchate; yamati, -°te); To sustain, hold, support; to restrain, control, govern, Is traced to IE *i̯em-'to restrain', shared by Gr hēmros 'tame'; Lat emō 'I take, buy'; Lith iṁti' to take'; Lett jemt, nemt 'id'; OPr imma, imt 'take'; OR, OS imĕti 'to possess, have'. See MW 845; Mayrh. III, 2; Varma 50.

यव: (yavaḥ)-m. barley (in the earliest times prob. any grain or corn, yielding flour or meal; pl. barley-corns) RV.; any grain of seed or seed-corn. Is akin to Av yava; Gr zeiá; Lith javas, pl. javai; OR ovínŭ. See MW 847; Mayrh. III, 9-10.

Indo-Eur. demonstrative pron, *i, *ī and relative pron. *i̯o have coalesced with each other. See Preobr. I, 261-2 (under 'i'); Vasmer II, 118-119.

इक्रा (ikrá)- f. (in fish) róe, spawn, caviar. Origin obscure. Prob. is related with IE name of liver, cp. Lat jecur 'liver'; Lith jãknos (dial. ễknos, āknoś); Lett aknas, aknis; Skt yakṛt; Av yākarə; Gr ễpar which speaks of an old stem in r/n. See Vasmer II, 125; Preobr. I, 268.

इमेत् (imét')- imeet; OR and Os imĕti; to have, possess, own; to take. Is akin to Lat emō 'I take, buy'; Lith iṁti; Lett jemt; OPr imt. Acc. to Berneker (BEW 430) CS * ĭmǫ goes back to IE *i̯em- 'to restrain' as in Skt yamati; yacchati 'holds, controls'; Av yam (in ayamaite) 'to hold'. See Preobr. I, 269-271; Vasmer II, 19 (under emlyú, imát').

अवीन (ovín)-m. barn for drying or storing grain. Comparison with cognate deriv. in other IE languages shows that OR ovínŭ is a suffixed formation fr. ov-, corr. to IE i̯eu̯o-, represented in Lith jãvas, pl. javai 'grain';

यशस् (yaśas)-n. beautiful appearance, beauty, splendour; honour, glory; adj. beautiful, splendid; honoured. See MW 848; Mayrh. III, 12. For cognate deriv. cf. Russ jásnyj 'clear, bright'.

Skt yavaḥ 'barley'; Av yava 'id', yevīn 'grain-field'; Gr zeiá. In East-Sl. languages 'je' in word-initial position before a syllable with e or i, changed into 'o' (Shevelov 423). See Preobr. I, 635; Vasmer III, 113-114; Shansky 228.

यास्निय् (jásnyj)- adj. clear, bright. Present form is traced to *ĕsknŭ (-yj being the adjectival ending) < IE * oiǩ + suff. -n. After the appearance of prothetic j- before ĕ, ĕ > a (i.e. jĕ > ja) ·and the three-component cluster 'skn' simplified into 'sn' (Shevelov 195-6). Thus, OR jasnŭ is akin to Lith áiškus 'clear', iškus 'id' and Skt yaśas n. 'beauty, splendour.' See Preobr. III, 141; Shansky 391.

या (yā)– yāti;(collateral form of i- 'to go, walk'; eti) to go, proceed, travel, move, ride. Is cognate with Av yā 'to go'; Lat iānus; Lith jóti 'rides'; Sl jaxati 'to go, ride'. See Mayrh. III, 16; MW 849.

येख़त् (éxat')-édet; to go, ride, drive, travel. Is traced to an extinct ĕxŭ, a deriv. fr. ĕ + suff-xŭ (< IE *so). After the development of prothetic j- before e, jĕ > ja, cp. Bulg. jaxam 'to go'. However, fluctuation of initial ja/jĕ in Sl languages is difficult to explain. According to some scholars 'je' could be a dial. variant of 'ja'. Old stem appears in Lith joti 'ride'; Lett jât 'id'; Skt yāti 'goes,

travels'; Av yāiti 'id', all directly related to OS jaxati. Infinitive *jĕti- takes the verb to athematic conjugation, causing thereby the appearance of suff.-d in Present Tense forms : édu, édet etc. See Shansky 104; Vasmer II, 9-10; Preobr. III, 123-4.

यातृ (yātr̥)-f. (acc. yātaram; nom., acc. du. yātarau; nom. pl. yātaraḥ), a husband's brother's wife. Has parallels in some IE languages. Cp. Gr (Hom.) énátēr, pl. éinatéres; Lat ianitrīces pl. 'wives of brothers'; Lith jéntė, gen. jenters; Sl jętry (< *inə-tr-, *iénə-tr). See Mayrh. III, 15-16; MW 851.

यात्रोव् (jatrov')- f. wife of husband's brother, Is attested by RChSl jatry, which goes back to Proto-Sl *jętry, gen. *jętrŭve. Present form 'jatrov' is analogous to svekrov' 'husband's mother' < Proto-Sl *svekry. Játrov' belongs to the same cognate group as Skt yātar, yātr̥. See Vasmer IV. 569; Preobr. III, 142.

युगम् (yugam)- n. a yoke, team; a pair, couple; a race, generation; an age of the world. Is derived fr. yuj- 'to yoke, join', corr. to IE *ieug-, an extended form of *ieu- (=Skt yu-) to yoke, join', represented in Av yuga-; Gr. zugón; Lat jugum; Goth juk; Sl ígo; Lith jùngas; OHG joh; OE geoc; Eng yoke. MW 854; Mayrh. III, 19; Onions 1020; AHD 2134 (under yeug).

इँगो (ígo)- n. yoke. Is traced to Proto-Sl *jŭgo > *jĭgo Original root-initial j before i was lost in majority of Slav. languages (Shevelov 237). Igo is cognate with Skt yugam; Gr zugón; Lat iugum; Goth juk; also nasalized forms; Lat iungere 'to join'; Lith jungas 'yoke' < jungti (cp. Skt yunakti, yuñjati < yuj). See Vasmer II, 115-116; Preobr. 1, 264; Shansky 124.

युवन् (yuvan)-m.f.n. young, youthful, strong, healthy, RV.; m. a youth, young man or

यूनिय् (júnyj)-adj. young. Presence of initial ju suggests, that the word has been borrowed

animal. Is derived fr. yu-'to unite, join'+suff-van, corr. to IE *juu̯en-'young', whence also Av yuvan youth, young'; Lith jáunas; Sl junŭ; Russ júnyj; Lat juvenis; Goth juggs; OHG jung; OE geong; Eng young. See MW 855; Mayrh. III, 23; Onions 1021; Varma 91.

यूष (yūṣa)-m.n. soup, broth. Is traced to IE *jeu-(=Sktyu-) 'to mix', extended by -s. Cp. Lat jūs 'broth'; OS juxa 'jish-soup'; Lith jūšè; Gr zūmē 'leaven'; Eng juice. See MW 856; Mayrh. III, 26; Onions 499.

fr. O ChSl, as in OR initial 'j' before -u was lost, (cp. OR unŭ 'young'). Júnyj is cognate with the same group as Skt yuvan. See Vasmer IV, 531; Preobr. III, 128-9; Shansky 389; Shevelov 241-2.

ऊखा (úxa)- (<*juxa) f. fish-soup. Prob. a loan word, as in OR intial 'j' before -u was lost. Proto-Sl *juxa is traced to IE *jus -an old stem in -s, cp. Lith jūšè 'fish-soup'; OPr juse 'meat-soup'; Skt yūṣa m.n. 'soup, broth'; Lat iūs 'id'. See Vasmer IV, 177; Shansky 353-4; Shevelov 242.

र RA

रघु (raghu) - adj. (< raṇh-raṇhati; also Ā raṇhate 'to hasten') hastening, rapid, RV.; light, fickle. Cf. also laghu 'small, light'. Is paralleled by Av ragu 'swift'; OR and OS lĭgŭkŭ 'light, easy'; Goth leihts; Germ leicht; OE liht; Eng light. Also nasalized forms: Eng lung < OE lungen 'lungs' (perh. so called because of their lightness); Lith leñgvas 'light'. All unite under IE *legᵘh-'light'. See AHD 2111; Mayrh. III, 31; MW 860.

ल्योगिकय् (lëgkij)- adj. OR and OS lĭgŭkŭ, light, easy. Is cognate with Lat levis 'light, fast'; Skt raghù, laghu 'small, light, fickle'; Av ragu 'swift'; Gr ělakhús 'small', ělaphros 'light'. There are also parallel forms with nasal infix, e.g. Av rənjgō 'lighter'; Lith leñgvas 'light'. See Vasmer II, 473-4; Shevelov 34.

रच् (rac)- racayati; to produce, fashion, form, make, cause; to compose. Is compared with Russ reč', rečët 'to speak'; OS rešti 'id'; Goth rahnjan 'to calculate'. See Mayrh. III, 33; MW 860. Cf. Russ. reč' 'to speak' for further details.

रेच् (reč)-rečët; OR reči; OS rešti; dial. rečít'; to speak, utter, say. Is traced to Proto-Sl *rekti. In East-Sl languages cluster 'kt' before 'i' changed into č (cp. OR reči). Reč' is akin to Lith rẽkti 'to roar'; Lett rēkt 'id'; Skt racayati 'forms, arranges'; Goth rahnjan 'Calculate', ragin n. advice'; Tokh. A rake, B reki 'speech'; Lat raccāre 'roar'. See Vasmer III, 465-6 (u. rekú); Preobr. II, 199-201; Shansky 287.

रचनम् (racanam)-n. (< rac. 'to form') the act of forming, arranging; composing. Is compared with Russ rok m. 'fate', dial. 'period', with other grade also connected with reč' 'to speak'.

रोक (rok). m. fate, destiny, dial. 'a year; period'. Through vowel alternation is related with reč' 'to speak'. As for the meaning 'fate', cp. Lat fātum 'fate' connected with fāri 'to speak'. Sl rok is cognate with Skt racanam 'arrangement, composition'; Goth ragin 'advice'. See Vasmers III, 496-7; Shansky 289.

रज्जु (rajju)-f. prob. derived fr. an unused stem rasj- or rajj-(MW 861), a rope, cord, string. Is cognate with Lith rẽzgis 'basket', rezgu 'I plait' < rezgti; Rus rózga ' a twig, branch; OE risce; Eng rush 'a plant'; Germ risch. See Mayrh. III, 35; Onions 778.

रोज्गा (zózga)-f. a twig, rod, branch; original meaning : an object from which something is woven or plaited. Is akin to Lith reksti, rezgti 'to knit, plait', rẽzgis 'basket'; Skt rajju 'rope' (: jj < *zg); Lat restis; Germ risch; Eng rush. See Vasmer III, 495; Preobr. III, 211; Shansky 289.

रप् (rap)-rapati (also lapati < lap-); to talk, chatter, whisper. Is compared with Russ rópot < roptat' 'to complain', (q.v.). See Mayrh. III, 41.

रोपत (rópot) - m. complaint. Is derived fr. rop+suff.-ot (<CS ŭtŭ), a stem of onomatopoeic nature, similar to Skt rapati, lapati 'chatters, whispers'. Primary meaning : murmur, grŭmble, chatter; cp. OS rŭpŭtati 'to grumble'. See Vasmer III, 502; Preobr. II, 214-215; Shansky 290.

रय: (rayaḥ)-m. (<rī, 'to flow') the stream of a river, current; quick motion, speed, course; ardour. Corr. to Russ. roj 'swarm' (cf. 'roj' for details).

रोय् (roj). m. swarm. Is traced to Proto-Sl *ri (< IE * rei-'to flow, run'), appearing also in rínut' 'to throw, push'; réjat' 'push' and reká 'river'. Orig. meaning : 'flow, current'. Is cognate with Skt rayaḥ 'stream, current'; Lat rīvus 'stream'; OE rinnan; Eng run. See Preobr. II, 212; Vasmer III, 496; Shansky 289; AHD 2122.

रव: (ravaḥ)-m. a roar, cry, howl. Is derived fr. ru-'to make noise', appearing in a number of words of onomatopoeic origin: rauti, ruvati, ravati 'roars, shouts'. For ruvati, ravati 'roars, shouts'. For cognate deriv. see under Russ rëv 'bellowing, roar'.

र्योव (rëv)- m. bellowing, roar, cry. Is a CS derivative fr. rjuti- (< an earlier *reuti of onomat. origin, with 3rd pers. sg. *reveti) 'to cry'. Rëv is akin to Skt ravaḥ < ravati, rauti- 'roars, cries'; Lith rujá 'heat in animals'; Gr.ō -rŭmai 'I roar'; Lat rumor 'noise'; rāvus 'hoarse'; OE rŷn 'roar', rŷan 'to howl', réon 'crying'. See Preobr. II, 192-3 (u. revét'); Vasmer III, 456 (u. revú).

रसा (rasā)-f. moisture, humidity. Cp. also rasaḥ m. 'the

रसा rosá- f. dew. Is of IE origin, belonging to Lith rasá

sap or juice of plants, fruits, any liquid or fluid; elixir'. Rasā is cognate with Av Ranhā 'name of a river'; Lat rōs; Lith rasà; Russ rosá 'dew'. See Mayrh. III, 48.

राति (rāti)-adj. ready or willing to give, generous; f. a favour, grace, gift, oblation. Is derived fr. rā-(rāti, Ved. also rāte 'to grant, bestow, yield'), traceable to IE *rē (i)- 'to give; a thing'. Cf. Lat rēs 'a thing'. See Varma 40 (under a-rāti); MW 871; Mayrh. III, 52-3.

राध् (rādh)-rādhnoti, rādh-yati, (Ved, also rādhati and rādhyate); to succeed; to thrive, prosper; to be ready for; to accomplish, perform, achieve; to make favourable, satisfy; to hit, injure, destroy. Is traced to IE *rē-dh-'to arrange'. For IE parallels cf. Russ radét' 'to oblige, gratify'. See MW 876; Mayrh. III, 54. Cf. also the following word.

राधस् (rādhas)-n. favour, kindness, a gift of affection, RV., AV.; liberality; accomplishment of one's wishes; wealth, power. Is cognate with OPers rādiy 'for the sake of'; Russ rádi 'id'. See Mayrh. III, 54; Varma 82. cf. also the preceding word.

'dew'; Let rasa 'id'; Skt rasā f. moisture', rasaḥ m. 'juice, liquid'; Av Ranhā 'name of a river'; Lat ros 'dew'. See Vasmer III, 503; Preobr, II, 215; Meillet Èt 250.

льети (letĭ)- f. found only in OR and OS; possibility, decensy. Is traced to IE *rē(i), *lē(i)- 'to give', represented also in Skt rātiḥ 'gift' < rā 'to give'; Av rātiš 'offering; generosity'; Lat rēs; Lett lēts 'cheap'; Lith lētas 'gentle; weak'; Goth unlēds 'poor'. See Vasmer II, 489; Preobr. I, 490-491.

радет (radét')-radéet; (obs.) to oblige, gratify. Is cognate with Lith rodyti 'to show'; Skt rādhyati, rādhnoti 'accomplishes, prepares'; Av rāδaiti 'prepares'; Goth ga-rêdan 'envisage';OHG rātan; Eng read 'to think, suppose'. See Vasmer III, 430; Preobr. II, 173-4; Onions 743.

ради (rádi)-a preposition used with gen. case. Corresponds to OPer rādíy as in avahya-rādiy 'for the sake of' < rāditi = Av rāδaiti 'prepares' Skt rādhas n. 'favour, wealth'. See Vasmer III, 430; Preobr. II, 171-2.

रिप् (rip)- (only pf. riripuḥ), cf. also lip- 'limpati'; to smear, adhere to; to deceive, cheat. Is traced to IE *loip-, *leip- 'to stick'. Cf. OHG leiban 'to remain'; Goth laibjan 'id'; Gr lípos 'grease', liparós 'greasy'; Lith lipti; Russ lipnut' 'to stick', lepít' 'to fashion'; Eng leave. See Onions 521; Mayrh. III, 50. AHD 2111.

रिह् (rih)-(Ved. form of lih-) rihati, riháte; to lick, kiss, caress; to praise, worship; to implore. Corresponds to IE *ligh-, *leigh- 'to lick', appearing also in Lith liēžti; OS lizati 'to lick'; Lat lingere 'id'; Gr leikhein; OHG leckōn; OE liccian; Eng lick. See MW 881; Onions 526; AHD 2111.

री (rī) riṇāti, rīyate, riyati; to set free, release; yield, melt; to flow, drop; rīti f. 'going, motion, course. Is akin to Russ rínut'sja 'to dash, dart, run', (Cf. Russ rínut' for IE counterparts). See also MW 881; Mayrh. III, 59-60.

लीपनुत् (lipnut') lípnet; to paste, a suffixed derivative fr. lipati, now existing only in some prefixed deriv.: e.g. prilipat', otlipat', nalipat' etc. Is cognate with Lith lípti 'to cling', Lett lipt 'id'; Skt lip, rip 'to smear', lipta 'smeared, sticking to'; Gr. lípos 'grease'; Goth leiban 'to remain', liban 'to live'; Eng live. See Vasmer II, 484; 543; Preobr. I 455-6; Shansky 189.

लिज्ञात् (lizát')- lížet; OR and OS lizati; to lick. Is cognate with Lith liēžt 'to lick'; laižyti 'id'; Lett làizīti; Skt lihati, ledhi, Ved. redhi 'licks'; Av raēz 'id'; Gr leikhō 'I lick'; Lat lingere; Goth bilaigōn 'lick'; Eng lick. See Vasmer II, 494-5; Preobr. I, 452.

रीनुत् (rínut')- rínet; OR and OS rinuti; génerally used as a reflexive verb : rínut'sja 'to dart'; throw, push. Is directly related with Skt riṇāti, riṇvati 'makes to flow, releases', rīyate 'flows'; Av raeiri 'id'; Gr'orínō 'I put into movement, incite'; Lat rīvus 'stream'; Ir rían 'sea'; OE rinnan; Eng run. All are traced to IE *rei- 'to flow, run' See Vasmer III, 484; Preobr. II, 203-4; AHD 2122.

रु (ru)[1]-rauti or ravīti (Ved. also ruvati and ravati, °te); to roar, bellow, howl, yelp; to make any sound or noise. Is akin to Russ revet' 'to roar, howl' (cf. s.v. for IE parallels).

रिव्येत् (revét')- revët; to produce a continuous low sound; howl, roar, bellow. OR rjuti < Proto-Sl *reuti of onomat. origin. Revét' is cognate with Skt ravati, rauti, ruvati 'roars, howls'; Lith ríeti 'to shout'; Lett riēt 'bark'; Gr órúomai 'I roar, howl'; Lat rūmour 'noise'; OE rȳan, rȳn 'to roar'. All unite under IE *reu- 'to make noise'. See Preobr. II, 192-3; Vasmer III, 456; Shansky 285.

रु (ru)[2]-ravate; to break or dash to pieces; to go; to kill; to be angry; to speak; to shatter. Is compared with Lat ruō; Lith rauti; OS rvati, ryti 'to tear'. See MW 881; Mayrh. III, 63.

रवात् (rvat')- rvët; to tear to pieces. Is akin to Skt ru-, ravati 'to break to pieces'; Lith ráuti 'to pluck'; Lett ravêt 'id'; Lat ruere 'to dig, pluck'; Cp. also Russ ryt'- róet 'to uproot, burrow', derived fr. the same root. See Preobr. II, 187-8; 232; Vasmer III, 452; 531.

रुच् (ruc)- rocate, (Ved. also rocati); to shine, be bright or radiant; to be splendid or beautiful or good. Cp. also rocas n. 'light, lustre', ruc f. 'id'. Is traced to IE *leuk-, (with o-grade)*louk, and (with zero-grade)*luk- 'to shine'. Cp. Gr leukos 'shining, white'; Lat lūx 'light', lūcēre 'to shine', lūna 'moon'; Lith laukas 'pale'; OS luč 'ray'; Goth liuhath 'light'; OHG lioht; OE léóht;

लुच (luč)- m. ray, spark, beam; dial, luča f. 'ray'. Is cognate with OPr luckis 'log, billet'; Lith laūkas 'animal with white dot on its forehead'; Skt rokaḥ m. 'light'; rocas n. 'lustre' < ruc 'to shine'; Av raocah 'id'; Gr leukós 'shining'; Lat lūx. See Vasmer II, 537; Preobr. I, 481-2; 'luč' lit. means 'light', Shansky 188.

Eng light. See MW 881-2;
Mayrh. III, 75-76; Onions
527; Varma 84 (u. 'suruc').

रुज् (ruj)- rujati, °te; to break,
break open, dash to pieces,
shatter; to cause pain, injure,
hurt, kill, destroy. Is traced to
IE *lug-, 'to break', appearing
also in Gr lugrós 'mournful';
Lat lugere 'to lament, mourn',
(cp. Skt rugṇa 'broken,
injured, sick'); Lith laužti 'to
break'. See MW 882; Mayrh.
III, 64; Varma 60 (u. 'rujānā').

रुद् (rud)-roditi, also rudati,
rudate, rodati, rodate; pass.
rudyate; to cry, weep, roar,
wail, howl. Is cognate with
Lat rudere; Lith raudóti; OE
reotan; Russ rydat' 'weep
loudly'. See MW 883; Mayrh.
III, 77. Cp. also Skt rudanam,
rodanam n. the act of crying,
weeping, corr. to Lith raudà
'weeping, lamentation'; Lett
raũda 'id'; Russ rydanie n.
'weeping'.

रुध् (rudh)¹- rodhati; to sprout,
shoot, grow. Is akin to Av

लुझगात् (luzgát')- luzgáet; to
separate from the shell, peel.
Is traced to CS * lus + ka with
prim. meaning; 'to crack,
split, break', still used in this
sense in dialects. Is cognate
with Lith luzti, lùšti 'to break,
crock' Lett laust 'id'; Skt
rujati 'breaks', rujā 'fracture,
pain, suffering'; Gr lugrós
'sad'; Lat lugere 'to mourn';
OHG liohhan 'to drag, tear,
strip off'; OE lūkan 'id'. IE
stem for Bolto-Slavonic group
*leuĝ, for Skt *leug-. See
Preobr. I, 475-6; Vasmer II,
530 (u. luznút' 'to strike').

रिदात् (rydat')-rydáet; to weep
loudly. Is derived fr. ry- (<IE
*reu- of onomat. origin),
extended by 'dŭ' and is akin
to Lith raudóti 'to moan,
cry'; Lett raûdât 'id'; Skt
roditi, rudati 'cries, weeps';
Av raod 'to cry', raosta 'cried'
(aor.); Lat redere 'bellow,
howl'; OE rēotan 'to cry';;
OHG ríozan 'id'; O Icel rauta
'to howl'. See Vasmer III,
526-7; Shansky 292; Preobr.
II, 229; Shevelov 34.

ल्यूदि (ljúdi)-pl. people. Is traced
to IE *leudh- 'to grow', shared

raoδa-; Goth liudan, ludja; OHG ant-lutti; Gr-eleútheros; Lat līber; OS ljudŭ 'person'. See Mayrh. III, 77-78; MW 884. (cf. Russ 'ljudi').

by Lith liáudis 'people'; Lett làudis 'id'; OHG liut 'person; Gr eleútheros 'free (-man) Lat līber 'id', līberī 'children'; Skt rodhati 'grows'; Av raoδaiti 'id'; Goth liudan 'grow' (cp. Russ rod 'origin, stock, generation', naród 'people' which shows that ljudi is derived fr. a verb, meaning 'to grow'. See Shansky 189; Vasmer II, 545; Preobr. I, 493-4.

रुध् (rudh)²- comparative data of IE languages shows that prob. there once existed a root of this form with a meaning 'to be red'; cf. Gr eruthrós 'red', Lat rubere 'to blush'; Lith rudĕti, rudyti 'to rust'; OS rŭdeti 'to become red, glow'. See MW 884. ,Cf. also the next word.

र्द्येत् (rdet') - rdéet. Is traced to CS *rŭdeti- (cp. OS rŭdeti sja 'to become red') akin to Lith rudĕti ' to rust'; rudyti 'id'; Lett rudît to make red'; Skt rohita 'red';Lat rubere. IE stem *əreu-dh-'to be red'. See Preobr. II, 189-190; Vasmer III, 453; Shansky 284.

रुधिर (rudhira)-adj. red, n. blood, a wide-spread IE colour name. Cf. Gr éruthros 'red'; Lat ruber, rūfus 'id'; Lith rúdas 'reddish-brown'; Lett ruds 'brownish'; Sl rŭdrŭ 'red', rudá 'ore'; Goth rauths; OHG rōt; OE rēad; Eng red; Tokh A rätram 'red', B rätre 'id' (< *rutro); O Icel rodra f. 'blood of the killed animal'. All are traced to IE *reudh- 'red, ruddy'. Cp. also Rudra 'name of an Indian god', traced by

र्योद्रिय् (rëdryj)-adj. red, brownish red. It is assumed that as a result of assimilation of vowels Proto-Sl *rŭdĭrŭ > *rĭdĭrŭ (yj- being the adj. ending). A similar interpretation is given by Meillet (Èt 114), according to whom R Ch Sl *rĭdrŭ has originated from *rĭdĕti- 'to be red'. Rëdryj belongs to the same inherited group as Skt rudhira 'blood, red'. See Vasmer III, 459; Shevelov 361.

some to rud-as 'crying, roaring' while others connect him with rudh-as 'red, shining, glittering'. In the Veda also he is closely connected with Indra and still more with Agni. See MW 883-4; Mayrh. III, 67-68; Onions 748; AHD 2122.

रुशत् (rušat). adj. brilliant; shining, bright, white. Yāska traces it to ruc- 'to shine' (N. II, 20; VI, 13), but 'c' and 'š' had no correspondence in Old Indo-Aryan. According to linguists š goes back to IE k̂ and rušat has derived fr. IE *leuk̂- 'to shine', being cognate with Russ lýsyj (q.v.). See Mayrh. III, 69; MW 885; Varma 117.

रेज् (rej)-rejati, °te; to go; to cause to tremble or shake; to shake, quiver, tremble. Corr. to Goth laikan 'to hop, spring'; Lith láigyti' to run around' (< *lei-); Sl (dial.) ërzat' 'fidget'. See Mayrh. III, 72.

रेणु (reṇu)- m.f.n. (< ri, rī- 'to let go, to flow', corr. to IE *rei- 'to run, flow') dust, sand; the pollen of flowers,

लीसिय् (lýsyi)-adj. bald. Is derived fr. *leuk̂-'to shine' +suff. -s : ks > s after the simplification of consonantal clusters and 'eu' yielded u/ū. Lýsyj is cognate with Skt rušat 'bright'; Gr leukós 'white'; Arm lois 'light'. See Vasmer II, 542; Meillet Èt 237; Preobr. I, 484; Shansky 189.

योर्ज़त् (ërzat')-erzáet; to crawl here and there; to move about restlessly, fidget. Is derived fr. erzyj adj. 'pushing, enterprising' used only in dialects (Shansky 103) Is compared with Gr. ĕlelízō 'I shake, swing'; Skt rejati, rejate 'moves, shakes'; Lith láigyti 'run around'; Goth laikan 'to jump'. See Preobr. I, 214.

रेन् (renĭ)- f. found only in OR; low bank, sand-bank; sand. Is derived fr. ri-'to flow' + suff.-nĭ (cp. rínuti 'to rush,

powder of anything (MW 887). Is compared with OR reni 'sand-bank', (cf. s.v. for parallels).

dart').Is cognate with Lith rēva 'reef, rock'; Lett rava 'reef'; Skt reṇu 'sand, dust' < riṇāti 'to flow'. See Preobr. II, 235; Vasmer III, 470.

रै (rai)- m. rarely f. property, possesions, wealth, riches. Is derived fr. rā- (rāti) 'to give, grant, bestow'. But the Indo-Eur. stem is supposed to be *rēi-, *lēi-, Cp. Av rāy m. 'riches'; Russ raj m. 'paradise' (prob. borrowed fr. Indo-Iranian); Lat rēs 'wealth, property.'.

राय् (raj)-m. paradise. Prob. borrowed fr. Indo-Iran. Cp. Av rāy m. 'riches'; Skt rai 'property, wealth'; Lat rēs 'business, property'. See Vasmer III, 435-6; Shansky 282; Preobr. II, 177.

रोमन् (roman)-n. the hair on the body of men and animals, bristles, wool; the scales of a fish. Is derived fr. ru/lu- (cp. loman, a later form of roman)' to cut, divide' or fr. ruh- 'to rise, grow' + n. suff. -man, fully productive in IE languages. Roman belongs to Russ runó n. 'fleece'; O Ir ruamnae 'blanket'. See MW 889; Mayrh. III, 79; Burrow 130.

रुनो (runó)-n. fleece, shoal (of a fish). Is used in almost all the Slavonic languages and is traced to IE *reu + suff. -no, the same root as in rŭvati (Mod. Russ rvat' 'to tear'; cf. rvat'). It is also assumed that initial form of runó was prob. *rumno, corresponding to Skt roman 'hair on the body'; Ir rón 'horse's hair'; O Ir ruamanae 'lodix, blanket'. See Vasmer III, 518; Shansky 291.

ल LA

लघु (laghu)- adj. (a later form of raghu. q.v.) light, quick, swift. easy; small, short (in time); soft, gentle. Is traced to IE *legᵘh-'light, small',

ल्योगिकय् (lëgkij)-adj. light; easy; lung. Is derived fr. līga- 'lightness, freedom' (still used in dial.) +suff. -k; cf. OR, OS līgŭkŭ. Is akin to the same

shared by Gr élakhús 'small';
Lat levis, lenhuvis 'light, fast';
Av ragu 'quick'; Lith lengvús;
Lett liêgs; OS lĭgŭkŭ; Russ
lëgkij 'light; nasalised forms :
OE lungen; Eng lung (prob.
due to their lightness); O Ir
laigiu 'smaller'. See MW 893-
4: Mayrh. III, 31; AHD 2111.

लङ् (langh)- langhati, °te; to
leap over, go beyond, cross,
ascend, surpass; to abstain
from food, fast. Is compared
with Russ ljagat' 'to kick;
swing' (cf. s.v. for details).

लप् (lap) lapati, °te; lapyati;
to chatter, talk; wail, lament.
Is compared with Russ lepetat'
'to babble, jabber' (cf. s.v. for
details).

लष् (las)- lapati, °te; lasyati, -
°te; to wish, desire, long for,
(cf. also las 'to play, frolic').
Is compared with Russ lásyj
'greedy' (See s.v. for details).

group of words as Skt laghu,
raghu (cf. s.v). See Vasmer II,
473-4; Preobr. I, 442-3;
Shansky 179; Shevelov 34.

ल्यगात् (ljagát')-ljagáet; to
kick; (dial) to swing. Is traced
to Proto-Sl *lęg-(ę<*en was
replaced by 'ja' in Russian),
belonging to Lith lingúoti 'to
swing'; Lett līguôt, līgât 'id';
Skt langhati, langhate 'leaps
over'; OHG lungar; OE lungor
'fast, moving'; Gr élaphrós
'light, swift'. See Vasmer II,
548 (u. ljaga); Preobr. I, 496;
Shansky 189.

लिपितात् (lepetat')- lepéčet; to
lisp, jabber, babble. Is of
onomat. origin, (Cp. Skt lapati
'chatters'; Alb. lapërdhi f.
'dirty speech'). Is no more
used in majority of Mod.
Slavonic languages. See Vasmer
II, 483-4; Preobr. I, 447-8;
Shansky 181.

लासिय् (lásyj)-adj. greedy; (cp.
dial. lasún 'gourmand');
affectionate. Is cognate with
Skt lasati 'desires', abhi-lāṣā
f. 'desire'; Gr. lilaiomai 'I

लस् (las)-lasati; to shine; play, frolíc, embrace; to exercise an art. Is connected with laṣ- 'to desire', both traceable to IE* las- 'to be eager, wanton', represented in Lat lascīvus 'frolicsme', lascivire 'to play'; Germ lustjan 'to please'; OE lystan 'id'; OHG lust 'desire'. See MW 899; AHD 2110-2111.

लिप् (lip)-limpati, °te; to stick, adhere; smear, anoint with. caus. lepayati. Is traced to IE *leip-, *loip-, *lip-'to stick, adhere; fat'. Is akin to Russ lepít' 'to fashion; cling', (cf. s.v. for IE parallels). See MW 902.

लिह् (lih)- leḍhi, līḍhe, lihati; (a later form of Ved. rih-, reḍhi); to lick, lap. Is traced to IE *leigh-, *loigh-, *ligh-'to lick', whence also Gr leikhein 'to lick'; Lat lingere 'id'; Av raēz; Lith liẽžti, lẽžti; Russ lizát' 'to lick'; OHG

with' (< *lilásiomai); Lat lascīvus 'playful, frolicsome.' See Vasmer II, 464. Cf. also the following word.

लस्कात् (laskát')-laskáet; to caress, fondle; láska f. endearment. Corresponds to Lat lascivire 'to play, frolic'; Goth lustus 'pleasure'; OHG lust; Skt lasati 'shines; plays'; laṣati 'strongly desires'; Lith lokšnús 'sensitive, affection-ate' (< *lāsknus). See Preobr. I, 435-6; Vasmer II, 461; Shansky 178.

लिपीत् (lepít')-lépit; to model, fashion; to cling. Is cognate with Lith lipti 'stick'; Lett lipt 'id' Lith caus. lipyti 'to glue, paste'; Lett lipinât 'id'; Skt limpati 'besmears, stains'; Gr lípos 'fat'; Lat lippus; Goth bileiban 'to remain', liban 'live'; OHG lebên 'id'; OE libban; Eng live, leave. See Vasmer II, 484; Onions 521 (u. leave); AHD 2111.

लिज्ञात् (lizat')-liżet; to lick. Is akin to the same group of words as Skt lihati, leḍhi (Ved. reḍhi). See Preobr. I, 452; Vasmer II, 494-5; Shevelov 286.

lecchōn; Goth belaigōn
'lick'; OE liccian; Eng lick; O
Ir ligim. See MW 903; Onions
526; AHD 2111.

लुप् (lup)- lumpati, °te; to
break, hurt, injure; to rob,
take away; to erase; caus.
lopayati; pass. lopyate. Is
traced to IE *leup-'peal,
tear', beside *reup and
*reub-'to snatch'. Some
connect it with Lith laupyti
'to peel'; lupti 'to tear, strip';
Gr lupē 'grief'; Goth laufs;
OHG loub 'foliage', louft
'bark'; Eng leaf; Russ lupít'
'to thrash; peel', while others
consider it related with Lat
rumpere 'to break'; Eng reave
< OE rēafian 'to plunder';
Germ raubōn 'rob', raubō
'booty'; Russ rubít' 'chop,
hew'. See MW 904; Mayrh.
III, 68; AHD 2122 (u. reup.).

लुभ् (lubh)-lubhati, lubhyati;
to desire greatly or eagerly,
long for, be interested in;
caus. lobhayati, °te 'to allure,
entice, attract'. Is akin to Lat
lubet 'pleases'; OHG luba;
lob 'praise'; OE lufu; Eng
love; Russ ljubít' 'to love, be
fond of'. See MW 904;
Onions 538.

लुल् (lul)- (connected with
luḍ-) loláti; to move to and

लुपीत् (lupít')-lúpit; to thrash,
flog; to peel, tear. Is derived
fr. adjectival stem lupǔ or
lupa 'skin, hide', traceable to
IE* leup- 'to peel, tear'. For
cognate words cf. under Skt
lup-lumpati 'to beak; rob'.
See also Vasmer II, 534-5;
Preobr. I, 479; Shansky 188.

ल्युबीत् (liubít')- ljúbit; to like,
love, be jond of. Is derived fr.
adj. stem *ljubǔ 'dear',
traced to IE * leubh-'to care,
desire, love'. Belongs to te
same cognate words as Skt
lubhati, lubhyati 'desires
eagerly'. See Vasmer II, 544;
Preobr. I, 492-3; Shansky 189.

ल्युल्का (ljúl'ka)-f. cradle. Is of
onomatopoeic origin similar

fro, roll about, stir; caus. lolayati 'to set in motion. MW 905. For cognate words see Russ. ljul'ka 'cradle'.

लेलाय (lelāya)-lelāyati, °te; to move to and fro, quiver, tremble. MW 906. For cognate words see under Russ lelējat' 'to move'.

लोतम् (lotam)- also lotram n. booty, plunder. Is compared with Russ lov m. 'catch', (cf. lov for parallels).

to Skt lolati 'moves to and fro'; Germ lullen 'to lull'; Lett lelōt; Eng lull. See Preobr. I, 494; Vasmer II, 545-6 (under ljulí).

लिलेयत् (lelējat')-leléet; to move, fondle. Corresponds to Skt lelāyati 'moves, shakes'; lolati 'id'; Lith leliúoti 'to rock'; Lett leluôt 'id'; Goth reiran 'shiver, shake'; Germ lullen 'lull'. See Preobr. I, 446; Vasmer II, 479; Shansky 180.

लोव (lov)-m. catch, take; hunting. Is cognate with Lith lāvyti 'exercise'; Gr leia f. 'plunder'; Goth laun 'reward'; OHG lōn 'id'; Skt lotam, lotram n. 'booty'. All are traced to IE *lāu- 'to gain, acquire, profit'. See Preobr. I, 462; Vasmer II, 508; AHD 2111.

व VA

वत्सः (vatsaḥ) – m. (prob. originally 'yearling', fr. a lost word vatas) a calf, the young of any animal, child; a year (cf. vatsara 'a year'); 'the year personified'. Is cognate with Gr étos for Fétos; Lat vetus, vetustus 'old'; Germ wider; Eng wether; Sl vetŭxŭ 'old'. See MW 915-6.

वेत्खिय् (vétxij) - adj. OR, OS vetŭxŭ; old, ancient; originally 'annual, yearly' (cp. dial. vetoš 'last year's grass'). Is traced to IE *u̯etos 'year', whence also Lith vētušas; Lett vecs 'old'; Skt vatsa 'yearling'; Gr (F)étos 'year'; Lat vetus 'old', vitulus 'calf'; Sl x < s. See Shevelov 166; Preobr. I, 80-81; Shansky 57-58; Vasmer I, 307; AHD 2133 (u. wet-[2]).

वद् (vad)-vadati, ⁰te (also vādati), caus. vādayati, ⁰te; to speak, say, utter; to adjudge; to allege; confer or dispute about, RV.; to contend, quarrel; to strike, play. Cf. Lith vadinti; Sl vádïti 'to argue'. See MW 916.

वनम् (Vanam)-n. a forest, wood, thicket; a foreign or distant land. Is derived from van- (N.VIII, 3) 'to win, possess' which corresponds to OHG wunna 'pasture land'; Lat venus 'love'; vēnāri 'to hunt'; Russ von 'out', vne 'outside'. See Varma 233; AHD 2132 (under wen-¹); MW 917.

वया (vayā)-f. a branch, twig, RV. Is traced to vī-'to go, move' (N.I,4), corresponding to IE *u̯ei- 'to turn, twist' with derivatives referring to suppleness or binding. Is akin to Russian véja 'twig', (cf. s.v. for IE parallels). See also Varma 57; AHD 2131 (u. wei-).

वर: (varaḥ)- m. a chooser, suitor; n. best, preferble; m. (rarely n.) act or object of choosing; wish, choice, boon, blessing. Is derived fr. vṛ- 'to choose' (N.I, 7), correspond-

वादित् (vádit')- vadít; to agrue, defame, dispute, accuse; dial to cheat. OS and OR vaditi belongs to Skt vadati 'speaks, quarrels; vādaḥ 'dispute'; Gr aúdáō 'I shout, speak', aúdé 'sound, voice'; Lith vadínti 'to call'. See Vasmer I, 265-6.

वोन (von)-adv. out, away. OR and OS vŭnŭ. Is supposed to be belonging to Skt vanam 'forest', cp. Russ loc. sg. vne (OS vŭné) 'outside' in the same way as Lith laũkan 'away, out', lauké 'outside' < laũkas 'field'. The word prob. originally meant 'accquired foreign land'. Cf. also Vasmer I, 348 (I); Shansky 66.

वेया (véja)-f. twig, branch. Is derived fr. .vit' 'to twist, weave' with alternation of i:e and is akin to Skt vayā 'twig'; Ir fé (< *vejā) 'twig'; Lith vítis 'vine' OHG wid 'rope'. All are traced to IE *u̯ei 'to turn, twist'. See Vasmer I, 310; Preobr. I, 86 (u. vít').

वोल्या (vólja)- f. will, liberty, intention; OR, OS volja 'will', voliti 'prefer'. Is traced to IE *u̯el-'to choose' (*u̯el + jē) and is cognate with Lith valiá 'will'; Lett vaḷa 'power'; Skt

ing to IE *u̯el- 'to choose, wish'; cp. Goth wiljan 'to will'; OE willa 'desire; Eng will; Lat velle 'to wish will'; Lith valiá 'will'; Russ vòlja 'id'. See MW 922; Varma 82; AHD 2132 (u. wel[1])

वर्तनम् (vartanam)-n. the act of turning or rolling; rotation; a spindle; a globe or ball; staying, abiding in. Is derived from vṛt- (vartate)' to turn round; to be; to dwell' and is akin to Russ vereteno 'spindle' (cf. s.v. for further details).

वर्तयति (vartayati)-caus. < vṛt-; to cause to turn or revolve, whirl, wave, hurl, RV. Corr. to Russ vorotít' to move, turn' (cf. vorotít' for parallels).

वर्त्मन् (vartman)- n. the track or rut of wheel; path, way course (lit. and fig.), RV.; an edge, rim; an eyelid. Is derived fr. vṛt + suff.-man and is cognate with Russ vrémja 'time, season' (q.v.).

vara 'wish, boon'; Av vāra 'will'; OHG wala 'choice'. See Vasmer I, 347-8; Preobr. I, 95; Shansky 66.

विरितिनो (veretenó)-n. spindle, pivot, axle. OS vrĕteno, Is traced to IE *u̯ert-, an extended stem < *u̯er- 'to rotate, turn round', coresponding exactly to Skt vartanam n. 'rotation; spindle'. See Vasmer I, 297; Preobr. I, 74.

वर्तीत् (vorotít')- vorótit; to move or turn round. OS vratiti. Is akin to Lith vartýti 'to turn, swing'; Lett värtêt 'roll, drag'; Skt vartayati caus. 'revolves, rotates'; Goth frawardjan (fra-'a prefix'); Lat vertere 'rotate'. See Vasmer I, 355.

व्रेम्या (vrémja)-n. time, season. Is borrowed fr. old Slavonic. Actual Russ form 'veremja' has become extinct. Vrémja is traced to OS vrĭtĕti 'to turn' (<IE zero-grade form *u̯rt < *u̯ert-, + suff. mja < *men, (cp. Skt vartman 'way, course') : tm> m in OS as a result of simplification of consonant - clusters and *en yielded 'ę'

which was later replaced by 'ja' in Russ. (cp. OS vremę 'time'); i.e. *vrĕtmen > vrĕmę > vremja. Is cognate with Skt vartman 'rut'. See Shevelov 194; Shansky 69; Vasmer I, 361; Preobr. I, 101; AHD 2132 (u. wer[2]).

वर्ष्मन् (varṣman)-also varṣiman, m. height, top, RV.; AV.; greatness, extent; measure; body; adj. holding rain. Is derived fr. vṛṣ-varṣati 'rains', corresponding to IE *ṷers 'to rain; to stretch or rise', cp. varṣā f. 'rain', varṣa m. 'a year' < vṛṣ, i.e. stretch or length of time'. For cognate words see under Russ verx 'top'.

वेर्ख (verx)-m. top, summit, lit. something towering high. OR vĭrxŭ OS vrĭxŭ 'summit'. Is traced to IE *ṷers-'to rise'. In Common Slavonic after i, u, r, IE s>x. By a similar rule it changed into ṣ in Sanskrit and into 'š' in Lithuanian only after r (See Burrow 79). Thus, verx is akin to Skt varṣman 'height, top'; Lith viršùs 'upper part'; Lett vìrsus 'top'; Lat verrūca 'elevation'; Ir ferr 'better'. See Vasmer I, 301-2; Shansky 57; Preobr. I, 78; Shevelov 130.

वल् (val)- valate, valati; to turn, to rotate; to move to an fro; to approach, hasten; to return; to appear; to cover or be covered; caus valayati, vālayati. Is traced to IE *ṷel 'to roll, turn', appearing in Russ val m. 'roller, billow'; Lat vallēs; Eng valley. For other cognates cf. Russ val.

वाल (val)-m. billow, roller, a big wave. OR valiti 'fall heavily, pour, throng. Is compared with Lith volė 'mallet'; East Lith volióti 'to roll'; Lett uolīt, uolāt 'id'; with other grade : Lith vélti 'roll'; Lett velt 'id'; Skt valati (°te) 'turns round'; OHG wuolen, wailen 'boil'; Lat volvere 'roll, turn'; Gr elúō; Goth Walwian 'drag'.

वल्क (valka)- m.n. covering; the bark of tree; n. the scales of a fish. Is traced to val-'to cover' + suff.- k, corresponding to Russ   volokno 'fibre, filament'; OE wloh 'id'. Cf. Russ   voloknó   for   more details.

वल्श: (valšaḥ)- m. a shoot, branch, twig. Is compared with Russ vólos 'hair' (Cf. this word for other cognates.)

व: (vaḥ)-enclitic acc., dat. and gen. pl. form of 2nd

All unite under IE *u̯el- 'to roll'. See Vasmer I, 268; Preobr. I, 63-64.

वलक्नो (voloknó)- n. fibre, filament. Is derived from volkŭ -an extended stem < *u̯el- with o-grade, + suffix -ĭno : 'ol' in mid-consonantal position> olo in Russ. According to folk etymology voloknó is related with voločit 'to pull', while some connect it with vólos 'hair' < IE *u̯el- 'to cover or pull' considering it related to Skt valkam, valkaḥ 'bast, bass'; OE wloh 'fibre, scrap. See Shansky 65; Vasmer I, 342.

वोलस (vólos)-m. hair. Is traced to Proto-Sl * volsŭ (i.e. vol + suff. -sŭ). The same stem can also be seen in OR volod' (with suff. -d') 'hair on the head' and volot' (with suff.- t') 'thread, hair'. Cluster 'ol' bet. consonants changed into 'olo' in OR vólos is cognate with Av varəsa 'hair on human as well as animal body, esp. on head'; Skt valša 'twig' and prob. also with Gr oûlos 'having curly hair'; Lith valai pl. 'hair on horse's tail'. See Vasmer I, 342-3; Shansky 65.

वी (vy)-pl. form of 2nd pers. pronoun ty 'you'. Is traced

pers. pronoun 'tvam' (you). Is akin to Russ vy 'you' < IE *vōs, (cf. this word for details). See also AHD 2134.

वसन्त: (vasantaḥ)- m. brilliant (season), spring. Is derived fr. vas- 'to shine', a Ved. root, connected with uš-, cf. vasar = ušar, vasar-han 'striking in the dawn', (RV. i, 122, 3). There prob. was an alternating r/n stem, to which 't' has been added, cp. Lith vasara 'summer' vs. Russ vesná 'spring'. See under 'vesná' for cognates.

वसु (vasu)-m.f.n. excellent, good, beneficent, RV.; f. light, radiance; n. wealth,

to *vús fr. *vōs. In Old Russian nom. and acc. du. form was 'va' which became the base of other declensional forms, (cp. gen and loc. pl. vas; dat. vam; instr. vami). Thus, in Slavonic the old IE nom pl. form *ị̄us (cp. OPr ious; Lith, Lett jūs; Av yužəm, yūš; Skt yūyam; acc. yušmān; Goth jus) was superseded by 'vy', which is cognate with OPr wans; Av vō; Skt vaḥ (encl. pl. acc, dat. and gen. form of 2nd pers. pron); Lat vos. See Preobr. I, 61; 102-3; Vasmer I, 366; Shansky 53 (under vaš).

विस्न (vesná) -f. spring. According to linguists, there prob. were two IE stems : *u̯esn- (as in Skt and Slavic) and *u̯esr- (as in Lat and others). In Slav. n-stem was extended by -a, in Skt, by -ta, The main IE stem being *u̯es-'to shine'. Vesná is akin to Skt vasantaḥ 'spring'; vasar 'early, at dawn'; Av vanhri 'in spring'; Lith, Lett. vasarà 'summer'; Gr ĕar; Lat vēr. See Vasmer I, 303; Preobr. I, 79; Shansky 57; Shevelov 25;

विस्योलिय् (vesëlyj)- adj, gay, cheerful. OS veselŭ. Is traced to ves+ suff.- el and is cognate

riches property; N. of the
Gods (as the 'good or bright
ones'). As god's name Yāska
derives it fr. vas- 'to protect',
but as 'the Sun's ray', he
traces it to vivāsay 'to drive
away darkness' (N. XII, 41).
However, according to
linguists vasu has derived fr.
vas-'to shine'+ suff. -u, traceable
to IE *u̯esu'good; shining'.
Cf. Av vanhu 'good'; Hitt n.
aššu 'goods, property'. See
MW 930-31; Varma 38.

वस्नम् (vasnam)-n. wealth,
riches; price, value, RV; AV;
hire, wages. Is traced to (IE
*u̯es- 'to buy', cognate with
Gr ônos for fosnos 'purchase
price'; Lat venum 'sale',
vendere 'to sell'; Eng venal
'exposed for sale'; Hitt.
uššania 'to sell'. See MW 931;
Onions 973; Burrow 40.

वह् (vah)- vahati, ⁰te; to carry,
transport, convey; to lead,
conduct, to draw; to bear,
endure. Is traced to IE *u̯eĝh-
'to carry', shared by Gr ókhos
for fokhos; Lat vehere; Sl

with Lett vęsęls 'healthy, sound';
Skt vasu 'good'; Av vanhu
'id'. See Vasmer I, 303. But
according to Preobrazhensky (I,
78-79) IE root *u̯es- originally
meant 'to live', from where
developed the sense of 'resting'
and then of 'feasting and
enjoyment'.

वेन् (véno)-n. OR věno 'dowry
for bride', věnovati, věniti 'to
sell'. Is compared with Skt
vasnam 'price'; Lat vēnum
'sale'; Gr ônos 'price'. The
only difficulty in accepting
this correspondence is the
absense of 's' which in Slav.
is always preserved before 'n'.
Therefore, it may be assumed
that véno is derived fr. *wē
(s). no,- with the loss of IE *s,
like O Icel var 'spring' < IE
*u̯esr - (Meillet Èt 447). See
also Preobr. I, 108; Vasmer I,
291.

विज्ञी (veztí)-vezët, to carry,
convey, to cart, drive, bring,
draw. Is akin to Lith vèžti; Skt
vahai; Av vazaiti; Lat vehere;
Goth ga-wigan. Russ iterative
with o-grade vozít corres-

vezti 'to carry' drive'; Lith věžti 'id'; Goth ga-wigan 'to move'; Germ wiegen, bewegen; OE wegan 'to carry'; Eng weigh. See MW 933; AHD 2131.

वा (vā)-vāti; to blow; to emit an odour, smell. Is traced to IE* vē-'to blow', represented also in Gr ǽēmi for faēmi; Lat ventus 'wind'; Sl vējati 'to blow'; Goth waian, winds; Germ wâjan, Wind; OE wind; ON vindr 'id'. See MW 934; Varma 58 (u. vāta); AHD 2130.

वात: (vātaḥ)- m. wind or the wind-god; air; cf. also vātṛ m. 'blower, air, wind' and vātara 'windy; swift as the wind'. Is cognate with Russ véter (cf. véter for parallels). See also the preceding word.

वाम् (vām)-encl. acc., dat. and gen. dual of 2nd pers. pronoun 'tvam' meaning : 'you two'. Corresponds to OR and OS va (cf. 'va' for details).

ponds to Skt caus. Vāhayati; Lett vazât 'lead'; Goth wagjan 'move'- all uniting under IE *u̯eǵh- 'to carry'. See Preobr. I, 69-70; Vasmer I, 286; 334.

वेयत् (véjat') véet; to blow. Is akin to Skt vāti, vāyati 'it blows'; Av vāiti; Gr ǽēsi 'blows'; Lat ventus 'wind'; Lith vēyas 'wind'; OHG wajan 'to blow'; OE wind, All are traced to IE *u̯ē-, *u̯ēi- 'to blow'. See Preobr. I, 110; Vasmer I, 310; Shansky 58; Shevelov 166.

वेतिर (véter)-m. wind, breeze; originally name of the wind-god. Is derived fr. věti 'to blow' by adding suffix -trŭ. This is the only word in Sl in which IE suffix-tro has left its traces in full. OR vetrŭ (>véter in Mod. Russian)is cognate with Lith vętra 'storm'; Lett vętra 'id'; OPr wetro; Skt vātaḥ, vātṛ, vātara 'wind'; AV vāta; Lat ventus 'wind'; OHG wetar 'weather'. See Preobr. I, 109; Vasmer I, 306; Shansky 57; Shevelov 45.

वा (va)- you two. Nominative and accusative du. form of 2nd pers. pronoun ty, 'va' is found only in OR and OS, and is also used as the base

वापी (vāpī)-also vāpi, f. pond, tank; pool; lake. Is traced to vap- 'to sow' (Amar :I, 28) and is compared with Russ Ch Sl vápa f. 'lake' (cf. s.v. for parallels).

of other declensional forms (e.g. gen. and loc. 'vaju'; dat. and instr. 'vama'). Is akin to Skt vām. See Preobr. I, 61; Vasmer I, 262.

वापा (vápa)-f. lake, puddle, pool. Appearing only in R Ch Sl and OS vápa is supposed to be belonging to Skt vāpi 'pool, lake'; with other grade : Lith ùpė 'river'; Lett upe 'id' and prob. also to Av vafra 'snow'. See Meillet Èt 258; Vasmer I, 272.

वाह (vāha)- also vāhana, m.f.n. bearing, carrying, conveying; any vehicle, carriage. Is cognate with Russ voz 'cart'; Gr ắkhós 'carriage, chariot'; OHG wagon; Eng wain; ON vagn < IE* u̯og̑h-nos. See Onions 988.

वोज़ (voz)-m. cart. Belongs to the same group as Skt vāha, vāhana. See Vasmer I, 333.

वित्ति: (vittiḥ)- f. consciousness; understanding, intelligence. Is derived fr. vid- 'to know' + suff. -ti, corresponding exactly to Russ. vest' 'knowledge'. (cf. Russ vest' for details).

वेस्त् (vest')- f. knowledge, news. Is derived fr. ved- (cf. OR vĕdĕti 'to know') + Suff. -tĭ. Cluster dt > tt > st as a result of assimilation and simplification of consonant-clusters. Vest' is akin to Skt vittiḥ 'conscious-ness, intelligence'; Av visti f. 'intelligence, knowledge'; Eng wit (arch.) 'the understanding'. See Shansky 57; Vasmer I, 304; Preobr. I, 108-9.

विद् (vid)-vetti; vedati, ⁰te; vidati, vindati, ⁰te; to know,

वेदत् (védat') - védaet; (obs.), OR and OS vĕdĕti; to know,

understand, perceive; caus. vedaete. Corresponds to IE *ṷoid-, *ṷeid- 'to see', represented in Gr idein; oîda 'I know'; Lat vidēre 'to see'; Sl vĕdĕti, vĕdat' 'to know'; vídet' 'to see'; Goth witan 'to observe'; Germ wissen; OE witan 'to know'; Eng wit. See MW 963; AHD 2131.

विधवा (vidhavā). f. a widow. Yāska has given a number of etymologies of this word. According to him (N. III, 15) vidhavā could have derived fr. (i) vi + dhū, lit. 'one shaken' (with calamity); (ii) vi + dhāv- 'one running (for protection); (iii) vi + dhava 'one without a man' and (iv) vi + dhā lit. 'without support', the last one going back to IE *ṷidh- ⟨ṷi +dhē ' to separate'. However, in RV. (i, 7, 7; viii, 9, 6; 51, 3) a root vidh-vindhate 'to be destitute or bereft of' is available which could be the actual source of vidhavā; cf. vidhuḥ 'lonely, solitary' = Lat viduus' devoid of' and vidhavā=Lat vidua. See Varma 66, 83; MW 967; Onions 1006. For cognate words see Russ vdová.

विश् (viš) -f. a settlement, house, dwelling (višas pati 'Lord of

have cognizance. Is an iterative of CS vĕsti 'to know' and is traced to IE *ṷoid- 'to know'. whence also Skt veda, vid- 'to know'; Av vaēda; Goth wait; Gr oîda 'I know'; OPr waidimai 'we know'. See Vasmer I, 283; Shansky 53; Preobr. I, 106-7.

вдова (vdová)-f. widow. Goes back to Proto-Sl *vĭdova, traceable to IE *ṷidh- 'to separate' < ṷi + dhē, lit. 'to put apart'. Is akin to OPr widdewū; Skt vidhavā 'widow', vidhu adj. 'lonely, solitary'; Av vidavā, vidu; Lat vidua, viduus 'devoid'; Goth widuwō; OE widewe; Eng widow; OHG wituwa. See Vasmer 1, 281; Preobr. I, 68; Meillet Èt 382.

весь (ves')-village; OR and OS vĭsĭ. Is compared with Lett

the house' applied to Agni and Indra), RV.; also pl. a community, tribe, people. of the house, people'; Lith viẽšpati Lord, (cf. Av viś-paiti 'Lord, of the house, people'; Lith viẽšpati 'lord, master'. See MW 989. For cognates see under Russ. Ves' 'village'.

विश्व (viśva)-adj. (prob. from viś- 'to pervade'), declined as a pron.; all, every, whole, entire. MW 992. For cognate words see Russ ves'[2] 'all, whole'.

वृ[1] (vṛ)- vṛṇoti, vṛṇute; vṛṇāti, vṛṇīte; varati, °te; to cover, veil, conceal, hide, obstruct; to close; to ward off, prevent, hinder. Is akin to Goth warjan; Germ wehren; Eng weir. IE stem : *uer- 'to cover, protect.' See MW 1007. Cf. also Russ. verát' 'to hide'.

vìesis 'a foreigner'; Lith viẽšpat (i)s 'lord, master'; OPr wais-pattin, acc. sg. 'to the mistress'; Skt viš f. 'house, settlement, people'; Av vis 'house'; Gr oîkos for Foikos 'id'; Lat vīcus 'settlement'; Goth weihs 'village'; Alb vis 'place, locality'. All are traced to IE *u̯eik̂-'clan'. See Preobr. I, 80; Vasmer I, 305; Shevelov 146; AHD 2131 (u. weik[1]).

व्येस्[2] (ves')-pron. all, whole; an old stem in-o, attested by the presence of 'ě' in OR and OS; cp. vĭsěmi (instr.); vĭsěmŭ (dat.). Is traced to IE *u̯iko- 'all, whole', whence also Skt viśva 'all, whole'; Av vīspa 'id'; Lith visas; Lett viss 'whole'; OPr wissa 'all'. Presence of 's' in Lith in place of expected š is difficult to explain. Therefore, some scholars consider Lith visas to have been borrowed fr. Sl. See Preobr. I, 79-80; Vasmer I, 304.

विरात् (verát')-dial. to thrust, hide, also verét', zaverét' 'to lock, close'. Is cognate with Lith vérti 'open, close'; Gr aeírō 'I join'; Lat aperīre 'to open, uncover' (< *ap- 'off' + wer 'to cover'); Goth warjan 'hinder'; Germ wehren 'to ward'; Skt aparṇoti 'unco-

वृ² (vṛ)–vṛṇoti, vṛṇute; vṛṇāti, (mostly) vṛṇīte; to choose, select; to ask for; prefer, to like, love; to grant (a boon). Corresponds to IE *u̯el- 'to select, desire', appearing in Lat velle 'to wish'; OR, OS veleti 'id'; Goth wiljan; Germ wollen 'to desire'; OE willan 'id'; Eng will; Lith vélyti 'to wish, advise'. See MW 1007; Varma 82 (u. 'vara'); AHD 2132 (wel-¹).

वृकः (vṛkaḥ)- m. a wolf, (prob. connected with vrašc-'to tear off, asunder' i.e. 'a tearer'; cf. vṛkṇa 'torn'). But the proposed IE prototype is *ulk̑-os 'wolf'. Cp. OS vlŭkŭ; Russ volk 'wolf'; Lith vil̃kas; Goth wulfs; Germ, Eng wolf; Gr lúkos; Lat lupus. See MW 1008; Onions 1011; AHD 2134.

वृज् (vṛj)-varjati, vṛṇakti; Ā. varjate, vṛkte, vṛṅkte; tobend, turn; to pluck, break, pull; to avert, remove; exclude, abandon. Is compared with Russ. Vérgnut' 'to throw, abandon'. (cf. vérgnut' for IE parallels.

वृत् (vṛt)- vartate (rarely °ti),

vers, opens'. See Vasmer I, 293; AHD 2133 (u. wer-⁴).

विलेत् (velét')– velít; with o-grade: vólit'; to wish, to say, desire. Is akin to Skt vṛṇāti, vṛṇīte, varati 'chooses, prefers'; Av vərənte 'chooses'; Lith velti, povelti 'to wish'; Goth wiljan; OHG wellan 'wish', OE willan; Eng will. All are traced to IE *u̯el- 'to select, wish'. See Vasmer I, 288; Preobr. I, 71.

वोल्क (volk)-m. wolf. Is traced to IE *ulk̑u-os and is akin to the same cognate group as Skt vṛkaḥ.See Preobr. I, 92; Vasmer I, 338;Shansky 65.

वेर्गुत् (vérgnut')-vérgnet; generally used with a prefix : otvérgnut' 'to reject'. OR vĭrgnuti 'to throw'. Prob. belongs to Skt vṛṇakti, varjati 'bends'; Lat vergere 'to lean, turn'; Goth waírpan-'to throw'. See Preobr. I, 73; Vasmer I, 294.

वितेत् (vertét')-vertít; twirl,

to turn, turn round, revolve; occur; to exist, abide, dwell. Corresponds to IE*u̯ert- 'to turn, wind' and is akin to Lat vertere 'to turn'; Lith vartyti, veřsti 'id'; Sl vrŭteti, vratiti Goth wairthan; Germ werden; Eng-ward<OE-weard 'towards'. See MW 1009; AHD 2132 (u. wer-²).

वृति: (vṛtiḥ).f. surrounding; a hedge, fence; an enclosed piece of ground. Is derived fr. vṛ-'to cover' and is akin to Russ. voróta pl.'gate'; (cf. s.v. voróta).

वृत्त (vṛtta)-adj. round, circular; lasted for a certain period; completed; existing; n. a circle; epicycle; occurrence; an event; 'turn of a line'. Is compared with Russ versta' 'a measurement of length'. Cf. s.v. verstá for details.

turn round, revolve, spin. Is traced to IE *u̯ert-(an extended stem from*u̯er-) to turn round', paralleled by Skt vartate (°ti) 'rotates, spins'; Av varət 'turn round, circle'; Lat vertere 'rotate'; OHG werdan 'to become'; Lith veřsti 'to turn', vartýti 'turn to and fro'; Lett vērst 'id'; OPr wīrst 'to become'; Lith viřsti 'id'. See Preobr. I, 77-78; Vasmer I, 301.

वरोता (voróta)-pl. gate. Is based on the same stem as OR vorŭ 'fence', a derivative fr. *verti 'to close'. Is cognate with Lith vartaī pl. 'door'; OPr warto 'id'; Lett varti; Alb. vathë 'fence'; Skt vṛtiḥ f. 'fence, hedge'. See Vasmer I, 354-5; Preobr. I, 97; Shansky 67.

विर्ता (verstá)- (obs.) OR vĭrsta 'age, pair'; a measurement of length. OS vrĭsta. Is derived fr. vertét' 'to turn round' by adding suff. - ta (i.e. vert + ta : tt>st), which initially meant : 'a turning point of plough', then, 'the distance fr. one point to another during ploughing, and finally the present meaning : 'a measurement of length' Cp. Lith varštas, varsná 'length of land, ploughed on

वृध् (vrdh)- vardhate, ⁰ti; to incease, cause to prosper or thrive; to grow. Is paralleled by Russ. véred 'boil, abscess' (see s.v. 'véred' for IE cognates.

one side in one turn'; Lat vorsus (versus); Skt vrtta 'a round, circle'. See Shansky 56; Vasmer I, 300; Preobr. I, 76.

वेरिद (véred)- m. abscess, OR veredŭ OS vrĕdu 'wound, boil'. Is traced to IE * u̯erd-, an extended stem fr. IE *u̯er- 'to tower, rise', appearing also in Lett ap-vir̃de 'abscess'; Skt vardhate 'grows' < vrdh- 'to grow'; Av varəd- 'id'; Germ wartō (n) 'wart'; OHG warza; Goth wartan 'to injure, hurt'; Eng wart. See Preobr. I, 73-74; Vasmer I, 295.

वे (ve) vayati, vayate; to weave, braid, plait (fig. to string or join together). Is akin to the same group of words as Russ. vit' (q.v.).

वीत् (vit')- v'ët; twist, weave. Is traced to IE·*u̯ei̯ē- 'to braid, weave', appearing in Lith výti 'to weave'; Lett vît 'id'; Skt vayati 'weaves' < ve 'to weave'; Lat viēre 'id'; Goth biwindan 'wind, twine; OHG wid 'rope', windan 'to plait'; Eng wind.See Preobr. I, 86; Vasmer I, 322.

वेतस: (vetasah)- m. a kind of cane, a reed, rod, stick. Is derived from ve-'to weave' and is supposed to be related to Gr itéa; Lat vītis 'vine'; Germ weide 'willow'; ON víthir; Eng withe, withy ' a flexible twig, esp. of willow'; and according to some, also

वेत्व् (vetv')- f. a branch, bough. Is derived fr. vĕti 'twig', traced to viti 'to weave' which is still attested in Old Russian. However, according to some scholars vetv' is formed fr. vĕ +suff. tv (< IE* teu) and is coganate with OPr apewitvo, witwan 'willow'; Lith vytis 'vine';

to Russ. vetv' 'a branch, twig'.
See MW 1014. Cf. Russ. vetv'.

वेद: (vedaḥ) -m. (< vid- 'to know'),
knowledge. According to Pāṇini
(iii, 4, 83) véda is the Perfect
Tense form of vid-, often
substituted for Present T.
form 'vetti' (knows). See MW
963. For cognates cf. Russ.
ved'.

वेष्क: (veṣkaḥ)-m. a noose for
strangling a sacrificial victim.
Is compared with Russ. véxa
(q.v.).

व्रतम् (vratam)-n. will, command;
law; custóm; a religious vow
or practice, any pious observance
(as fasting). Is derived fr. vṛ-
'to restrain, to keep back from'.
In view of majority of IE parallels
having the sense of 'speaking
or saying', it is assumed that
there prob. existed an IE root
*u̯er-, *u̯r- with the meaning
'to speak, to say', cp. Skt vratam
'oath, vow'; Av urvatan 'command';
Gr Frātrā 'dictum'; Lat verbum
'word'; OPr wirds; Lith vaȓdas
'name'; Goth, OE waurd;
Eng word; OR rotá 'oath,

Gr oĩdos, ítéa 'willow'; Lat
vītis 'vine'; OHG wîda 'willow';
Skt vetasa 'rattan, cane'. See
Vasmer I, 306; Preobr. I, 109.
वेद् (ved') - conj. 'you see', 'you
know'. Is a modified form of
OR and OS vědě which by
origin is an old IE perfect T.
form. Cp. Skt veda; Av vaedā,
vaeda; Goth wait 'I know'; Gr
o ĩda 'I knew, I know.' See
Vasmer I, 284-5; Preobr. I, 106
(under védat'); Shansky 54.
वेखा (véxa)- f. pole, hook,
stake; land-mark. Is derived
fr. vě+sa (<* voi-so): oi >ě> é
and s aftr i > x in Russian. Cf.
Skt veṣka 'noose'; OHG wisk
'wisp of straw'. See Shevelov
130; Vasmer I, 308.
रता (rotá)- f. vow, oath, swearing
(obs.). Is traced to *u̯rota: u̯
before r/l in word - initial
position was dropped in Sl.
as attested by parallels in other
IE languages. Some scholars
consider rotá to be a derivative
from rek- 'to say' with t <kt.
According to them there prob
existed a verb *u̯er- with the
meaning 'to speak, say' which
fully corresponds to the
meaning of rotá. See IE
parallels under Skt vratam. See
Vasmer III, 507; Preobr. II,
216-217; Shevelov 196.

swearing'. See MW 1042;
Onions 1012; AHD 2133 (u.
wer-⁵); Varma 58.

श ŚA

शङ्कुः (śaṅkuḥ)- m. (of doubtful
derivation) a peg, nail, spike;
a stake; an arrow, spear; a
weapon. (See MW 1047). Is
supposed to be belonging to
Russ suk 'bough'. (Cf. suk for
details and parallels).

सुक (suk)-m. bough. Goes back
to Proto-Sl *sǫkŭ < sonku,
having parallels in other IE
languages. Cp. Lith at-šankē
'hook, protuberance on a
tree'; Skt šaṅku 'nail, spike,
pole'; O Icel har 'rowlock'.
See Vasmer III, 798; Shansky
324; Preobr. II, 416; Meillet
Èt 244.

शतम् (śatam)- n. a hundred.
Yāska traces it to dašan +
dašat 'ten- tens's. (N. III, 10).
According to Varma (Et. of
Yaska, pg. 5), this etymology
is very remarkable as the
comparative philology also
confirms that the original
meaning of the IE word for
hundred viz. *dk̂m̥tóm was
etymologically equivalent to
'tenness' or 'ten (of tens)'.
Šatam is cognate with Russ
sto (cf. 'sto' for IE parallels).
See also MW 1048; Onions
452-3; AHD 2099 (under
dekm̥ [v]).

स्तो (sto)-n. hundred. OR and
OS sŭto. Is traced to IE
*k̂m̥tóm (< dk̂m̥tóm) and is
akin to Lith šim̃tas; Lett simts;
Skt šatam; Av satəm; Gr (é)
katón; Lat centum; Goth
hund; Germ hund- ert; Eng
hundred; OIr cét; Tokh känt.
See Vasmer III, 761-2; Preobr.
II, 388-9; Shevelov 90.

शत्रुः (štruḥ) - m. an enemy.
Is traced to šam- 'to quell' or
šad 'to destroy' (cp. caus.
šādayati/šātayati). Is compar-.

कतॅरा (kotorá). f. discord. Is
an obsolete and dialectal
substantive beloning to Lith
katāryti 'hit' (cp. Sl kotorát'sja

ed with Gr kótos; Germ Hader 'discord'; Lith kataryti 'hit'; Sl kotorá 'discord'; Eng hate; OE hatian, and according to some also Lat cedo, all going back to IE *kat (*k̂at ?) 'to war'. See MW 1051; Varma 233; 241.

शर्धः: (śardhaḥ)-defiant, bold; host, crowd, multitude. Is derived from śr̥dh- 'to defy' and is cognate with Av sarəda 'sort'; Sl čeredá 'herd, sequence'; Lith *kerdá 'flock'; Goth haìrda 'id' OE heord; Eng herd; OIr crod 'troop'. All are traced to IE *kerdh-. See Onions 437.

'to fight') and if to allow IE alternation of velras, also to Skt śatru 'enemy'. See Vasmer II, 353; Shevelov 143.

चिरिदा (čeredá)-f. (obs.) sequence; (dial.) herd, flock. Goes back to CS *kerdá < IE *kerdh-; k defore a front vowel changed into 'č' and cluster 'er' in mid-conso-nantal position became 'ere' in Old Russian. Čeredá is compared with OPr kērdan acc. sg. 'time, sequence'; Lith *kerdá 'flock', reconstructed on the basis of Lith kefdžius 'herdsman'; Goth hairda 'flock'; Skt śardha 'crowd, troop'; Av sareda 'kind, sort'; Eng herd. As is evident fr. the given cognates, Indo-Irn. shows reflexes of IE *k̂ while Balto-Slav. represents IE *k. Therefore, some scholars assume that besides, palat-ovelars, even velars were subjected to alternation in certain cases, while others consider Balto-Slav. words to have been borrowed from some Centum language. See Vasmer IV, 337; Berneker I, 144.

शस् (šas)-šasati (Ved. also šasti and šāsti); to cut down, kill, slaughter. Is compared with Russ kosá 'scythe' < kosít' 'to cut'. (cf. s.v. kosá for IE parallels).

कसा (kosá)-f. a tool, scythe <kosit' 'to cut'. Some scholars consider it related to Lith kásti 'to dig'; Alb korrë 'harvest; summer', while others connect it with Skt šasati 'cuts'; Lat castrāre 'to cut'. See Meillet Èt 178; Shansky 164. However, accord. to Vasmer this comparison could be possible only if the alternation of IE velars is to be accepted. See Vasmer II, 345; Shevelov 143.

शाखा (šākhā) – f. a branch, twig. Is traced to IE *k̂ākh- 'branch', appearing also in Russ soxá 'wooden plough'; Lith šaká 'twig'; Lett saka 'id'; Goth hōha 'plough'; Arm cax 'branch'. See Varma 92; 237

सखा (soxá)-f. a wooden plough; orig. a forked tree; horns; fork. Is akin to the same group of words as Skt šākhā (q.v.). Cf. also Vasmer III, 729; Shansky 316.

शुष् (šuṣ)- šuṣyati, °te; to become dry, decay. Is traced to IE* sus- 'dry'. After u dental sibilant 's' was replaced by cerebral 'ṣ' in Sanskrit and by x in Slav. Cp. Av huška 'dry'; Russ sóxnut' 'to become dry', suxój adj. 'dry'. See MW 1084; Burrow 79.

सोझ्नुत् (soxnut')-sóxnet; to become dry; wither, fade. The older alternation grade is 'sux', (cf. adj. sùxój 'dry'), parallaeled by Lith sústi 'to be covered with scabs; saũsas 'dry'; Lett sust, sušet 'becomes dry', sauss 'dry'; OPr sausai (adv.); Gr aũas 'dry'; Skt šuṣyati 'dries', šuṣka 'dry', šoṣa 'dryness'; Av huška 'dry'. See Vasmer II, 730; 813.

शून (šūna)- p.p.p. fr. šū, a weak form of švi- 'to swell',

सुइता (suetá)-f. fuss, vanity, in vain. Is derived fr. sui- 'empty,

swollen; n. emptiness (orig. 'swollen state', 'hollowness', cf. šūnya adj 'empty, void'). Is traced to IE *k̑eu-, *k̑u- 'to swell'; vault, hole'. Cp. Lat cavus 'hollow'; Gr koilos 'id', kuein 'to swell'; Russ suetá 'fuss, vanity'; Arm sut 'false, vain'; Av a-sūna 'not empty'. See MW 1085; AHD 2109.

शृङ्गम् (šṛṅgam)- n. the horn of an animal; the summit or top of a mountain. Yāska derives it fr. šri 'to rest', or šṛ 'to injure', or fr. šam 'to rest' (N. II, 7). Of these last one seems to be highly inappropriate. However,. the IE prototype is *k̑r̥-, *k̑er- 'head, horn', with derivatives referring to horned animals, hornshaped objects and projecting parts, Cp. Gr kéras 'head'; Goth haúrn; OHG, Eng horn; Av srvā 'id'; Russ sérna 'deer'; Lat cornu 'horn', cervus 'deer'. See MW 1072 (u. širas); 1087; Varma 92; 99. AHD 2108 (ker.[1]); Onions 448.

श्याम (šyāma)-adj. black, dark-coloured, dark blue or brown or grey or green. Is derived fr. šyai (šyāyate) + suff. - ma, paralleled by Av syāva; Lith šēmas 'ash-coloured'; Russ sínij 'dark-blue'. All are traced to IE

vain' + suff.-ta; cf. Arm sut 'false, vain'; Skt šūna 'emptiness (orig. 'swollen state'), šūnya 'vacant, void; Av a-sūna; Lat cavus 'empty'; Gr koilos 'hollow'. See Shansky 324; Vasmer III, 797 (u. 'sue'); Preobr. II, 414-15; Meillet Èt 380.

सेर्ना (sernā)-f. a deer. Goes back to CS *sĭrna, related with Lett sirna 'deer'; OPr sírvis; Lat cornu 'horn', cervus 'dear'; Av srvā 'horn'; Skt šṛṅgam 'horn', širas 'head'; Goth haúrn; Germ, Eng 'horn'. See Vasmer III, 609; Shansky 301; Shevelov 142.

सीनिय् (sínij). adj. dark blue. Is said to be based on the same root as siját 'to shine' (i.e. si + suff.-n) with original meaning; 'shining', traceable to IE *k̑eiǝ-, *k̑ī. 'grey'. Is cognate with Skt šyāma 'dark'; Av syāva;

* kie- 'a kind of colour'. See Varma 92; MW 1094.

श्याव (śyava)-adj. dark. drown; dark. Is derived fr. śyai + suff.-va. For IE cognates cf. Russ sívyj 'grey'. See also the prec. word.

Lith šḗmas 'grey'. See Vasmer III, 624; Preobr. II, 287.

सीविय् (sívyj)- adj. light grey. Is formed on the same root as sīnij (cf. the prec. word) and is akin to Lith šývas 'white, grey'; OPr sywan 'grey'; Skt śyāva 'dark-brown'; Av syāva; Arm seav 'black'; Goth hiwi 'appearance'; OE hīw, hēow 'colour, form', haeven 'dark blue'; Eng hue. See Preobr. II, 283; Vasmer III, 617; Meillet Èt 362; 364.

श्रवस (śravas)-n. sound; fame, glory, loud praise; the ear. Is derived fr. śru- 'to hear', corr to IE * kleu- 'to hear' and is cognate with Av sravah; Russ slóvo 'word'; Lat clueor; Gr kléos. See MW 1097; Burrow 72; AHD 2109.

स्लोवॅ (slóvo)- n. word. Orig. a stem in -es (cf. old nom. pl. slova beside slovesa; OR gen. slova as well as slovese). Is traced to IE * kleu-s, represented in Lett slava, slave 'fame'; Lith šlovė f. 'honour'; Skt śravas 'fame, sound'; Av sravah 'word'; Gr kléos (dial. kleFos)n. 'fame'. See Vasmer III, 673; Preobr. II, 328 (u. slyt').

श्रि (śri)-śryati, ⁰te; to recline against; to cling to, to lean on. Is traced to IE * klei-'to lean, bend', appearing also in Gr klinē 'bed', klinein 'to lean'; Lat clīnāre 'to lean, bend'; Lith šliėti 'lean'; Goth hlains; Germ hlinēn; Eng lean; Russ -slonit' 'lean'. See MW 1098; AHD 2109.

-स्लनीत् (slonít')-generally used with a prefix : e.g. prislonít' to lean', otslonít' 'to move away', cp. also klonít' 'bend', indicating two variants of the same root within Slavonic, one corr. to IE * klei, other to IE *klei-. Balt also has both the reflexes, while Indo-Irn. points to 'k': Skt śrayate

श्रु (śru)– śṛṇoti, śṛṇute; to hear, listen or attend to anything. Is akin to Av srūti; Russ slyt' 'to be reputed for' (y representing *ū); Gr kleiein 'to praise'; Germ hlūt 'sound'; OE hlystan; ; Eng listen. IE prototype; *k̂leu- 'to hear'. See MW 1101; AHD 2109, Cf. also the next word.

श्रुष् (śruṣ) – a collateral form of śru-'to hear', appearing in some verbal forms, such as śroṣan, śroṣamaṇa and śrauṣti etc. corresponding exactly to Russ slúsat' 'to listen', (cf. s.v. 'slúšat' for details).

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श्वन् (śvan)– m. (nom. sg. śvā; weakest base śun) a dog, hound; śunī f. 'a female dog'. Is derived fr. śvi- (śvayati) 'to grow' by adding suff. -n, which is now considered as part of the stem. Thus, śvan

'lean'; Av srayate 'id'. See Vasmer III, 675: Shansky 308 (u. slonjat'sja); Shevelov 142. Cf. Skt śri for IE cognates.

स्लीत् (slyt') – slyvët; to be reputed. Is traced to IE k̂leu- 'to hear', represented also in Lett sluvêt 'to hear'; slūt 'heard'; OHG hlūt 'sound'; OE hlūd; Eng loud; Gr kleiein 'praise'; Skt śṛṇoti 'hears'; Lat cluere 'to call'. See Vasmer III, 680; Preobr. II, 328-9.

स्लूशात् (slúšat') – slúšaet; to listen, to attend, obey. Goes back to Proto-Sl slušati < *sluxeti, based on sluxŭ 'ear, hearing'; x before 'ě' changed into š and 'ě' after š became 'a' (i.e. sluxeti > slušati). Slušat' has an exact parallel in Skt śroṣati 'hears'. Cf. also Lith klausýti 'to listen, obey'; OPr klausēmai 'we hear'; OHG hlošen 'to listen'; OE hlust f. sound, hearing.' See Vasmer III, 679; Shansky 308; Preobr. II, 327-8;

सूका (súka)– f. female dog, bitch. Is traced to IE *k̂eu- (+suff.- ka), found also in Skt śvā, gen. śunaḥ 'dog' (Ved. śuvā); Av spā, gen. sūnō 'dog'; Lith šuõ, gen. šuñs; Lett suns; OPr sunis; Gr

is traced to IE* k̥uon- 'a dog', belonging to Av span; Gr kuōn 'dog'; Lith šuó; Goth hunds; OHG hund; Eng hound; Russ súka 'bitch'. See MW 1105; Onions 449; Varma 92; AHD 2110.

श्वशुरः (śvaśuraḥ)- m. a father-in-law; husband's or wife's father, a term common in many IE languages. According to philologists, the sibilants are liable to certain changes when in proximity to one another. In Skt initial 's' changed into 'š' when followed by š in the next syllable; cf. Av hvasura; Gr ekurós; Lat socer, but Skt śvaśura. See Burrow 98; MW 1105.

श्वश्रूः (śvaśrūḥ)- f. a mother-in-law. Is cognate with Lat socrūs; Sl svekry; OE swëger; Germ swigar, swigur. See MW 1105.

श्वान्त (śvānta)-adj. tranquil, placid, RV. Does not have a confirmed etymology. Accord. to Sāyaṇa is same as šānta or śrānta. (see M.W. 1106). Is compared with Russ svjatój 'sacred' (q.v.).

kúōn. gen. kunós 'dog'; Lat canis (with irregular 'a') Goth hunds; Germ Hund; Eng hound; Arm šun'; Tokh ku. see Vasmer III, 798; Shansky 324; Preobr. II, 415; Shevelov 140.

свёкор (svëkor)- m. husband's father; father-in-law. Is cognate with Skt śvaśuraḥ; Av hvasura; Lith šēšuras; Gr ekurós; Lat socer; OHG swëhur, swëher; OE sweor; Goth swaihra. The usually reconstructed IE form is *su̯ekuros. According to philologists Sl *svekrŭ (cf. Russ svëkor) instead of expected * svesŭrŭ, is prob. due to the analogy to svekry (< *su̯ekrū) 'mother-in-law'. See Preobr. II, 256-7; Vasmer III, 571-2.

свекровь (svekróv')- f. mother-in-law. Present form goes back to CS *svekry (Sl y < IE *ū), corresponding to Skt śvaśrū; Lat socrūs; OHG swigur (< *svegrū); Gr. ekurá. See vasmer III, 572; Shansky 297.

святой (svjatój)-adj. holy, saint, sacred. Is traced to Proto-Sl *svętŭ (Sl ę < IE *en > ja in Russ), corresponding to Skt (Ved.) śvānta 'placid'; Av spənta; Lith šveñtas 'holy';

श्वित् (śvit)- śvetate; to be bright or white. Is akin to Lith švitēti 'to shine'; Russ svetat', svetít' 'id'; svet 'light'; Av spaēta 'white'; Goth hweits; OE hwīt; Eng white; OHG hwīz. See MW 1106; AHD 2110. (u. kweit).

श्वेत्या (svetyā, RV.I, 113, 2)-f. white, brilliant (said of the dawn). Is traced to śvit- 'to be bright' (N. II, 20) and is cognate with Russ svecá 'candle' (q.v.).

OPr swenta 'id'. I See Preobr. II, 265-6; Vasmer III, 585.

स्वेत (svet)-m. light. Is connected with OS *svĭtěti sja 'to shine', svitati 'id', and is traced to IE *k̑u̯eit- 'to shine'. Svet is cognate with Lith šviẽsti, švitéti 'to shine'; Skt šveta 'white', švetate-'becomes bright'; Av spaēta 'white'. See Vasmer III, 575-6; Preobr. II, 264-5; Shansky 297.

स्विचा (svečá)- f. candle. Goes back to Proto-Sl *svĕtja < *svĭteti (sja) 'to shine', corresponding exactly to Skt švetyā f. 'shining, brilliant'. See Vasmer III, 576.

ष ṢA

षष् (ṣaṣ)- adj. pl. six. Is traced to sah- 'to overcome' (N. IV, 27), but IE prototype is *ksek̑s beside *ks(v)- ek̑s. Cp. Av xšvaš; Lith šeší; Lett seši; Lat sex; Gr ĕks; Goth saíhs; Germ sëhs, sechs; Eng six; O Icel sett; OIr sé; Tokh A ṣäk, B ṣkas. See MW 1108; Varma 92; AHD 2128.

शेस्त् (šest')- f. number six. Is traced to IE *ksek̑s 'six' beside *ks(v)ek̑s and is paralleled by the same group of words as Skt ṣaṣ, (cf. ṣaṣ for IE cognates). See Vasmer IV, 433-4; Preobr. III, 96-97.

स SA

स (sa)- ind. (connected with sam, sama) an inseparable prefix expressing 'junction', 'possession' (as opp. to 'a'),

स, सो s, so)- pref. and prep. meaning 'from', 'with', 'together with'. Is traced to Proto-Sl *sŭ, *sŭn < IE *k̑om-

'similarity', 'equality'; when compounded with nouns to form adj. and adv., means; 'with', 'together with'. Corresponds to Grå; Lat sim; sem; Eng same; ON samr; Russ s, so. See MW 1111; AHD 2123 (u. sem¹).

beside *sem. In nominal compounds corr. to *sǫ- (=Skt sam). In the sense of 'with', 'together with' is related with Lith sán, sǫ (as in sandora · 'agreement'); Lett suo; OPr san (pref.), sen (prep.) 'with'; Skt sa, sam; Av ham; Lat cum (< *kom) prep. 'combined with'; co, com, pref. 'with , together'. See Vasmer III, 539-40; Shansky 294.

संसद् (saṃsad)-f. (< saṃ- sad) 'sitting together', an assembly, meeting, court of justice; adj. one who sits together. Corresponds to Russ soséd'a neighbour' (cf. soséd for details).

ससेद (soséd)-m. a neighbour. Is traced to Proto-Sl *sǫsědǔ, an old unsuffixed stem formed fr. sǔ + sedeti 'to sit nearby or live together', being cognate with Skt saṃsad 'meeting'; Av maidyōišad (= madhye-sad) 'sitting in the middle.' See Preobr. II, 361; Vasmer III, 726; Shansky 315.

सञ्ज् (sañj)–sajati (rarely Ā °te), to cling or stick or adhere to; be attached to. Is compared with OR sjagát' 'to seize, obtain', orig. 'to marry'; Lith sègti' to fasten'; Lett segt 'cover'. See MW 1132; The infixed nasal form sañjayati [caus.] fully corresponds to Russ sjagáet, as Russ 'ja' represents Sl ę < IE *en).

स्यगात् (sjagát') - sjagáet; (generally used with a prefix : posjagát' 'to obtain, seize'; dosjagát' 'to obtain'). Goes back to Proto- Sl *sęgti, *sęgati, supposed to be belonging to Lith sègti 'to fasten'; Lett segt 'to cover'; Skt sajati 'sticks', caus. (infixed nasal form) sañjayati 'connects'; O Pers frahanjati 'hangs'. See Vasmer III, 825; Shansky 263

सत् (sat)–m., f. (sati), n. (Pres. Part. form of as–'to be'), being, existing, occurring; real, actual, true, right; m. a being, (pl.) beings; a good or wise man; n. entity or existence, the truth. See MW 1134. Cp. also satya 'true', corr. to IE *sṇtió, paralled by Av haithyō 'true' See Varma 53. For IE parallels cf. Russ súščij.

सद् (sad)–sīdati,–°te (Ved. sadati, or sīdati, °te); to sit down. Corresponds to IE *sed- 'to sit', represented in Av hidaiti; Russ sidét' 'to be seated'; Lith sésti, sedéti 'id'; Lett sêdêt'; Gr hizein 'to sit down'; Lat sedēre 'to sit'; Goth sitan; Germ sitzen; OE sittan; Eng sit. See MW 1138; AHD 2122 (u. sed-)

संधा (samdhā)–(< sam+dhā 'putting together') f. intimate union, agreement; promise, vow; limit; condition. Is akin to Russ sud m. 'court of law', verdict, judgement'; Lith samdá 'rent', samdyti 'to

(u. posjagát'); Preobr. II, 115 (u. posjag); Shevelov 317.

सुश्चिय् (súščij)–pres. part. active of byt' 'to be', exact, real, true; the truth. Is borrowed fr. OS sy. f. sǫšti, with zero grade of *es-ti 'to be'; (cp. 3rd pers. pl. sut' < *sǫti = Skt santi); cluster štj > šč in Russian and 'ij' is the adjectival ending. Thus, súščij corr. to Skt sant; Lith sąs, ésąs; Lat sens (in absēns 'absent'); Gr ŏn, gen. ŏntos 'real'; Goth sunja 'truth'. See Vasmer III, 812; 814; Shansky 326; AHD 2102 (u. es- 'to be').

सिद्येत् (sidét')–sidít; to be seated. Is traced to Proto- Sl *sěděti 'remain seated'. In Russian 'i' appeared in place of 'ě' following assimilation of e with i in certain personal endings. (cp. 2nd pers. sg. sědiši, 3rd pers. sg. seditŭ). See Vasmer III, 618; Shansky 301. For IE parallels see under Skt sad- 'to sit'.

सुद (sud)–m. court of law, justice. OR sudŭ. Consists of prep. su (< *sòm) + dŭ < *dh- o (zero grade of of IE root *dhē 'to put or place'). Cp. Lith samdà 'to hire, rent'; Skt samdhā 'agreement, union',

hire'; Lat condere 'to put together'. See MW 1144; AHD 2100 (u. dhē).

सप्तन् (saptan)–always pl. seven, (a favourite number with the Hindūs, often used to express an indefinite plurality, such as 7 oceans, 7 divisions of the world, 7 horses of the Sun etc.) Is cognate with Av hapta; Lith septyuni; OS sedmǐ; Russ sem'; Gr eptá; Lat septem; Goth sibun; Germ sieben; OE seofon; Eng seven. See MW 1149; Onion 813.

सप्तम (saptama)–adj. the seventh, also saptatha (R.V.) Is akin to Av haptatha; Lith septiñtas; OPr septmas; OS sedmǔ; Gr ěbdomos; Lat septimus; Goth sibunda; OHG sibunto; Eng seventh. See MW 1150.

saṃdhi 'junction, union, agreement'; Lat condere 'to put together'. See Meillet Et 162; 234; Shansky 324; Vasmer III, 794; Preobr. II, 413-14; Shevelov 113.

सेम् (sem')–number 7, a new form derived fr. ordinal sedmǔ 'the seventh' (< Proto-Sl *sebdmos = IE *septmos). Whatever the reasons for the rise of the cluster 'bdm' in place of 'ptm', its anticipated subsequent development in Russ., Beloruss. and Ukrainian was the loss of 'b' before 'd' with ultimate loss of 'd' before 'm'. Thus, bdm > dm > m. Except these three languages all other Sl languages have preserved 'd' (See Shevelov 194). Sem' belongs to the same cognate group as Skt saptan. (q.v.) See Vasmer III, 599-600.

सिद्मोय् (sed'mój)–the seventh. Is traced to Proto - Sl *sebdmos < *septmos; cp. OPr septmas; Lett septîtais; Skt saptama, saptatha; Av haptatha; Lat septimus. Gr like CS has a voiced cluster 'bd' instead of 'pt' : ěbd(o)mos. However, sed'mój is not a genuine Russ. form, as in Russian, Belorussian and Ukrainian, the subsequent

development of 'bdm' resulted in loss of b before d, followed by the loss of d before m (i.e. bdm > dm > m), cp. Russ dial. sëmyj. Present Russ form sed'mój is supposed to be belonging to Old Slavonic. See Shevelov 194; Vasmer 590-91; Preobr. II, 269-70.

सम (sama)–adj. the same, similar; even, smooth; parallel, level; like, equal. Is also used as a pronoun meaning : 'any, every'. Sama is cognate with Russ sam 'self', sámyj' the same'(q.v.). See MW 1152; Varma 62 (u. ṛcīṣama).

साम, सामिय् (sam, sámyj)– pron. the very, actual, real. When used in short form 'sam', means 'self' and is translated according to the person, number and gender of the person it refers to, e.g. ja sam 'I myself', oni sami 'they themselves' etc. Before an adj. 'samyj' indicates superl. degree : samyj krasívyj 'the most beautiful.' Is akin to Skt sama 'equal, similar'; Av hama 'like, the same'; Goth sama 'id'; Gr òmós 'common, similar'; Lat similis; Germ same, -sam; Eng same. All unite under IE *sem 'one, alone'; suffixed o-grade *somo- 'even, similar'. Initial long 'a' in Russ. is due to its expressive nature. See Vasmer III, 551-2; Preobr. II, 248-9; AHD 2123 (u. sem[1]).

सव्य (savya)–adj. (< sū + ya) left, left hand; south, southern; reverse, contrary.

शूय् (šuj)–adj. left, found only in OS and OR. Totally absent in mod. Russian. Is traced to

Is akin to Av haoya 'left'; Russ šuj 'id' (q.v.).

सि (si)–sinoti, sinute; sinati, sinīte; to bind, tie, fetter. This root is found in many words of IE origin. Cf. Skt prasiti 'net'; Lett siet 'to connect'; Lith siēti 'id'; OHG seil 'rope'; Gr hīmás 'strap'; Russ silók 'noose, snare'. All unite under IE *sī- 'to bind'. See MW 1212-13; Varma 49 (u. prasiti).

सिव् (siv)–sīvyati, °te; to stitch, sew, darn, (fig.) join, unite. Corr. to IE *siū- 'to bind, sew', represented also in Lith siūti 'to stitch'; Lett šūt 'id'; OPr schumeno 'thread'; Russ šĭt' 'to sew'; Lat suere 'id'; p.p. sūtus; Goth siujan; OHG siuwen 'sew'; OE siwian, seowian; Eng sew. See MW 1218; Onions 814; AHD 2128 (u. syū)

सु (su)–ind. (opp. to dus) good, excellent, right, beautiful, well, easy, much, very, easily, quickly. Is cognate with Av hu-; OPers u-; OS sŭ; Russ s 'good'; O Ir su-, so 'good'.

*seu + jos and is considered related to Skt savya 'left'; Av havya 'id'. See Preobr. III, 110; Meillet Ét 380; Vasmer IV, 484; Shevelov 274; 277.

सिलोक (silók)–m. noose, snare. Is formed fr. si- (< IE *sī- 'to bind') + lo (< dlo) + k and is considered related to Lett sēt, sēnu, sēju 'to knit, join'; Skt sināti, sinoti 'binds'; OE sāl 'rope'. See Preobr. II, 286; Vasmer III, 621; Shansky 302.

शीत् (šit')–š'ët; to sew, stitch. Is traced to Proto- Sl *šiti < *siū- 'to sew', belonging to the same group of IE parallels as Skt siv- 'to sew' (q.v.) See also Vasmer IV, 443.

स (s)–(< OS sŭ 'good'). Is found prefixed in words like smert'=sŭ+mert' 'good (timely) death'; sčast'e = sŭ +čast'e 'good luck' etc. Reduced vowel ŭ did not survive in Russian in weak position, while in strong position it changed into 'o'. See Vasmer III, 540 (under s ii).

सू (sū)–suvati, °te; also savati, sauti; to set in motion, impel, urge, incite, cp. savitṛ (< sū) 'one who stimulates, the Sun' (N. x, 31). Corr. to IE *seu̯- 'to set in motion' and is akin to Av hav- and prob. also to Lith šáuti 'to shove'; Russ sovát' 'to shove, push'. See MW1239; Varma 53 (u. savitṛ).

सून्ः (sūnuh[])–m. a son, child, offspring. Is derived fr. sū- (sūte, sūyate) 'to beget, generate, produce.' Is cognate with Av hūnu; Lith sūnùs; OPr souns, acc sg. sunun; OS, OR synŭ; Goth sunu; OHG sunu; Eng son. See MW 1240.

स्कम्भः (skambhaḥ)–m. a prop, support, pillar. Is derived fr. skambh- or skabh (skambhate; skabhnoti, skabh-nāti) 'to support, fix'. Is compared with Russ skobá 'a band, stripe', (cf. s.v. for parallel derivatives)

सवात् (sovát')–suët; to poke, thrust; shove, push. Is generally compared with Lith šáuti 'to shove, shoot'; Lett šaūt 'id'; Goth skewjan 'to go'; OHG sciozan 'to shoot, push, move'; OE sceotan; Eng shoot. However, except Baltic, all the words quoted above are traced to IE *skeud, whereas Russ. and Baltic words point to IE *seu̯- 'to set in motion'. Cp. Skt suvati 'impels', Hitt. šuu̯āi 'to push'. See Vasmer III, 705.

सिन (syn)–m. son. Is an old stem in -u, corresponding to Skt sūnu (cp. pl synov'já < *synŭve = Skt sūnavaḥ). Vowel 'y' represents IE long ū. The reduced vowel ŭ (cf. OR synŭ) did not survive in most of the Sl dialects, being weak in word-final position. Syn belongs to the same cognate group as Skt sūnuḥ (q.v.) See also Vasmer III, 817-18.

स्कबा (skobá)-f. band, stripe, clutch. Is traced to a lost root skobít'- 'to put in bracket', corresponding to Lith kabéti 'to stick, adhere to'; kabé 'hook'; Lett kablis 'id'; Skt skambha 'support, pillar'; Av fra-skəmba 'pole, column'; Gr kómbos 'tie, string', IE prototype being

स्कुन्द (skund)–skundate; to jump. Is compared with Russ kidát 'to throw, cast'. cf. kidát' for IE cognates.

स्तन् (stan)–stanati; to resound, roar', thunder; also without s- : tanyati < tan 'to roar'. Corr. to IE *sten-, *ten- 'to thunder', represented also in Lith stenéti 'to moan'; Lett stenēt 'id'; Sl stenát' 'to moan'; Gr sténō 'I moan'; Lat tonāre 'roar'; Germ donner; OE stunian; Eng stun; ON thunarr. See MW 1257; Varma 69 (u. tanyatu); AHD 2127.

स्तम्भ: (stambhaḥ)–m. a post, pillar, column, stem (as of a tree); stiffness. Is derived fr. stambh- or stabh- 'to fix firmly, support' and is akin to the same group as OS stobor 'column', (cf. stobor).

*(s)ke(m)b- 'to be bent, curved.' See Preobr. II, 300-1; Vasmer III, 643; Shansky 304.

किदात् (kidát')–kidáet; to throw, cast, fling. Is traced to CS kydati < kydŭ 'a throw', ky later on changed into ki in Russ. (See Shansky 147). Kidat' is cognate with Lett kûdinât, kûdît 'to move on, hurry'; Lith skudrús 'quick, agile'; Skt skundate 'jumps'; O Icel skynda 'hurry'; OHG sciozan 'to push, throw'; OE sccutan 'to move fast, throw'. IE stem : *skeud-. See Preobr. I, 306; Vasmer II, 230.

स्तिनात्(stenát')-stenáet; (obs.) to groan, moan. Is cognate with Skt stanati 'thunders'; Lat tonāre 'id'; Germ donner; OE thunor; Eng thunder. For more parallels cf. Skt stan- 'to roar'. See Preobr. II, 381; Vasmer III, 754; Shansky 320 (u. ston); Shevelov 166.

स्तबोर (stobór)-OS. m. a column, pillar. Is absent in Mod. Russian, but cp. OR and R Ch. Sl stoborie n. coll. 'row of columns'; Bulg stóbór 'wooden fence'; Serb. Ch Sl stoborŭ 'column'. Is cognate with Lith Stãbaras 'dry

स्तिघ् (stigh)–stighnoti, stighnute; to stèp, stride. Corresponds to IE *steigh- 'to stride, step, rise', represented in Gr steíkhos 'row'; Sl stigati, stignǫti; Goth steigan; Germ; OE stīgan 'to mount, rise'; Eng sty (obs.) 'id'. See MW 1258; AHD 2127.

स्तिभिः (stibhiḥ)–m. a clump, bunch, tuft (cf. also stabaka, stamba 'bunch'). Is compared with Russ stébel' 'stem, stalk', (q.v.).

स्तृ (str)–strnoti, strnute or strnāti, strnīte (Ved. also starati, °te); to spread, scatter, cover,

branch of a tree'; stābas 'column'; Lett stabs 'id'; OHG stabēn 'to become firm'; Goth stafs; Eng staff; ON stafr; Skt stabhnāti, stabhnoti 'supports', stambhah 'pillar, column'. See Vasmer III, 762-3; Preobr. II, 389.

-स्तिगात् (stigát')–used only with a prefix : dostigáet, dostígnet 'obtain, reach'; nastigaet, nastígnet 'overtake' etc. Is traced to Proto- Sl *stignǫti, *stigti-, cognate to Lith steīg tis 'to hurry'; Lett stèigt 'id'; Skt stighnoti 'strides, mounts'; Goth steigan 'to rise'; Gr steīkhos 'row'; Eng sty (obs.) 'to mount.' See Va.

स्तेबिल् (stébel')–m. stem, stalk. Is traced to Proto-Sl *stibli, *stïblo < IE *steib-, *steibh/ *steip-. The reduced vowel ï yielded e in Russ. in strong position, cf. Lith stïbis 'membrum, virile'; Lett stiba 'stick, rod'; Skt stibhih 'a bunch, tuft; with other grade: Lith stìebas 'stalk, stem'; Lat tïbia 'shin'; Gr stiphrós 'strong'. See Vasmer III, 750; Shansky 318; Preobr. III, 377-8; Shevelov 435.

प्रस्तिरात् (pro- stirát')–prostiraet, also prosterèt', prostrët; to stretch, expand. Is a prefixed

bestrew. Corresponds to IE *ster- 'to stretch, spread', appearing also in Av staraiti 'scatters, spreads'; Lett stirinât 'to move, shake'; Sl prostiráti, sterti 'to stretch, expand'; Gr sternon 'breast'; Lat sternere 'to scatter'; Goth straujan; Germ streuen; OE strewian; Eng strew. Cp. also p.p. stṛta 'bestrewn, covered'; Sl prostirtŭ; Av frastərəta 'scattered'; Gr stratos; Lat strātus < IE stṛto. See MW 1260; AHD 2127 (u. ster²).

स्त्यान (styāna) – adj. grown dense, coagulated, stiffened; thick, bulky. Is derived fr. styai- (styāyati, °te) 'to be collected into a heap or mass'. Is compared with Russ stená 'wall' (q.v.)

स्वग् (sthag)–sthagati; to cover, hide, conceal. Corresponds

derivative fr. CS *sterti- 'to stretch, expand', having parallels in other IE languages. Cp. Skt stṛṇāti, starati < stṛ- 'to spread' (cf. stṛ for IE cognates. See also Vasmer, III, 379; shansky 272; Preobr. II, 133-4.

स्तिना (stená) – f. a wall. Is compared with Av stā(y)- 'heap, mass'; Skt stiyā 'stagnant or still water < styai 'to grow dense; p.p.p. styāna 'coagulated, thickened'; Gr stía, stíon 'small stone'; Goth stains 'stone'; OHG stein; OE stān; Eng stone; ON steinn 'id'. If these correspondences are correct, the original meaning of stená must have been a collective one, i.e. 'heap or mass of stones, hence 'a stone wall' and ultimately 'a wall'. See Meillet Ét 446; Preobr. II, 410-11; Vasmer III, 754; Shansky 319; AHD 2127. (u. stei-).

स्तोग (stog)–m. haystack, heap, hoard of hay. Majority

to IE *(s)teg, *(s)tog- 'to cover', found also in Lith stĕgti 'to cover', stógas 'roof'; Gr st égein 'to cover', tégos 'roof'; Lat tegĕre 'to cover'; Germ decchen; OE theccan 'to cover'; Eng thatch. See MW 1261; AHD 2126-7.

स्थलम् (sthalam)–n. soil, ground; dry land, firm earth; a flat surface. Is traced to sthal- (sthalati) 'to be firm', a root connected with sthā- 'to stand'. Is akin to OHG stilli 'calm, stable'; Eng still and according to some also to Russ stol 'table' (q.v.)

स्था (sthā)–tiṣṭhati, °te; to stand, stand firmly; take up a position; to stay, remain; to continue to be or exist; endure, last (MW 1262). Corr. to IE

of scholars consider it akin to Lith stógas 'roof', stĕgti 'to cover'; OPr steege 'shed, barn'; Skt sthagati 'covers'; Gr stégein 'to cover'; Lat tegĕre 'id'. See Vasmer III, 763; Preobr. II, 389-90; Shansky 320.

स्तोल (stol)–m. table, board. Some scholars compare it with Lith stālas 'a table'; OPr stalis 'seat at the table', stallit 'to stand'; Goth stōls 'chair'; OE stól; Eng stool; Germ stuhl < stellen- 'to place', all traceable to IE *stā- 'to stand'. But the acute accent on the last syllable in the gen. sg. form 'stolá' shows that this word is dereived not from stā (t'), but fr. CS stilati (Mod. Russ. stlat') 'to spread' with primary meaning : 'bedding', thence a chair and then 'a table'. In that case it corresponds to Skt sthalam 'place, ground'; sthalī f. table-land'; Gr stéllō; Germ still; OE stille 'calm, stable; Eng still. See Vasmer III, 764-5; Preobr. II, 391; Shansky 320.

स्तात् (stat')–stánet; to stand; to become; stop; to get up. Is cognate with Lith stóti 'to step'; Lett stāt 'to place; start'; Skt sthā 'to stand'; Av

*sthǝ, *stha-'to stand', a root, widely repre-sented in various IE langua-ges. Cp. Av stā 'to stand'; Lith stóli 'to step'; Lett stāt 'place'; Pr postat 'to become'; Russ stat' 'to stand, to become'; Lat stāre; OHG stan, stēhen, stantan; Goth standan; Eng stand. See Onions 862-3; AHD 2126 (u. stā-). Cf. also the next word.

स्थानम् (sthānam)–n. the act of standing; standing firmly; position or posture of the body; state, condition; station, rank; any place, spot, locality, abode. (MW 1263). Is derived fr. sthā + suff.-n. For cognate words see under Russ stan 'place, figure'.

स्थामन् (sthāman), n. station, seat, 'place; strength, power. Is derived fr. sthā + suff. - man. Is akin to Russ stamój 'steady, constant' (q.v.)

stā 'id'; Lat stāre; OHG stantan; Goth standan; Eng stand. See Vasmer III, 748; Preobr. II, 377; Cp. also stoját' 'to stand'.

стан (stan)–m. figure, stature, size, height; place, body, shape. Is derived fr. sta = suff. nŭ, corresponding to Lith stōnas 'condition'; Gr (Dor.) dústēnos 'in bad condition'; Skt sthānam 'place, abode'; Av and OPers stāna 'post, place'. See Vasmer III, 745; Meillet Èt 454; Preobr. II, 376-7 (under stat').

стамой (stamój)–adj. constant, unmelting (about ice), stubborn, (arch.) Original form *stamŭ is derived fr. stat', stoját' 'to stand' + suff. –mŭ. and is cognate with Lith stomuõ, gen. stomẽns, acc. sg. stómenį 'figure, stature'; Lett stāmenis 'trunk, body'; Skt sthāman n. 'seat, station'; Gr stémenai 'to stand', stémōn, gen. stémōnos 'loom'; Lat stāmen 'id'; Goth stōma 'base';

स्थिति: (sthitiḥ)–f. (< sthā- 'to stand'). standing upright or firmly; staying or being in any state or condition, any situation or state or position; rank, station (MW 1264). Is cognate with Russ stat' 'reason, manner'. (See stat' for IE parallels).

स्थिर (sthira)–adj. firm, strong, hard; fixed, motionless, still; durable; constant. With a different grade is connected with sthā-, 'ra' being the suffix. See MW 1264. For cognate deriv. see under Russ stáryj 'old'.

स्नुषा (snuṣā)–f. the son's wife, a daughter-in-law. According to some linguists corresponds to IE *snusós 'daughter-in-law' while others connect it with sū- (suvati; sūte, sūyate) 'to beget'. Is cognate with

OHG stam 'tree-trunk'; Eng stem. See Vasmer III, 744-5.

стать (stat')–f. bearing, reason, occasion; method, mode, case; custom, condition. Is derived fr. sta + suff. -ti and is akin to Lett stātis 'counter'; Skt sthiti 'condition, situation'; Av stāiti 'standing, post'; Gr stásis (fr. státis) 'situation, durability'; OHG stat f. 'place'; Lat statiō f. 'stand, station, stop'; OE stede; Eng stead. See Vasmer III, 748; Preobr. II, 374-7; Shansky 318.

старый (stáryj)–adj. old, ancient, elderly. Is traced to sta (< IE *sthā- 'to stand') + suff. -rŭ. Has parallels in other IE languages. Cp. Lith stóras 'bulky, strong, voluminous, heavy'; Skt sthira 'powerful, fixed, firm', cp. also sthāvara 'firm', sthūra 'thick, big, heavy'; Gr stereós, sterrós 'firm'; NHG starr 'fixed, motionless'; OIr storr 'big, strong, powerful'. See Preobr. II, 373-4 (under 'starŭ'); Vasmer III, 747; Shansky 318.

сноха (snoxá)–f. daughter-in-law, son's wife. OR, OS snŭxa. Is, generally, traced to IE *snusós, one of the ancient fem. stems in -o, resulting in *snusā on the model of fem. ā-stems; cf. Gr nuós 'daughter-in-law';

Russ snoxa 'daughter-in-law' (cf. snoxá for IE parallels). See also MW 1268.

Skt snuṣā 'id'; Arm. nu, gen. nuoy; Lat nurus; OE snoru; OHG snur; Alb nuse. (See Meillet Èt 246). Others disagree with this view and connect it with IE *senāu̯, *senōu-'to bind, tie'. According to Trubachov (Terminy rodstva, pg. 131 &ff.) snoxá is undoubtedly connected with IE *sneu- 'to knit', appearing also in Russ snovat' 'entwine'. Therefore, Germ Schnur 'string, rope' is etymologically identical with Germ schnur 'daughter-in-law'. See Vasmer III, 700; Preobr. II, 345-6.

स्नेहः (snehaḥ)–m. oiliness; fat, grease; smoothness, glossiness; love, tenderness, attachment; moisture. Is derived fr. snih (snihyati, °te) 'to be sticky or viscid or moist; to be fond of', (MW 1267). Corresponds to IE *snigʰh- 'to snow', appearing also in Av snaīžaiti; OHG snēo; Goth snaiws; OE snāw; Eng snow; Russ sneg. See Onions 841.

स्नेग (sneg)–m. snow. Is compared with OPr snaygis 'snow'; Lith sniēgas 'id'; Lett snìegs; Goth snaiws; OE snāw; Eng snow. With other grade : Gr neíphei 'it snows'; Lat ninguit 'id'; nīwis 'snow'; OHG snîwit 'snows'; Av snaežaiti; Skt snihyati 'to be sticky or moist', snigdha 'smooth, oily; soft, tender', sneha 'love, fondness; oil; smoothness'. Original meaning of the root 'to shine, beside 'to melt'. See Preobr. II, 346-7; Meillet Èt 206; Vasmer III, 697.

स्फाय् (sphāy)–sphāyate; to grow fat, swell, expand. Belongs to Gr sphēlós; Lith

स्पेत् (spet')–spéet; to ripen, fig. to advance, flourish'; to strive, crave. Is traced to IE

spĕti 'to ripen, fig. 'to flourish'. See Russ. spet' for IE. parallels.

*spē(i)- 'to exert oneself, to spread', represented also in Lith spéti 'to have time'; Lett spĕt 'to be able to; to overcome'; Skt sphāyate 'swells'; Lat spatium 'space, stretch'; OHG spuon 'to succeed'. See Vasmer III, 734; Meillet Èt 361; Preobr. II, 367-8

स्फिर (spira)–adj. fat; much, abundant. Belongs to Lat pro-sper; Gr sphaìra; Russ sporyj 'profitable (q.v.)

स्पोरिय् (spóryj)–adj. profitable. OR and O Ch Sl sporŭ 'abundant' is an o-grade form of the same stem as in Russ spet' 'to ripen, -rŭ being a suffix. Sporyj is cognate with Lith sperùs 'quick, agile'; Skt sphira 'fat, abundant; Lat prosper 'lucky'. See Preobr. II, 366-7; Vasmer III, 738; Shansky 317 (u. sporit'sja).

स्फुर् (sphur)–sphurati, °te; to dart, spring; to spurn; to tremble, throb, twitch; to flash, gleam; to burst out; to hurt, destroy; to stretch, draw or bend. Cf. also sphar-(spharati) 'to expand, open or difuse widely; to bend; discharge.' Both are traced to IE *sp(h)er-, appearing also in Gr spurón; Lat spernere 'to push back'; Lith spìrti 'to lean'; Germ spurōn, spurnōn; Eng spur, spurn < OE spornan, spurnan. See MW 1270-71; AHD 2126 (u. sperə).

पेरेत् (perét')–prët; OR and OS pĭrrĕti 'to press, squeeze, oppress, force, fight. A number of Slavonic roots lack initial 's', while in other IE parallels initial -s- is present. Thus, Proto-Sl *perti- the source root of Russ peret' with loss of initial 's', is cognate with Lith spirti 'to press; prop up', ātsparas 'support'; Lett spertës 'to lean on'; Skt sphurati 'jerks, spurns'; Av sparaiti 'treads, pushes'; Lat spernere 'to push back'; ON sporna 'kick', all traceable to IE *sp(h)er-.See

Shevelov 231; Preobr. II, 43;
Vasmer III, 240.

स्फूर्ज् (sphūrj)–sphūrjati; caus.
sphūrjayati; to rumble, roar,
thunder, crash; to burst forth,
appear; to crackle. Is compared
with Russ prjažít' 'to fry' (q.v.
for cognate deriv.) See also
MW 1271.

प्याज्झित् (prjažit')–prjažit; to
fry; (dial.) Ukr. prážyty 'fry,
burn'; Cz pražiti. 'id'. All the
Sl. words lack initial s-; cp.
Lith spragěti 'crackle'; Lett
sprâgt 'burst'; Skt sphūrjati
'rumbles, roars'; Av sparǝga
'sprout'; Gr spharagéomai
'crackle'. See Shevelov 231;
Vasmer III, 393; Preobr. II,
142-3 (u. prjag²) Cp. also Lat
spargere 'to scatter, sprinkle';
belonging to the same group.

स्मि (smi)–smayate, also smayati;
to smile, blush, shine; to
bloom; mock, despise. Corr.
to IE *smei- 'to laugh, smile',
shared by Gr meídos 'smile';
Lat mīrus' wonderful'; Sl
smĭjati sja 'to laugh at, smile';
OHG smierōn (= Skt smera);
OE smercian; Eng smile,
smirk. See MW 1271; Onions
838.

स्मियात्स्या (smeját'sja)–smeëtsja;
to laugh, chuckle, to mock at,
make fun. Is closely connected
with Lett smiêt 'to laugh,
joke', smaidît 'smile'; Skt
smayate 'smiles', smera adj.
'smiling'; Gr meidaō 'I smile';
Eng smile. See Vasmer III,
688; Preobr. II, 342-3;
Shansky 310.

स्याल: (syalaḥ)–m. (also written
śyāla, of doubtful origin) the
brother of a bride, a wife's
brother. Occurs only once in
RV. but is widely used in
Mod. Aryan languages, (cf.
Hindi m. sālā, f. sālī). Is
traced to Indo-Eur. *siǝurio
'wife's brother' (-l- being a
variant of IE *-r-) and is

शूरिन् (śūrin)–m. a wife's
brother. old Russian šùrin is
formed fr. šur + suff. -inŭ (cp.
OS šourĭ; Serbo- Croat. šûra).
šur- is supposed to have derived
fr. šiti- 'to sew, join, unite',
traceable to IE *siǝu- or *siŭ-
'to sew, bind'. In view of the
presence of a long diphthong,
šurin is supposed to be

considered akin to Russ šúrin. See Varma 28; 100.

स्राम (srāma)-adj. (of unknown derivation) lame, sick, RV., AV. Is compared with Russ xramój 'lame' (q.v.)

स्रु (sru)–sravati, also sravate; inf. srotum; to flow, stream, gush forth, drop, emit; trickle; to perish, disappear; to rise or come from. Is traced to IE *srou̯-, *sreu̯-, *srŭ- 'to flow', appearing also in Gr rhein 'to flow'; Lith sravĕti; Sl strujá 'jet, stream, flow'; OHG stroum; Eng stream; O Ir sruaim. See MW 1274; Onions 874, AHD 2126 (u. sreu-).

स्व (sva)–adj. own, one's own; sometimes used loosely for my, thy, his etc.; in· the oblique cases it is used as a reflexive pronoun : svam dūṣayati 'defies himself'.

belonging to Skt šyāla 'wife's brother'. See Vasmer IV, 488; Shansky 385; Preobr. III, 111; Shevelov 277.

хромой (xromój)–adj. lame, limping. OR and OS xromŭ. According to some scholars initial x-could have resulted fr. expressive š < IE *s, while others connect Proto-Sl *xromŭ with Iranian (where s changes into h regularly), testifying to some peculiar Slavo-Irn. correspondences. See Shevelov 136.

струя (strujá)–f. jet, spurt; stream, flow, current. Is traced to IE *srou̯- or *sreu̯- ('t' being an infix and -ja' a suffix). In Slavonic cluster sr > str, an early CS development, common with a group of other IE languages; cp. OHG stroum 'flow'; Eng stream; with other grade : Lith strovē 'river'; Lett strāwe 'id'. Cf also Russ ostrov 'island' based on the same root. See Preobr. I, 665 (under ostrov), II, 403; Vasmer III, 785; Shansky 237; 323; Shevelov 201.

свой (svoj)-pron. one's own, translated in accordance with the person, number and gender of the possessor : my, thy, his, her etc. Is based on IE pronominal stem *svo-,

Corr. to Gr ἔ, ὅs, sphós; Lat se, sovos, suus; Goth sik; Germ sich; Sl svoj. See MW 1275.

*sve-, *seuo-, *suo, represented in Skt sva 'own'; Av hva-; OPr swais; Gr ὅs 'own'; Lat suus 'id'; OHG swîo 'wife's brother'; Goth swēs 'own'; Lith sãvas 'id'; Lett savs. See Vasmer III, 583; Preobr. II, 263.

स्वन् (svan)-svanati, also svanate; to sound, make any noise, roar, resound, yell; hum, sing. Corresponds to IE *suen-, *suon- 'to sound', shared by Lat sonus 'sound', sonāre 'to sound'; Russ zvon 'sound, chime', zvonit' 'to ring', with other grade also zvenet' 'id'; OHG schwan; Eng swan. See MW 1280; AHD 2128.

звон (zvon)–m. ringing, zvonit' 'to ring'. Through alternation of o:e is also connected with zvenet 'to be ringing'. Is compared with Skt svana 'sound', svanati 'sounds'; Lat sonus 'sound', sonāre 'to sound', sonit 'sounds'. Initial -z- is of anomat. nature and has emerged prob. due to a frequent tendency to use voiced consonants in words denoting sounds. See Shevelov 149; Shansky 118; Vasmer II, 87-88; Preobr. I, 245 (u. zvenet').

स्वप् (svap)–svapiti (Ved. also svapati, °te) to sleep, fall asleep; to lie down, recline upon. Pass. supyate. Is cognate with OR, OS supati; Lat sopīre, caus. 'to lull to sleep', Germ schlafen 'to sleep'; OE swefan 'id'. MW 1280. cf. also the following word.

स्पात् (spat')–spít; OR and OS supati; to sleep. Is traced to IE *suep- 'to sleep', in Russ appearing with zero-grade (cp. OR supati). Belongs to the same inherited group as Skt svapiti < svap- 'o sleep' (q.v.). See also Sha-nsky 316; Vasmer III, 732-3.

स्वप्न: (svapnaḥ)–m. sleep; dream. Is derived fr. svap + suff. -na. For parallels in

सोन (son)–m. sleep, slumber; dream. Goes back to Proto-Sl *sŭnŭ < *sŭpnŭ 'sleep',

other IE languages see under Russ son 'sleep; dream'.

स्वर् (svar)–(in Yajur-veda also suvar) ind. the sun, sunshine, light, lustre; bright space, sky, heaven. Native grammarians trace it to svṛ- (svarati) 'to make a sound; to shine', while a number of IE prototypes have been suggested by western linguists, such as, *sāwel-; *s(ə)wol-,*suwel with contracted form *suel, and *sul- 'the Sun', all with - l extension, (Indo Iran. 'r' corresponding to IE 'l'). Cp. Av hvarə, but Gr (Dor.) hālios 'the Sun'; Lat sōl; Lith sàule; Goth sauil; OE sôl; Russ sólnce. See MW 1281; Varma 93; AHD 2122 (u. sāwel).

derived from sŭpati 'to sleep' + suff. -nŭ. The original cluster 'pn' (in sŭp-nŭ) is attested by Lith sāpnas 'sleep'; Lett sapnis; Skt svapna; Av hvafna-; Gr ŭpnos; Lat somnus. Cp. also OR and OS sŭnie, sonie 'dreaming', fully corresponding to Skt svapnyam 'a vision in a dream', AV.; Gr énúpnion; Lat somnium 'dream'. Cf. Meillet Èt 383; Preobr. II, 355-6; Vasmer III, 716-17; Shevelov 193; Shansky 314; AHD 2128 (u. swep).

सोन्त्से (sólnce)–n. the Sun. Is derived fr. a lost stem sŭlnĭ—(cf. dial. posolonĭ 'along the sun'; usolonĭ 'shadow') + diminutive suffix -ĭce (< *ĭko). Solnce is cognate with OPr saule 'sun'; Lith sáule; Lett saũle; Skt svar, Ved. suvar 'sun, light, sky'; Av hvarə; Gr éélios, élios; Lat, OE sōl; Goth sauil, also sunnō 'sun', Eng sun. As is evident, Sl stem *suln- does not conform to any of the given examples. It is, therefore, assumed that OIE prob. had two stems : in 'l' and in 'n'. In Slavonic prob. both coalesced together : sŭl-n (+ĭce). See Meillet Èt 343; Preobr. II, 352-3; Vasmer III, 710-11.

स्वसृ (svasṛ)–f. a sister, (also applied to closely connected feminine objects, such as the fingers, the waters etc.) RV. Derivations suggested by various scholars are not very satisfactory. Prob. svasṛ simply means 'one, who takes herself away.' Is akin to Av hvayhar; Gr ĕor 'daughter, niece'; Lat soror; Lith sesuõ; OPr swestro; Goth swistar; Eng sister. See MW 1282; Onions 830; AHD 2128.

सिस्त्रा (sestrá)–f. sister. Is traced to IE *sue-sōr, *sue-sṛ. According to some scholars *suesor is a compound of reflexive pron. *sue- 'own' and *sor / sṛ indicating a 'woman' (as reflected in Skt tisṛ, catasṛ). Thus, 'sestrá' lit. means 'own', i.e. belonging to the same family'. Sl 't' is an infix, shared by some other IE languages. Cp. OPr swestro; Goth swistar; OHG swester; OE sweostor. Eng sister vs. Skt svasṛ; Av hvayhar; Lat soror; Lith sesuõ, gen. sesẽrs. See Vasmer III, 612; Shevelov 200-1; Preobr. II, 282; Shansky 301.

स्वृ (svṛ)–svarati; to utter a sound, sound, resound RV.; pass. svaryate. Is compared with Lat susurrus; Germ schwirren; schwarm; Eng swarm; Russ swirel' 'pipe' (q.v.)

स्विरेल् (svirel')–f. pipe, reed pipe, a musical instrument. OR sviriti, svirati, svirjati 'to play on flute'. Is formed fr. svĭr- (< IE *suer-, *sur- 'to sound') + suff. el' and is akin to Skt svarati 'sounds', svaraḥ 'sound'; Lat susurrus 'humming', susurrāre 'to hiss, whisper'; O Icel svarra 'make noise, whistle'; OHG swarm (of bees); Lith surmà 'pipe, flue'; Eng swarm. See Vasmer III, 579; Shansky 298; Preobr. II, 260.

ह HA

ह (ha)–ind. (prob. originally

झे, झ (že, ž)–enclitic particle

identical with 'gha' and used as a particle for emphasizing a preceding word). Is often translated as : 'surely, indeed, of course, then'. Is also used with other particles, interrogatives and relatives and is compared with Russ že, ž (q.v.). See also MW 1286.

emphasizing the word it is attached to, esp. after pronouns: i-že 'that very', kto-že 'who indeed'. In some Slav. languages also appears in the form of 'go' (cp. Serbo-Croat. nègo 'but'). Is akin to Skt ha, gha; Gr ge; Goth (mi-)k 'me'. With a different grade is also connected with Lith nesan-ga 'as', betai-ga 'but'; OPr anga 'if'. See Vasmer II, 39; Preobr I, 224; Shevelov 249.

हंस: (hansah(—m. a goose, swan, gander; flamingo. Is derived fr. han- 'to move; to strike' + suff. -s, corresponding to IE *ĝhans. According to philologists IE palatovelar ĝh > h in Skt, into z in Av and Slav. Present Sl form gus' is either due to Germ influence or must have derived fr. an earlier CS form *zǫsĭ; cp. Lith zǫsìs; Lett zùoss; OPr sansy; Gr khēn; Lat anser (for hanser); OHG gans; OE gôs; Eng goose. See MW 1286; Varma 93; Onions 406; AHD 2104.

गусь (gus')–m. goose, swan. Many linguists trace it to an original CS form *zǫsĭ (cp. Lith zǎsis; Lett zuoss; OPr sansy; Skt m. hansa, f. hansī), assuming the presence of 'g' in place of 'z' in Sl. gus' due to the influence of German gans 'goose'. Thus, gus' belongs to the same cognate group as Skt hansa. See Vasmer I, 478; Preobr. I, 171; Shevelov 143.

हन् (han)-hanti (3 pl. ghnanti), rarely hate (3 pl. ghnate); Ved. also jighnate, -°ti; to strike, smite, slay, kill; to hurt; to go, move. Is cognate with Lith geñti 'chase, drive away';

गнат् (gnat')–gónit; to drive; to drive out, chase, hunt, pursue. Is traced to CS *gъnnati < IE *gʷhen- 'to kill', belonging to Skt han (hanti) 'to strike', (Cf. han for IE

OPr guntwei 'to drive out; Sl gùnati 'to chase, hunt'; Av jainti; Gr theínō 'I strike'; Lat offendere (of, a pref. < ob 'against' + fendere 'to strike', found only in compounds). All are traced to IE *g^hen- 'to kill, strike'. See MW 1287; Varma 41 (u. āhanaḥ).

हय: (hayaḥ)–m. a horse. Is derived fr. hi-'to set in motion, impel' and is compared with Russ zájac 'hare' (q.v.).

हरस् (haras)–n. grasp, grip; flame, fire (accord, to some also 'anger', 'fury'); energy. Is traced to IE *g^her- 'to heat, warm', appearing also in Gr théros n. 'summer-heat'; suffixed form thermos (cp. Skt gharma 'heat', Hindi garmī); Lett gar̃me 'it's warm'; OPr gorme 'heat'; Lat (with o-grade) furnus, fornus 'oven'; Arm jerm; Sl žar 'heat'. See MW 1289; Varma 94; AHD 2106.

हरित् (harit)-adj. yellowish, tawny, greenish; m. a ray of the sun. Is derived fr. hṛ-

parallels). See also Vasmer I, 419; Shansky 77; Preobr. I, 130; Meillet Èt 117.

जाइत्स (zájac)–m. a hare (orig. a jumper, hopper). Is traced to IE *ĝhai- 'to jump'. cp. Skt hayaḥ 'horse' < hi-'to impel, shoot'; Arm ji 'horse'; Lith žáisti 'to jump'; prob. here also Lett haedus 'goat'; Goth gaits 'id'; OHG geiz. See Preobr. I, 244; Vasmer II, 84; Shansky 117; Shevelov 140.

झार (žar)–m. (lit. and fig.) heat, ardour, f. žará. Is traced to Proto-Sl *gerŭ < goreti 'to burn'; g before ě > ž and ě after ž was replaced by 'a, i.e. geŭ > žerŭ > žarŭ. Žar is akin to Skt haras (q.v.). See Shansky 105; Preobr. I, 221-2; Vasmer II, 35.

ज़िल्योनिय् (zelënyj)–adj. green, verdant. Is derived fr. zelŭ 'green' by adding suff. -en (yj

(harati, °te) 'to take away; to charm'. Accord. to Varma (Et. of Yāska, pg. 31) the actual reference in the etymology of this word is to the colour of that ray, which is often spoken of as 'yellow' or 'golden' and is traceable to IE *ĝher- 'yellow'. For IE parallels see under Russ. zelënyj 'green'. Cf. also MW 1289 (u. hari).

being the adjectival ending). Cp. OR zel' 'verdure, young winter-crop' (shansky 119). Zel' is traced to IE *ĝhel- 'to become green' and is paralleled by Skt hari, harit 'golden, yellow, green, tawny'; Av zairi, zairita 'id'; Lith geĩtas 'yellow', žãlias 'green'; Lett dzelts 'yellow', zaļš 'green'; OPr saligan 'id'; Lat helvus 'pale yellow'; Germ gëlo; OE geolo, Eng yellow. See Preobr. I, 248-9 (u. zel'e); Vasmer II, 92.

ह्वः (havaḥ)- m. a call, invocation. Is traced to hve or hū- hvayati, °te (Ved. also havate and huvati)' to call, invoke'. Is cognate with Av zavan (cp. Skt havanam) 'a call' zavaite 'calls'; Russ. zov 'a call'; zvat 'to call'. See MW 1308; Varma 85.

зов (zov)–m. a call, summons. Is derived fr. zvat' (zovët) 'to call'; OS zŭvati. Is akin to Lith žavěti 'to conjure'; Lett zavêt 'id'; Skt hava 'a call, havate 'calls'; Av zavan 'call'; zavaiti 'calls'. All are traced to IE *ĝheu̯ə- 'to call'. See Vasmer II, 102; Preobr. I, 244 (u. zvat'); Shevelov 34 (d).

हाटकम् (hāṭakam)–n. gold. Is traced to *hartaka, with compensatory lengthening of 'h' due to the loss of 'r', which changed the following 't' into cerebral 'ṭ'. The IE prototype is supposed to be *ĝhel- + p.p. suff. 'to', as all the Non-Indo-Irn. parallel words have 'l' instead of 'r'. Cp. Russ zóloto 'gold'; Lith

золото (zóloto)–n. gold. Is derived fr. zol + suff. -to, supposed to be o-grade of IE *ĝhel- to 'to be green or yellow'. Belongs to the same cognate group as Skt hātakam (q.v.). See Vasmer II, 103-4; Shansky 121; Meillet Èt 298.

(dial.) želtas 'golden'; Lett zèlts; Goth (with another grade) gulth 'gold'; OHG gold; OE golt; Eng gold. See Onions 405; AHD 2104 (u. ghel²).

हिम: (himaḥ)–m. cold, frost, winter, snow. Is cognate with Av zima-; Arm jiun 'snow'; Russ zimá 'winter'; Lith žiemà 'id'; Lett zìema 'winter'; OPr semo 'id'; Gr kheīma 'winter', kheimōn 'winter-storm'; Lat hiems 'winter'; bīmus (for *bihimas) 'two (winters) 'old'. All unite under IE *ĝhei-m, or *ghiem. See Varma 60 (u. hemanta); MW 1298; AHD 2104 (u. ghei-).

ज़िमा (zimá)–f. winter. According to some is derived fr. zi < IE *ĝhei- 'to pour' + ma, the suffix. Cp. Gr kheō 'I pour'; Skt hi- 'to urge, set in motion; to delight'. The initial meaning prob. was 'rainy season' or may be 'time of delight'. zimá is paralleled by Skt hima, m. 'cold, frost', himā f. (only with šata) 'the cold season, winter (also 'a year'); Av zima-; Lith ziēmà; Lett zìema 'winter'; Gr kheī-ma 'id'; Lat hiems 'winter'. See Shansky 120; Vasmer II, 97; Preobr I, 251.

हृद् (hṛd)–n. the heart (as the seat of feelings and emotions), soul, mind, (in older language : 'interior of the body'). Corresponds to Gr cardia 'heart'; Lat cor (stem cord) 'id'; Germ Herz; Russ sérdce; Eng heart. Is thought to be connected with śraddhā 'faith', brilliantly explained by Yāska (IX, 30) as a divisible compound of śrad+dhā, lit. 'to place faith', i.e. 'trust, faithfulness'. Cp. Lat credēre 'to trust' going

सेर्त्से (sérdce)–n. the heart. OR sĭrdĭce, OS srŭdĭce, (ĭce < *ĭko being the suffix). Is traced to Proto- Sl *sĭrdĭko, paralleled by Lith širdìs; Lett sir̃ds 'heart'; Arm sirt; Skt hṛd 'heart', śraddhā 'faith'; Av zərədaya; Gr kardía, kradíē 'heart' (prob. < *kred + dhē 'to place trust') Lat cor (stem cord-) 'heart', crédere' to believe'; OHG herza; Goth hairtō; OE heorte; Eng heart. See Vasmer III, 605-6; Preobr.

back to IE *k̂red+dhē 'to put in heart, to trust'. See MW 1302; Varma 4; 175 (u. śraddhā).

हादक (hlādaka)–adj. refreshing, gladdening, cooling. Is derived fr. hlād- (hlādate) 'to be glad, rejoice' + k, the suffix. Corresponds to Gr ké- khlada; O Germ glat; OE glaed; Eng glad; Russ gladkij 'smooth'.

हल (hvala)–adj. stumbling, going astray or wrong. Is derived from hval- (hvalati, also hvṛ- hvarati) 'to go croockedly, to deviate'. Is compared with Russ zloj 'wicked' (cf. 'zloj' for parallels). See MW 1307-8.

हे (hve)–hvayati, °te (Ved. also havate; huvati, °te) 'to call, challenge; invoke. Is cognate with Russ zvat' 'to call' (See 'zvat' for IE parallels).

II, 277-8; Shansky 300; Onions 433; AHD 2108 (under Kerd-).

ग्लाद्किय् (gládkij)–adj. smooth, even, easy. Is derived fr. gladŭ 'smooth' + k, the suffix (ij being the adjectival ending). Is cognate with Skt hlādaka 'refreshing'; without k : Lith glodùs; Lat glaber 'smooth; bald'; OHG glad 'smooth, shining'; Eng glad. All are traced to IE *ĝhlād-. See Preobr I, 124; Vasmer I, 409; Shansky 75.

ज्लोय् (zloj)–adj. bad, wicked, spiteful. Corresponds to Lith atžūlas, atžúlùs 'callous, inhuman'; Av zūrah n. 'unfairness'. With other grade is also connected with Lith žvalús 'quick, agile'; Skt hvara, hvala 'going astray, wrong'; Av zbaraiti 'goes astray'. See Vasmer I, 99; Preobr. I, 256 (u. zolŭ).

ज्वात् (zvat')–zovët; to call. Is closely related with Skt. havate 'calls', both having a number of parallel derivatives; cp. Russ zov=Skt hava; Russ zvatel' =Skt hvātṛ, hotṛ; OS supin zvatŭ 'to call' = Skt hvātum. Is also akin to Av zavaiti 'calls'; Lith žavéti 'to charm, bewitch'; Lett zavêt 'id'. All are traced to IE *ĝheu̯ə- 'to call'. See Preobr. I, 244; Vasmer II, 85.

5
CONCLUSION

Comparative study of cognate words in Sanskrit and Russian as well as in some modern and ancient European languages reveals a very close affinity between these languages. This resemblance cannot plausibly be explained as simply a coincidence or a result of borrowing as it is not limited only to their vocabulary but is also manifested in their grammatical system and morphological structure. A number of theories, well supported by documentary and archaeological evidences, have been postulated by various Western and Indian scholars regarding what prehistoric process lies under this relationship, whence it originated, and when and how the diffusion of the so-called Indo European languages came about.

Lingustic data of Sanskrit and Slavic languages clearly indicate deep-rooted links between these languages. However, no historical evidence as such is available regarding any close contacts between the Vedic and the Slavic people in the remote past. The Slavs are first referred in history under the name 'Venedes' in the first and second centuries AD by the Roman writers Pliny and Tacitus and the Alexandrian scholar Ptolemy who in his "Geographike hyphegesis" mentions about two tribes called 'Stavanoi' and 'Soubenoi', both, according to some scholars, referring to the same Slavonic people. In the following centuries this name was almost lost in history, until Veneds appeared again in written documents in the sixth century called as 'Sklavenoi', 'Sklovenoi', and Antes, the Slavonic consonantal cluster 'sl' being changed in Greek orthography into 'sta', 'stl' or 'skl'.Traditionally the name 'venets' (or Veneds) has become associated with the Western Slavs, 'Sklavenes' with the Southern slavs and 'Antes' with the Eastern Slavs.

Two theories are advanced in regard to the orginal home
of the Slavs. According to one if to go by the historical
documents, the original home of the Slavs must have been in
the region along the Danube and on the Adriatic coast,
whence they spread northeast over the Carpathians as far as
the Volga River, Lake llmen, and the Caspian Sea. The ancient
Kiev chronicle is the earliest authority, quoted in favor of
this theory. Later chroniclers and several historians also
support this view. The other theory regards the original home
of the Slavs in the basin of the Dnieper and in the region
extending to the Carpathians and the Vistula. At present
majority of scholars support the second view as it corroborates
with the oldest accounts of the Slavs, as given by Pliny, Tacitus
and Ptolemy. It also explains the close relationship between
the Slavic and the Baltic languages, pointing to the fact that
at one time the Slavs lived close to the Letts and Lithuanians.
Morover, excavations and archaeological finds in the region
of the Dnieper show traces of Slavs only. However, nobody
knows for sure where the Slavs lived before their big
expansion. Presumably they too, like other assumed Indo-
Europeans, originated from a region in Asia, from where they
migrated in the 3rd or 2nd Millennium BC. to populate parts
of Eastern Europe. Wherever they came from, they must have
left their original homeland much earlier than is generally
supposed, as the movement from one place to another must
have been very slow in those early times.

Historical records reveal that the main occupation of
the Slavs was agriculture, cattle-breeding, hunting and fishing.
Their pantheon was a typical representative of paganism,
mixed with polytheism. Perun, the god of thunder and
lightening, believed to be the master of all things and
creatures, was their supreme deity. They also worshipped Dazh
bog 'the sun god', Svarog 'the god of heaven', and various
powers of Nature and celestial bodies. They built wooden and
stone idols of their deities and worshipped them. Christian
crusaders destroyed their ancient wooden temples and

sculptures of gods. At present only some relief images of these gods may be seen on the walls of Catholic churches, built in place of these destroyed temples. Thus, scanty Slavic records provide us no information regarding any early Indo-Slavic contacts.

The theories regarding the orginal habitat of the Vedic people are no less controversial, the suggested regions being as disparate as Scandinavia on one hand and Tibet on the other. Equally divergent are the theories regarding the chronology of the Vedic age. The earliest hypothesis, known as Aryan invasion theory, put forward by eminent Indologist and Sanskrit scholar Max Muller and supported by several historians and academicians even today, is that around 1500 BC. nomadic hordes of horse-riding Aryans entered India over the northwest passes, defeated the original inhabitants and imposed their language on them. The date for the composition of the Vedas and the Vedic literature is assigned 1200-800 BC. In the early 20th century references of some Vedic deities, personal names and numerals were discovered in Asia Minor, dating back to the 14th century BC. In the record of a treaty, concluded between the Hittite King and the King of Mitannis, Vedic gods Mitra, Varuna, Indra and Nāsatya are invoked as guardians of the treaty. It was believed that Mitannis were a pocket of Aryan tribes, which lingered in Asia Minor while the main stream moved east to enter India. All subsequent theories were interpreted in terms of Aryan invasion, taking it to be a proven fact. So much so even the Harappan ruins of the Indus Valley were conceived to be the result of Aryan invasion.

Based on new evidences in the field of archaeology, geography, mathematics, astronomy and linguistics, a new group of Indian and Westorn secholars has come up with a firm assertion that the Vedic people were the original inhabitants of India and as mentioned in the Rigveda, the Vedic hymns were composed in the 'Sapta Sindhu region' (i.e. The land of seven rivers). Since all these seven rivers

exist in India only, India must be the original homeland of the Indo-Aryans. Their contention is that in the remote past various groups of people from different walks of life, migrated from India to Central Asia, Europe and other parts of the world. While some settled there, others established cultural contacts with these regions. The Zoroastrians remember having been in Sapta Sindhu before entering Iran and even today their religion as well as their language reveals close affinity with the Vedic religion and the Vedic Sanskrit. Archaeological remains of Indus-Saraswati culture also show ample signs of extensive trade between India and the central and west Asian regions in ancient times. They reject the Aryan invasion theory on the following grounds :

(a) No archaeological, literary or linguistic evidence is available anywhere about the coming of Indo-Aryans from outside. References of the Vedic gods in Hittite-Mittani treaty do confirm the presence of Aryan people there, but the phonetics of these divine-names and the numerals, mentioned in a Hittite text on chariot-racing, is specifically Indic rather than Indo-Iranian in form and belongs to the Sanskrit-speaking Aryan people, who had migrated from India either for warlike adventures or due to connections by marriage.

(b) Such a vast Vedic literature could not have been composed by a handful of individuals within such a short period.

(c) The theory has no explanation as to why the Vedic literature that is assumed to go back to 1200 B.C. has no references to any region outside of northwest India.

(d) As proved by the late Prof. George F. Dales, who was head of the Department of South Asian Archaeology and Anthropology in the Berkeley University, USA, and had directed archaeological field work in West Pakistan since 1960, the main cause of the destruction of Indus-Valley culture was some natural calamity and not the supposed Aryan invasion as the skeletal remains of the people found in the excavations do not show any cut-marks. (George F. Dales, "On the Mythical

Massacre at Mohenjo-Daro", Manthan: Journal of Deendayal Research Institute, Oct. 1994 - march, 1995,pp. 61-69).

(e) The recent evidences based on satellite data, supplied by the National Aeronautics and Space Administration (NASA) and Indian Space Research Organization (ISRO), regarding the existence of a mighty Vedic river Saraswati, highly glorified in the Rigveda, also call for a revision in the chronology of the Rigvedic era, as according to various references in theVedic literature, the Vedic people were settled mainly along the banks of the river Saraswati in that age.

Geological investigations have shown that this great river flowed more or less parallel to Indus but to the east of the Sutlej and had dried up completely around 1900 BC. Numerous settlements have been found along its course in Haryana, Rajasthan, Punjab and Gujarat. Many scholars contend that these are exactly the places, supposed to be flourishing in the Vedic age if to go by Vedic account. In such a case it is logical to admit that Rigveda belongs to an earlier age when Saraswati was a great perennial river. It would seem ridiculous on the part of a people, coming to a country in 1500 B.C., to sing praise of a river that had ceased to exist 400 years before their arrival.

Nevertheless, there is no mention of any ancient Indo-Slavic contacts in the Vedic or Post-Vedic Indian documents. In such a situation, when historical records or archaeological evidences provide us no information on Indo-Slavic affinity, a reasoned analysis of the linguistic evidence may throw some light on this problem.

Great efforts have been made in the past few years to reconstruct the past history of the races and culture by comparing the results of comparative philology with those of anthropology, archaeology and comparative mythology. The detailed comparison of Indo-Iranian and Balto-Slavonic languages makes it very clear that there did at one time exist a special relationship between the early Vedic language and those dialects which eventually developed into Baltic and

Slavic languages. Phonetically, the most noteworthy common feature is the change of s >ṣ (Slavic x) after i, u, r, k in Sanskrit and Slavic, after r also in Lithuanian. In grammar too a fair number of common features can be enumerated, which are expressible in a set of systematic correspondences. For instance, both have preserved not only the old distribution of nouns into classes on the basis of stem, vocalic or consonantal - but also the old system of declension of nouns, pronouns and adjectives in three genders and in seven (in Sanskrit eight) cases. As in Sanskrit, in Russian too verbs are divided into classes on the basis of their infix and suffix and although, many ancient conjugational forms have not survived or are available only partially in Russian, its Present Tense forms show a remarkable closeness to those of Sanskrit. Beside this, both the languages maintain a highly developed multifunctional usage of suffixes and prefixes. Similarities can also be seen not only in the word-building suffixes but also in a considerable number of words, belonging to the early epochs of their history, such as, numerals and words for close family relationships, the meanings of which have remained virtually constant for thousands of years. Some of these characteristics can be traced in Baltic languages as well. As pointed out by Krishna Chaitanya (1977:3) names of some Lithuanian rivers, such as, Tapti, Nemuna, Srobati and Narbudey sound exactly like Indian Tāpti, Yamunā, Sarasvatī and Narmadā. Even the tribal or clan names of the ancient Lithuanians, such as, Puru, Kuru,Yadav and Sudav seem distinctly Aryan as also the names of their gods: Indra, Varuna, Purakanya (Vedic Parjanya)."

    Majority of linguists acknowledge that among the ancient IE languages Sanskrit specially, the Vedic Sanskrit, retains the most archaic character and therefore, occupies the foremost place in the comparative study of the IE speech. The Vedas are called 'śruti' (heard), as for thousands of years they were transferred from generations to generation orally, with utmost care to preserve the exact reproduction of each word, even

of each syllable. Gregory Possehl, Professor of Anthropology and one of the world's leading experts on ancient India, comments: (there are therefore) "some reasons to believe that this oral tradition is different from most, and that what we have today as texts may be remarkably close to those of deep antiquity." (Gregory L. Possehl, 1999: 7-8). Several disciplines, such as, Shikshā 'correct pronunciation', Chhandas 'meter and prosody', Nirukta 'etymology', Vyākaran 'grammar', Jyotish 'astronomy' and Kalpa 'performance of sacrifice' were developed by Indian scholars for a thorough and comprehensive study of the Vedas and their correct pronunciation.

The society as described in the earliest Vedas was partly urban and partly agricultural and pastoral. There are plenty of Vedic words, such as, sīr 'yoke', aritram 'oar', āyudham 'weapon', kṛṣṭih 'farmer', paṇih 'trader', taksan 'carpenter', vayī 'a female weaver' etc., which indicate existence of various professions in that age. It was a mature cultural complex, comprising of people of diverse ethnic and racial groups. The common people probably spoke dialects known as Prākṛts, not different languages with different grammar and vocabularies, but simply softened variants of the early Vedic language, which combined elements of various dialects of the region and was therefore, understood by most of the people. Later on, after becoming a scholarly and scriptural language the Vedic language became unintelligible to the common men, though the Vedas were and even today are highly revered by the people as the sacred or divine 'Books of Knowledge'. It seems, that sometime in the third or second millennium BC., perhaps even earlier, either due to economic compulsion, draught, population expansion or simply for warlike adventures, several tribes, residing in the northwestern region of India, migrated in waves to Iran, Central Asia, Mesopotamia, Turkey and even to Europe. Slavs probably were one of such tribes, who quite early moved out of India and having covered a long distance finally settled in the vast territory between the river Dnieper, Pripet and Vistula while some settled in the

region along the Danube before spreading over the
Carpathians as far as the river Volga, lake llmen and the
Caspian Sea, since all these areas are flooded with Slav tribes.
As these migrations were not organized occurrences, but
simply random movements of some tribes, who were simply
interested in exploring new lands or seeking fortunes and
probably had no form of writing, there is no record or memory
of these happenings.

The historical-comparative analysis of Sanskrit and
Russian proves without any doubt that both the languages
share quite a similar phonological, morphological and
grammatical system and have a considerable number of
cognate words, as confirmed by the etymological explanations.
Interestingly, even the ancient pagan religion of Slavs, of which
only scanty written records are known to have survived, shows
some common traits with the ancient Indian religion. A
particular characteristic of this religion is that it recognizes
the existence of three worlds: jav 'manifested, visible'; nav
'invisible' and prav 'righteous", a concept very similar to Indian
concept of 'jagattraya'. The Slav word for god 'bog' is clearly
related with Sanskrit 'bhaga' and so are the names of their
supreme deities : Svarog "The god of svarga (heaven)', Perun
'The god of thunder and lightning' (Parjanya) and Svetovid
'Knower of the whole world' (visvavid), all the three being
part of a god, called 'triglav'(cf. Skt trishirsha). Another
obvious similarity linking the Slavs and the Indo- Aryans may
be seen in the word Slav 'glorious' < slava 'glory' derived from
slyt' 'to hear', a root akin to Skt śru 'to hear' (cp. Skt śravas
'glory, fame'). In both the languages these words are used as
the constituent part of several personal names, such as, Russ
Boleslav, Rostislav, Svjatoslav, Vratislav etc. as compared to
Skt Bhūrishravā, Uchchaishravā, Vriddhashravā, Satyashravā,
and many others, The word 'slav' used in Slavic personal
names probably signifies their descent and hence is quite
popular even today.

Thus, in view of the linguistic affinities, existent in most

of the ancient Indo-European languages, it seems quite a plausible explanation that in the very remote past, huge groups of some Northwest Indian tribes, for whatever the reason, adventure or trade, draught or economic compulsion, population expansion or connection by marriage, migrated to far-off places in Asia and Europe. Recent archaeological findings in India prove that extensive trade prevailed between India and Central and West Asian regions in ancient times. Even today Indian colonies exist almost in every part of the world. The dialects these immigrants spoke had a close link with the early Vedic language, being quite similar to it grammatically as well as in vocabulary. As is natural, migratory processes, like new environments, contacts with alien cultures, new borrowings and assimilations reshaped these dialects though without significantly affecting their basic vocabulary and grammatical structure. In-course of succeeding centuries assimilation of these Prākṛts with different indigenous languages and cultures gave rise to various new languages, which we find today in Europe, Central Asia and Near East, while the Proto-Vedic language, developing in its homeland and unaffected by any alien influence maintained its orginal identity and attained full compositional perfection, reflected in the superb lyrical hymns of the Rigveda, distinguished by refinement of beauty and thought of high order. By preserving the transparency of its grammatical structure and pristine pronunciation not only of each word but of each syllable, the Vedic Sanskrit has provided the linguists material for laying the foundation of comparative philology, thus enabling them to explore the original source of the so called IE language. No reconstruction of any Proto-Indo-European language would have been possible without Sanskrit. This hypothesis not only clearly explains the presence of cognate roots in Sanskrit and various IE languages but also accounts for the phonetic variations, found in their phonological systems.

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Since the discovery of Sanskrit's kinship with some ancient languages of Europe, several western scholars have tried to systematically explore the similarities found in the grammatical system and vocabulary of various Indo-European languages.

It is interesting to note that in spite of disparity of time and space both Sanskrit and Russian have such a striking similarity in the basic Indo-European vocabulary that one is but bound to believe that they have descended from some common source.

The object of present treatise "Cognate Words in Sanskrit and Russian" is to present a critical and systematic analysis of cognate words in Sanskrit and Russian in the light of comparative philology. The etymological explanations, furnished with references to the views of various eminent foreign and Indian scholars, are mostly the accepted ones and are well supported by phonetic as well as semantic congruence. With a view to make the comparison lucid and comprehensible, the phonetic laws operating in Sanskrit and Russian have been dealt with in detail. Each statement has been supported by parallel correspondences found in other Indo-European languages.

Dr. Indu Lekha was born in the reputed Dublish family of Mawana (Uttar Pradesh). She followed the illustrious tradition of Sanskrit scholarship established by her gold-medalist father, Shri Rai Saheb Raghunandan Sharan Dublish. Later, encouraged by her husband, Shri Subhash Chandra Vidyalankar, also a Sanskrit scholar, she joined the School of Foreign Languages in New Delhi and acquired an Advanced Diploma in Russian language.

Indu Lekha was awarded the Government of India scholarship for two years to acquire further proficiency and expertise in the Russian language at the Moscow State University, Moscow. In 1967 she joined the faculty at the Department of Modern European Languages, University of Delhi. During her 30 years tenure at the University she continued her academic pursuits and studied Hungarian, Bulgarian and Czech languages and successfully completed her Doctoral thesis on the *Comparative Study of Suffixes and Prefixes in Sanskrit and Russian* in 1980. The then Head of the Linguistic Department of the University of Delhi, Dr. Ravindra Nath Shrivastav, was much impressed by her work and urged her to further research and analyze the etymological similarities in the cognate word-roots in Sanskrit and Russian.

This book is a presentation of her hypothesis on the existence of an ancient kinship explaining the close affinity between these two languages.