COGNATE WORDS
IN
SANSKRIT AND RUSSIAN

Dr. Indu Lekha
Former Reader
Deptt. of Slavonic & Finno-Ugrian Studies
University of Delhi

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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 of 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 belonging 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.

**Indu Lekha**  
Former Reader  
Department of Slavonic  
and Finno-Ugrian Studies,  
University of Delhi.
# LIST OF ABBREVIATIONS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ā.</td>
<td>atmanepada</td>
</tr>
<tr>
<td>AV.</td>
<td>Atharvaveda</td>
</tr>
<tr>
<td>acc.</td>
<td>accusative</td>
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<tr>
<td>accord.</td>
<td>according</td>
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<tr>
<td>adj.</td>
<td>adjective</td>
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<td>adv.</td>
<td>adverb</td>
</tr>
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<td>aor.</td>
<td>aorist</td>
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<td>arch.</td>
<td>archaic</td>
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<tr>
<td>caus.</td>
<td>causative</td>
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<td>cf.</td>
<td>confer</td>
</tr>
<tr>
<td>coll.</td>
<td>collective</td>
</tr>
<tr>
<td>corr.</td>
<td>Correspond(s);—ing</td>
</tr>
<tr>
<td>cp.</td>
<td>compare</td>
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<tr>
<td>cpd.</td>
<td>compounds</td>
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<tr>
<td>dat.</td>
<td>dative</td>
</tr>
<tr>
<td>deriv.</td>
<td>derivative(s)</td>
</tr>
<tr>
<td>dial.</td>
<td>dialect (al)</td>
</tr>
<tr>
<td>dimin.</td>
<td>diminutive</td>
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<tr>
<td>du.</td>
<td>dual</td>
</tr>
<tr>
<td>e.g.</td>
<td>for example</td>
</tr>
<tr>
<td>encl.</td>
<td>enclitic</td>
</tr>
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<td>f./fem.</td>
<td>feminine</td>
</tr>
<tr>
<td>fig.</td>
<td>figurative (ly)</td>
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<tr>
<td>fr.</td>
<td>from</td>
</tr>
<tr>
<td>gen.</td>
<td>genitive</td>
</tr>
<tr>
<td>grp.</td>
<td>group</td>
</tr>
<tr>
<td>id.</td>
<td>idem, the same</td>
</tr>
<tr>
<td>i.e.</td>
<td>that is</td>
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<tr>
<td>ind.</td>
<td>indeclinable</td>
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<tr>
<td>interj.</td>
<td>interjection</td>
</tr>
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<td>interrog.</td>
<td>interrogative</td>
</tr>
<tr>
<td>lit.</td>
<td>literal (ly)</td>
</tr>
<tr>
<td>loc.</td>
<td>locative</td>
</tr>
<tr>
<td>m./mas.</td>
<td>masculine</td>
</tr>
<tr>
<td>Mod.</td>
<td>Modern</td>
</tr>
<tr>
<td>N.</td>
<td>Nirukta</td>
</tr>
<tr>
<td>n./neut.</td>
<td>neuter</td>
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<tr>
<td>nom.</td>
<td>nominative</td>
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<tr>
<td>num.</td>
<td>numerical</td>
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<td>obs.</td>
<td>obsolete</td>
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<tr>
<td>opp.</td>
<td>opposite</td>
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<td>orig.</td>
<td>originally</td>
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<td>Pān.</td>
<td>Pāṇini</td>
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<td>pers.</td>
<td>person</td>
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<td>pg.</td>
<td>page</td>
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<tr>
<td>pl.</td>
<td>plural</td>
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<td>p.p.p.</td>
<td>past participle</td>
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<td></td>
<td>passive</td>
</tr>
<tr>
<td>prec.</td>
<td>preceding</td>
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<td>-------</td>
<td>-----------</td>
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<tr>
<td>pref.</td>
<td>prefix</td>
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<tr>
<td>prep.</td>
<td>preposition</td>
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<tr>
<td>prim.</td>
<td>primary</td>
</tr>
<tr>
<td>prob.</td>
<td>probably</td>
</tr>
<tr>
<td>pron.</td>
<td>pronoun</td>
</tr>
<tr>
<td>q.v.</td>
<td>quod vide, ‘which see’.</td>
</tr>
<tr>
<td>repr.</td>
<td>represented</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**LANGUAGES**

| Alb  | Albanian       | Lett | Lettish (Latvian) |
| Arm  | Armenian       | Lith | Lithuanian        |
| Av   | Avestan        | MLG  | Middle Low       |
| Bulg | Bulgarian      |      | German            |
| 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

α = 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
e = Lith long e
c = nasalised Sl e
é = Russ jo (as yo in Eng yoke)
c = transliteration of Bulg ъ (type of vowel as in Eng but);
   in general, a reduced vowel (schwa)
i = CS short i
i = j = Skt ँ
j = Russ palatal voiced spirant (type of Eng y as in yacht);
   Skt-voiced hushing affricate (type of Eng j)
l = Skt l̥
ñ = Skt guttural n
ṅ = Skt palatal n
ṅ = Skt cerebral n
ṣ = Skt cerebral ‘sh’ (ष)
ś = Sanskrit and Russian ‘sh’
šč = Russ ‘shch’
ṭ = Skt cerebral t(त)
th = Skt cerebral th (थ)
ū = CS short u
\( u \) = V = Skt व्र
\( x \) = Russ voiceless velar spirant 'kh' (type of the final consonant in Germ Buch).
\( y \) = Russ high-middle unrounded vowel ɨ (corr. to IE *ü) in Devanagari indicated as ई, e.g. vy = बी
\( z \) = Russ voiced hushing spirant (type of the middle consonant in leisure), in Devanagari indicated as झ since no such sound exists in Hindi or Sanskrit.

**DIACRITICS**

\( \sim \) (over vowels) brevity mark; over a consonant in Devanagari (e.g. गः, दः, लः) means that these letters are to be pronounced fully as 'ga, da, la' whether in the middle or at the end of a word.

\( \sim \) (over vowels) length mark.

/ (over vowels) stress mark in Russian.

, indicates palatalisation of the preceding consonant in Russian.

* indicates hypothetical form.

> changed into

< comes from
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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 Ashtadhyāyī 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 determining 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 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 protoglossa (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 : ā ō ē ĭ ũ

long : ā ō ē ĭ ũ

(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 : āi āi ēi  
long : āi āi ēi  
(ii) u—diphthongs  
short : āu ēu ēu  
long : āu ēu ēu

4. Consonants  
(i) Gutturals  
Verlars : k kh g gh  
Labiovelars : kʰ kʰh gʰ gʰh  
Palatovelars : ěk ěkh ěg ěgh  
(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 ā, ō, ē are represented in Sanskrit by ‘a’ and long ā, ō, ē by ‘ā’. In Common Slavonic IE ē, ō coalesced into ‘o’ and long ā, ō into ‘a’ (= ā), but the phonemic structure of IE ē, 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 ē > ja and ē > jā, traditionally denoted in Slavistics as e, ē respectively. Thus, pronunciation-wise Slavonic development of IE ē was quite close to that of Sanskrit.

Indo-European short and long ī, ũ 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 ъ and ѣ. These ъ and ѣ, 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, (домь) > dom 'house' and вдова > vdoa 'widow'. In strong position ь and ъ developed into е and о respectively: съмърт > смерт' 'death'; дъзъдъ > дожд' '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 і and ў only і has survived as such in all the Slavonic languages while ў has changed into 'у'.

IE reduced vowel ə, 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:

<table>
<thead>
<tr>
<th>IE</th>
<th>SKT</th>
<th>R</th>
</tr>
</thead>
<tbody>
<tr>
<td>ā, ō</td>
<td>a</td>
<td>o</td>
</tr>
<tr>
<td>ē</td>
<td>a</td>
<td>e</td>
</tr>
<tr>
<td>ā, ō</td>
<td>ā</td>
<td>a</td>
</tr>
<tr>
<td>ē</td>
<td>ā</td>
<td>e &lt; CS ē</td>
</tr>
<tr>
<td>ĕ</td>
<td>ĩ</td>
<td>e &lt; ь; in weak position disappeared.</td>
</tr>
<tr>
<td>ĕ</td>
<td>ĩ</td>
<td>i</td>
</tr>
<tr>
<td>ũ</td>
<td>ā</td>
<td>o &lt; ъ; in weak position disappeared.</td>
</tr>
<tr>
<td>ũ</td>
<td>ũ</td>
<td>y (after g, k, Ṹ coalesced into i).</td>
</tr>
<tr>
<td>ə</td>
<td>i</td>
<td>o</td>
</tr>
</tbody>
</table>
Examples:

IE ā = Skt ā; R o
   Skt akṣa ‘axle’; R os’; Lat axis; Lith ašis; Gr āksōn < IE *akṣ-.

IE ō = Skt a; R o
   Skt dama ‘house’; R dom; Lat domus; Gr domos < IE *domo-, *domú.

IE ē = Skt a; R e
   Skt asti ‘is’; R (j) ēst’; Lat est; Lith esti; Gr esti; Goth ist;
   Eng is < IE *es- ‘to be’.

IE ā = Skt ā; R a
   Skt bhṛātr ‘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 ī = Skt i; OR ṛ (i); R e/ #
   Skt vidhāvā ‘widow’; OR vṛdoval; R vdová ‘id’; Lat vidua;
   Goth widuwō; OHG wituwa; Eng widow < IE *ūidhēwa-
   ‘widow’.

IE ī = Skt ī; R i
   Skt jīva ‘living’; R živ ‘id’; Lat vīvus; Lith gyvas; Gr bīos <
   IE *gί̬̃wos.

IE ū = Skt u; OR -ũ (ũ); R o/ #
   Skt snuṣā ‘daughter-in-law’; OR sñ̥xa; R snoxā; Lat nurus;
   OHG snur < IE *snusás.

IE ū = Skt ū; R y
   Skt dhūma ‘smoke’; R dym ‘id’; Lat fumes; 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 statós < IE *stɔ-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:

<table>
<thead>
<tr>
<th>Vocalic</th>
<th>Consonantal</th>
<th>Vocalic-Consonantal</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>y</td>
<td>iy</td>
</tr>
<tr>
<td>u</td>
<td>w</td>
<td>uw</td>
</tr>
<tr>
<td>r̥</td>
<td>r</td>
<td>řr</td>
</tr>
<tr>
<td>l̥</td>
<td>l</td>
<td>l̥</td>
</tr>
<tr>
<td>n̥</td>
<td>n</td>
<td>n̥n</td>
</tr>
<tr>
<td>m̥</td>
<td>m</td>
<td>m̥m</td>
</tr>
</tbody>
</table>

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: i̯, u̯, i̯̊, l̯, n̯, m̯. However, except i̯, u̯ 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 ř, l̥, also known as ‘liquids’, with their consonantal allophones r, l are maintained as such in Sanskrit, though Skt l̥ (found only in some derivatives of the
single root klp- ‘to arrange’) shows no correlation with IE ḷ which is often represented as ṛ in Sanskrit. In other words, Skt ṛ may correspond to IE ṛ/ ḷ and Skt ṛ to IE ḷ/ ṛ. IE long ṛ, ḷ appear in Sanskrit as ḷr, ṛr and the vocalic-consonantal ṛr, ḷr appear as ḷr/ ṛr (less frequently as īl/ īl). According to the western scholars there is no inherited long ṛ in Sanskrit. The ṛ appearing in the acc. and gen. pl. forms of ṛ-stems has no pre-history as these forms are analogical innovations in imitation of i and u-stems (cf. kāṁ, kāṁām; vasūn, vasūnām; pīrīṁ, pīrīṁām). Vedic Sanskrit still retains the old form in nārāṁ < nṛ ‘man’ and svasrāṁ < svasr ‘sister’, which correspond to Av dugādrām and Lat patrum.

CIE ṃ, ṇ, also called as sonant nasals, are represented in Sanskrit by a single vowel ‘a’ and long ṇ, ṃ 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 ī, ē were replaced by reduced vowels i (ī) and ē (ū) which in Russian, in strong position were vocalized as e, o, in weak position they were eliminated. The consonantal variants y, w (Rj, 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 ṛ, ḷ, ṇ, ṃ as also their vocalic-consonantal variants ṛṛ, ḷḷ, ṇṁ, ṃṁ developed a vowel (mostly i, sometimes u) before the sonant, splitting ṛ > ṛr, ḷ > ḷl, ṇ > ṇi, and ṃ > ṃi, (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 ī, (ī), ē (ū) 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 e/ q 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 ū (ī); R e/ #

(a) Skt dinam ‘day’; OR dīnā; R den’; Lith dëna; Lat diēs;
Goth sinteins ‘everyday’ < IE *dino-, *diuo-.
(b) Skt avi, avikā ‘sheep’; OR ovīca; R ovća; Lith avis; Lat
ovis < IE *ouī-.

IE y = Skt y; R j

Skt yūṣa ‘soup’; R juxa; Lat jūs.

IE iy = Skt iy; R ‘j’ (īj)

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

IE u = Skt u; OR ū (ū); R o/ #

(a) Skt tucchya ‘empty, vain’; OR tūšči; R tūščij ‘empty,
emaciated’; Lith tūščias.
(b) Skt sūnu ‘son’; OR synū; R syn; Lith sūnus.

IE w = Skt v; R v

Skt havate ‘calls’; Av zavaiti; R zovēt ‘id’; Lith žavēti ‘to
conjure’.

IE uw = Skt uv; OR ūv (ūv); R ov

Skt gen. bhruvah < bhrū ‘eye-brow’; OR brūvī; R brov
‘eye-brow’ (cf. Proto-Sl. gen. brūve < *bry = Skt bhrū);
Lith bruvis; Gr gen. ophruos.

IE r = Skt r = R er/ or

(a) Skt mṛti ‘death’; R smert’ ‘id’; Lith miŕtis; Lat mors.
(b) Skt tṛṇa ‘grass’; R těrn ‘sloe’; Goth thaurus; OHG
dorn; Eng thorn.

IE r = Skt r; R r

Skt rudhira ‘red, blood’; OR rūdrũ ‘red’; R rudā ‘ore’;
Lith raūdas; Lat ruber; Gr ἐρυθρός.
Comparative Assessment of Proto Indo-European Phonemes...

IE rr=Skt ir / ur; R er/ or/ # r
Skt girati (gilati) ‘swallows’; OR žirati ‘devour’; R žrat’;
Lith gėrį < IE *g'̩reti-.

IE l= Skt l / r; R ol
Skt vṛka ‘wolf’; R volk; Lith vīkšas; lat lupus; Gr lykos; OHG wolfs; Eng wolf.

IE l= Skt l / r; R l
Skt lihati; lēḍhi (Ved. rēḍḍhi) < lih- ‘to lick’; R lizát’ ‘id’;
Lith lėšti; Gr leikhō ‘1 lick’; Lat lingere; OHG leckōn; Eng lick.

IE l= Skt ir/ ur (il, ul); R rare
Skt pura; puri ‘city, stronghold’; Gr pólis ‘city’; Lith pilis ‘stronghold’.

IE n= Skt a; R ja (<CS q<in>)
Skt mati ‘thought’; R pámjat’‘memory’; Lith at-mintis;
Goth ga-munds (<*mнтis-)

IE n= Skt n; R n
Skt nabhas ‘sky’; R nébo; Gr néphos; Lat nebula

IE nn=Skt an; OR ǹn (ūn); R #n/ en/ on
Skt hanti ‘slays’; OR & OS gūnāti; R gnat’ ‘to drive away’;
(<*gññati); Lith giñti.

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

Diphthongs : It is assumed that CIE speech had twelve diphthongs consisting of a short or long basic vowel (ã, ò, ë) 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 (ã, ō, ē) into ‘ã’, 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 diphthongs 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 diphthongs 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, TōjA > TojA and TōuA > 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-diphthongs, 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 skūbti (with zero-grade) while Skt has both grades: kṣubhyati and kṣobhate.

The long ñ and ů-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 déveri; Lith dieveris; Lat levir; Gr da(iF)ēr.
Comparative Assessment of Proto Indo-European Phonemes... 13

IE ei =Skt. e; R i
   Skt eti ‘goes’; R idtī ‘to go’; Lith eiti; Gr eĩmi ‘I go’.
IE au, ou= Skt o; R u
   (a) Skt šoṣa ‘dryness’; R suṣoṣ ‘dry’; Lith saūsas; Gr a[u]os
       ‘dry’.
   (b) Skt bodhayati ‘awakens’; R budit ‘to awaken’.
IE eu =Skt o; R ju
   Skt lobha ‘greed’; R ljubít ‘to like, love’; OS ljubū ‘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 rukē < rukā ‘hand’; Lith rānkai; Gr khοrāi;
   Lat mensāe.
IE ēi=Skt ai; R i/ e
   Skt vāyu, vāta ‘wind’; R vēter; Lith vejas; Lat ventus; Gr
   ̃aētes < *uēi-.
IE āu, ōu= Skt au; R u
   (a) Skt nau ‘ship’; Gr naūs; Lat nāvis.
   (b) Skt gau ‘cattle’; Av gāuṣ; OS gu-mīno ‘granary’; gr boūs.
IE ēu =Skt au; R ju
   Skt rauti ‘roars’; OR rjuti; Lith rīeti ‘shout’; Lat rūmor
   ‘noise’.
   Before a vowel long i 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 :  kʰh  kᵢ  gᵢ   gᵢh
   (iii) palatovelars :  ūk  ūkh  ūg  ūgh

In Sanskrit IE labiovelars kᵢ, gᵢ, gᵢh, having lost their
labialization, coalesced into pure velars which before IE y
and front vowels ĭ, ě changed into c, j, h respectively but before IE ā, ē 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: Satām and Centum (named after the Avestan and Latin words for 'hundred'). In Satām group IE palatovelars are represented as sibilants while in the Centum group they appear as velars. In Sanskrit, which belongs to Satām group, IE palatovelars ̄k, ̄g, ̄gh yielded ̃ś, ̃j, ̃h respectively which in word-final position or before a stop change into cerebrals. Sanskrit aspirate 'ch' is also derived from IE s+̄kh or ̄sk. 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/ gʰ, gh/ gʰh before y, ĭ, 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' (grabha—'to seize' beside graha-). 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 ̄k, ̄g changed in Slavonic into s, z, but ̄k when preceded by 's' retained its identity as a velar stop, while in Skt cluster ̄sk > 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 Slavonic the voiceless 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 survived as Rx. 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. gotév ‘ready’ pronounced as ‘gotóf’ and vtorój ‘second’, pronounced as ‘ftorój’), and (ii) from borrowings of Greek, Latin and west European origin, such as filósot ‘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 ŝ or s in the following syllable, it changed into ‘š’ (cp. švašura < IE *suékuros). ‘z’ was lost in Skt after changing the preceding ‘a’ into ‘e’ and lengthening i, u > i, 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:

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<th>IE</th>
<th>Sanskrit</th>
<th>Russian</th>
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<tr>
<td>Gutturals</td>
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<td>k/ kʰ</td>
<td>k (before y, i, ě &gt; c)</td>
<td>k, (before front vowels &gt; č)</td>
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<td>kh/kʰh</td>
<td>kh</td>
<td>x</td>
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<td>g/ gʰ</td>
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<td>g (before front vowels &gt; ğ)</td>
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<td>gh (before y, i, ě &gt; h)</td>
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Examples:

IE k / kʰ = Skt k; R k  
Skt kravi 'raw flesh'; R krov 'blood'; Lith kraujas; Gr kreas 'meat'; Lat cruor.

IE kh/kʰh = Skt kh; R x  
Skt šākhā 'branch'; R soxa 'wooden plough'; Lith šakā 'branch of a tree'; Goth hōha 'plough'.

IE g/gʰ = Skt g; R g  
Skt bhaga 'dispenser'; Av bagha; R bog 'god'.

IE gh/gʰh = Skt gh; R g  
Skt megh 'cloud'; R mgla 'haze'; Lith migla; Gr ōmíkhē 'mist' < IE *meigh-.

IE ĵ = Skt š, R s  
Skt švān, švā 'dog'; R sūka 'bitch'; Lith šūo 'dog'; Gr cúōn; Lat canis.
IE (s)kh = Skt ch/ cch; R sk
  Skt icchati ‘desires, seeks’; Av isaiti; R iskāt ‘to seek’;
  Lith ieškoti; OHG eiskôn ‘investigate’; Eng ask.

IE ġ = Skt j; R z
  Skt jambha ‘tooth’; R zub ‘id’; Lith zaṁbas ‘pointed
  object’; Gr gómphos ‘tooth’.

IE ġh = Skt h; R z
  Skt haya ‘horse’; R zájac ‘hare’; Lith žáidžiu ‘jump’; Lat
  haedus ‘goat’; Goth gâits.

IE t = Skt t; R t
  Skt tuntu ‘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
  dervè ‘pine-wood’; Gr dóru, drus ‘tree’.

IE dh = Skt dh; R d
  Skt madhu ‘honey’; R mēd; Lith medūs; Gr méthu
  ‘strong drink’.

IE p = Skt p; R p
  Skt palita ‘gray, hoary, aged’; OR polov ‘yellow’; Lith
  palvas; Gr poliós ‘gray’; Lat pallere ‘to be pale’; OHG falo
  ‘pale’; Eng follow.

IE ph = Skt ph; R p
  Skt phena ‘foam’; R péna ‘id’; Lith spáinè ‘froth’; Lat
  spūma; OHG feim; Eng foam.

IE b = Skt b; R b
  Skt bala ‘strength’; R bol’sój ‘big’ : Lat debilis ‘weak’ :
  Gr belteós ‘best’.
IE bh = Skt bh; R b
  Skt bhrū ‘eyebrow’; R brov’ ‘id’; Lith bruvis; Gr ὄφρυς; Eng brow.
IE s = Skt s R s
  Skt stibhi ‘bunch’; R stébel’ ‘stalk’; Lith staibus ‘strong’;
  stibis ‘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 Ashtādhhyāyī 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 Satem 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 palatais is also a grammatical cum phonetic process in Sanskrit and Indian 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.
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 Satem languages as well. According to western
linguists, in Sanskrit before ā (< IE ē), ī and semivowel y, the
IE velars k, g, gh changed into c, j, h but before ā (< IE ā, ō)
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’, pecēt ‘cooks’;
Lith kepū (with metathesis of consonants); Gr peptós; Lat
coquō; Alb pje (IE *pekʷ-); Skt (RV) gna ‘wife, divine
female’, jani ‘wife, woman’; Av gñāna ‘wife’, jainī ‘woman’; Gr
gunē; O Pr genna; Goth qinī (< IE *gʷenā); Skt hanti ‘slays’, jaghāna ‘slew’; Av ṣainti; R gnat’ to drive out’; O Ir gegin; Hitt kuenzi ‘slays’ (< IE *gʰen-). 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 ŭ, th, dh, ṅ, s which have no parallels in other IE languages, not even in Indo-Iranian. IE ‘s’ which resulted into s when preceded by i, u, r, k, is supposed to be the oldest of all the Skt cerebrals as similar change of IE s has occurred in some Eastern Indo-European dialects as well. ‘Ṣ’ cerebralized the following t, th, n into ŭ, th, ṅ respectively.

According to comparative philologists Sanskrit cerebrals have also developed from IE palatovelars k, g, ḡh 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 d, dh and lengthening the preceding short vowel (cf. nīḍa ‘nest’ < *nizda). Dental n was cerebralized into ṅ after s/ r/ r except when a palatal or dental intervened.

Examples:
(i) Skt ŭ after i, u, r, k:

After i: Skt piś- ‘to crush, pound’; Av piś; R pixāt’ ‘to push, shove’; Lith paisīti ‘pound’; Gr ptissō (< IE *pis-, *peis-).

After u: Skt ŭuška ‘dry’; Av huška ‘id’; R suxōj ‘dry’; Lith saūsas; Gr auōs (< IE *sus-).

After r (also r): Skt varṣman ‘summit’; R verx ‘top’; Lith viršūs (< IE *uers-).

After k: Skt kṣudra ‘tiny, small’; R xudōj ‘thin, evil’ (prob. < *kseud-).
(ii) (Skt ṣ in place of ś, j, h (<IE ̩k, ţ, ̥gh) before dentals:
   (a) Skt diṣṭa ‘shows’; p.p. diṣṭa ‘shown’ (<IE *diṅk-).
   (b) Skt yajati ‘worships’; p.p. (with zero grade) iṣṭa ‘worshipped’ (<IE *yaṅg-).
   (c) Skt vahati ‘carries’; p.p. ūḍha ‘carried’ (<IE *uęgh-).

(iii) Skt ṭ, ṭh after ś < ś/ś
   (a) Skt spaṣṭa < spaś- ‘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/r:
   (a) Skt kṛṣṇa ‘black’ < *kṛsno-
   (b) Skt kāraṇa ‘cause’.
   (c) Skt mṛṇāti ‘crushes’ < *mṛṇāti

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 *wlk̩ + 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 tīthēmi.
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 ‘ś’ 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 ḷ. Similarly, in Sanskrit IE *ks and *ks both changed alike into ‘kṣ’, but in Slavonic s after ḷ did not change into ‘x’ (cp. Lat axis; Skt akṣa; but R os’; Lat dexter ‘right’; Skt dakṣina, but OS desnū.

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. sünusu, avisu but ašvāsu). In some Slavonic words s has become x even initially: xodít ‘to go’ < *sod < IE * sed- ‘to sit’. This development must have resulted on the analogy of compounds like pribód ‘arrivals’ and uxođ ‘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, í, e, ě) 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 ʰk, ʰg, ʰgh in that the s, z, ž, obtained from the Satem 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-diphthongs. In addition to these two, one more palatalization of velars is recognized in Slavonic scholarship, according to which after the front vowels ñ and ê < 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 *kʰetwōres > 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 *gʰiotos > R živ ‘alive’; cp. Skt jiva ‘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 ě and ė < in) > R c, z, s:
(a) R ovčá ‘sheep’ < Proto-Sl *avīka; cp. Skt avikā; Lith avis, avikė ‘lamb’.
(b) R knjaz ‘prince’ < *kunedzi, borrowed from German kuningas ‘king’.
(c) R ves’ ‘all, whole’ < vīsī < *vīx; cf. Cz všechen; Lith vīsas; O Pr wissa. Evidence of original x is preserved in some Novgorod documents of the 12th century: vxou že tu zemlju ‘all this land’; kü vīxemo 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 assimilation 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 *lūgij > 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’ < *brštio-, 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 naptr ‘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 *nok’tis > 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) *uertman > R vrémja (ja < ě < 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:

* ʊrọna > R rana ‘wound’; cf. Skt vraṇa ‘id’.
* ʊrot > 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 ū, 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 ū, 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 ūwila
‘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 *orno > 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 *orvinũ > 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 ólēnē ‘elbow’; Skt aratni ‘id’
CS or, ol, er, el between consonants > R oro, olo, ere, ele/
elo :
(a) CS *górđũ > 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 berēza ‘birch’; cp. Lith berzas; OHG
bircha; Skt bhūrja.
(d) R (dial.) péled ‘shed’; cf. Lith Pelūde ‘chaff barn’; Skt
palada ‘part of a house’.
(e) R polóva ‘chaff’; O Ch Sl Plēva; 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,
klenq ‘I curse’ became kle-nq. In preconsonantal position
the nasal diphthongs changed into a single nasal vowel. In
Old Slavonic documents two such vowels ‘צ’ and ‘ץ’ are
attested, q representing an, on, un and e 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 ū, which was lost in MR:
   acc. sg. mas. : OR volků (< *volkom) = MR volka (ending ‘a’ due to the influence of gen. sg.); cf. Skt vṛkam; Gr lukon; Lith vilką.

(b) in/im > OR ĺ, used as a soft sign’ in MR:
   acc. sg. of i-stems : OR kostī (< *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 aśmā < aśman- ‘stone’.

(d) an/am > O SL q > R u:
   acc. sg. of ā-stems : R ruku < OS rukq ‘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 monophthongized as ū. Later on ū 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 clusters 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 ‘ũ’ (ũ) and ‘ũ’(ĩ). 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

अंहति: (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 languages suggests a common root *angh—‘to tighten’. Vedic ‘ṇh’ corresponds to n+guttural in cognate languages; cp. Av अङ्ग (āṅg) ‘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.

अहु (aṁhu)—adj. (< aṅh- ‘to press together’) narrow. Cf.

Russian

ऊज्जस्त्व (úzost’)—f. (lit. and fig.) narrowness, tightness. Initial ‘u’ is traced to Common Slavonic q <*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).

उज्जक्त्व (úzkij)—adj. narrow, tight. Goes back to CS qzū-
Gr ēggūs; Goth aggvus; Lat angustus. See the preceding word.

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

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

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

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

Aksh (akṣi)-n. the eye. Yāska traces it to anj ' to show' or to caks- 'to see', but parallels in allied IE languages indicate a common stem * ok 'to see'; cf. Lith akis; Gr ὄσσε '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. akṣi; OS oći (du.). See Buck 225; MW3; Mayrh I, 16; Onions 340; Varma 6; 118.

Agni (agnih)-m. fire. Out of the various etymologies,
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 ogni ‘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.

अङ्क (aṅkaḥ)—m. a hook, curve. Is traced to aṅc ‘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 ânkos ‘a bend’; Lat uncus ‘a bend, hook’; OS qkoṭi ‘hook’; Russ păuk ‘spider.’ See Buck 899; Mayrh. I, 19; Varma 17.

अङ्गार (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 qglī; Russ úgol’. Pāuk (paŭk)—m. spider. Is a prefixed formation fr. ank- ‘curved’, represented in OS qkoṭi ‘crooked’; OR ukoti ‘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.

ऊगल (úgol)—m. coal, charcoal. Initial ‘u’ goes back to CS q < 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.

अङुलि (aṅguliḥ)—f. a finger; toe. Is traced to IE * ang- ‘to bend, curve’. According to some scholars there, prob. was a doublet in Indo-European: *ank-, beside *ang- 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.

अङ्क (aṅkhaḥ)—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’; nogūti (Russ nóbót) ‘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 ožys ‘goat’; ožinis, adj. ‘belonging to a goat’; Lett āžis ‘goat’; OR jazīno ‘hide, skin’; Lat agnus

ऊगल (úgol)—m. corner, angle. Initial ‘u’ goes back to q < on (cp. OS qgůlů). 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.

नगा (nogá)—f. foot, leg, originally ‘hoof’ (cp. lápa ‘paw’ as well as ‘a hand’; mórdā ‘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.

याजिनो (jazīno)—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 ažino. 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.

अङ्गस (aṅjasa)—adj. straight-forward, honest; aṅjasā ind. justly; quickly, soon. Is compared with Goth anaks 'suddenly'; OS and OR naglū 'swift' For more details see under Russ naglyj 'impatient'.

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

नागल्य (nāglyj)—adj. OR and Ch Sl naglū 'swift, quick'. Present meaning 'impudent, insolent' is purely Russian. OR naglū is traced to IE *onog₂, whence also Skt aṅjasa, aṅjasā 'straight, soon'; Goth anaks 'suddenly, quickly.' See Preobr. I, 589; Vasmer III, 36; Shansky 213.

यद्रो (jadrō)—n. (lit. and fig.) kernel, nucleus. OR jadro 'fruit'. Goes back to Proto-Sl *jedro, belonging to Vedic āṇḍa; Skt aṇḍam, aṇḍah 'egg'. According to some scholars 'jadro' is connected with adj. jadrēṇyj '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.

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

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 verbs in the sense: extra-ordinary, excessive; beyond. As a separable prep. means: beyond, at the top of. Belongs to Avaiti; Gr ἔτι ‘already’, still’; lat et ‘and’; Lith at ‘to back’; Russ ot ‘from, since’. See Mayrh. I, 27; Burrow 285.

अतिरेक् (atirekah)–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 otülēkũ ‘remainder’. All are traced to IE* leikũ– ‘to leave’. See Buck 839; Mayrh. I,27; MW 880, (under ric).

अदृ (ad)–atti (for adti), to eat’, devour, consume. Is traced to IE *ed- ‘to eat’, whence also Av aditi; Lith ēsti; Lett ēst; Russ est’; OHG ezzen; OE etan; Eng eat; OPers atiy; Gr ἔτι; Lat et ‘and’; Goth id, ith ‘and, but’; Lith at pėš ‘in, back, to’; Lett at ‘from, to’; OPr at, et. If so ‘ot’ should have derived fr. *eti/*otũ. in the same way as jestū < jesti. Such an assumption is based on the parallel forms of Skt atireka ‘surplus, excess’ and OS oūlekũ ‘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.

ओटिलिक (ôlek)–Obs. OR ołēkũ ‘the upper part of the hive’ goes back to OS oūlekũ ‘remainder’. After the loss of ū in weak position, cluster ti > l in Russian (i.e. otūleku > otleku > 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 *leikũ– ‘to leave’ in Slavonic. See Vasmer III, 134; Preobr. I, 486; Shevelov 373.

येस्त् (est’)–est; to eat. Is traced to Proto-Sl *ēdī- ‘to eat’. Cluster dt > st in Russian (See shevelov 183). Est’ belongs to the same cognate group as Skt ad-‘to eat’. See Preobr.
Goth itan ‘to eat’. See Buck 327; Mayrh. I, 28; MW 17; Onions 298; AHD 2102

अन्न (an)-aniti; anati, to breathe, respire; to live. Is traced to IE *anā- ‘to breathe’, found also in Lat animāre ‘to give life’; Eng animate; Av ānti, parānti ‘inhales, exhales’; OS vonjati “to stink”; Russ vonjat’ ‘id’; Goth us-anan ‘breathe out’. See Mayrh. I, 33; Onions 38; AHD 2095.

अन (anah) – m. (<an - ‘to breathe’) breath, respiration. Corresponds to Gr ἀνήμενος ‘wind’ (with suffimo); Lat animus ‘mind, spirit; anima ‘life, breath, soul’; OCh Sl vonja ‘odour’; Russ von ‘smell, stink’. See Buck 259; 1024.

अन्तर (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 antara; OPers antar; Lat intrö; OHG untar ‘among’; Eng inter. Cp. also antara adj. ‘interior’, akin to Av antara ‘inside’; Lat interus ‘inner’; OS qтри‘inside’. See Buck 252; Mayrh. I, 35; T. Burrow 149; AHD 2102.

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

वन्यान (Vonjat’)—vonjáet; to stink. OS and OR vonjati ‘to smell’, vonja < Proto-Sl *onja- orig. meaning ‘scent’. Initial ‘v’ is prothetic. Cf. also the following word.


विन्त्र (vnutr)—prep. and adv., inside. Is formed on prep. vūn ‘into’ + qтри (=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 ēntera ‘entrails’ pl. <ěnteron ‘intestine’; Russ utroba ‘womb’; R Ch Sl jatro ‘liver’. See Mayrh. I, 36; Buck 252.

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

अपत्यम् (apatyam)—n. offspring, child, descendant. Is supposed to be a suffixed formation from apa+tya like nitya : ni+tya. If so, apatyam should mean: ‘the state of being beyond, beyondness, suggesting the further extension of a family line; cf. Lith apačia ‘bottom’; OS obišti ‘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: *mbhi-, corr. to Gr âmphi ‘near, around’; Lat ambi’ id’; OHG umbi ‘around’; Eng be ‘on all

ओ (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.

hand, traces it to Indo-Eur. *ṁbhi (beside *ambhi) or to *ṁbh- a form without ‘i’ both of which, according to him go back to IE period and are found in OHG umbi; Gr ἀμφι ‘near’; Lat amb-, āmbi ‘around, about’; O Ir imb-, imm. A third view is that probably two Indo-Eur. prepositions *op-, corresponding to Baltic ap (i) and *ob-, corresponding 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.


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 jarīmū ‘yoke’; Russ jarmo ‘id’. See Buck 726; Mayrh. I, 48; and Varma 54; AHD 2095.


चिप्प (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. -īmo; (cp. OS jarīmū). Is cognate with Gr ārmós; Skt ara; Lat ārma. See Preobr. III, 139-140; Vasmer IV, 561; Shansky 391.
अर्लि: (aratiḥ)—m. the elbow; a curve, cubit. Is cognate with Av arādna ‘elbow’; Goth ålina ‘cubit’; Gr ὀλένη ‘elbow’; Lat ulna ‘forearm’; OHG elina; OE eln; Eng ell ‘a measure of length, originally taken from the arm’; Old Sl lokūt ‘ell, elbow’; Russ локот ‘id’; Lith alkūne; Lett ėkuons ‘curve’, ėkuone ‘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.

अर्न (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 ārdit ‘destroy’; Russ orit’, razorit’ ‘to destroy’; Lat ardeo ‘split’. See Buck 759; MW 91.

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

लोकत् (lōkot’)—m. elbow; a measurement. Is traced to Proto-Sl *olkūtī in which ‘k’ is a suffix. Diphthong ‘ol’ in word-initial position before a consonant changed into ‘lo’ in Russian. Lōkot’ is akin to Lith alkūnė ‘elbow’; Lett ėkuons ‘curve’, ėkuone ‘elbow’; OPr alkunis. For other cognate words without -k- see under Skt aratni. See Vasmer II, 514; Preobr. I, 466; Shansky 185; Shevelov 392.

अरीत (orit’)—orit, usu. razorit, to ruin, destroy; cp. OR oritel ‘destroyer’. Belongs to the same cognate group as Skt ardati. See Vasmer III, 152; Preobr. I, 658; Shansky 281.

रोज (roz, rozo)—pref. expressing: separation, away, asunder; up. Goes back to Proto-Sl *orz, *ors (orig. *ordz < IE *ordh ‘to separate’). Diphthong ‘or’ in word-initial position changed into ‘ro’ in Russian, into ‘ra’ in OS, while d < dh was dropped
Varma 126; Shevelov 189; 367.

राब (rab) – m. slave, worker, servant. Is borrowed fr. Ch Sl rabū < Proto-Sl *orbū of IE origin. ‘Or’ in word-initial position > ra in Ch Sl, into ‘ro’ in Russ, (cf. OR robū). 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 rebēnok ‘child’ with dim.suffix-ūkū (=Skt arbhaka). See Preobr. II, 169; 190; Vasmer III, 427; 453; Shansky 278; 284-5; Shevelov 33.

अवः (ava) – that; a pronominal stem, found only in a single form ‘avoḥ’, used in genitive

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

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.

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

अर्थ (arbha) – adj. little, small; unimportant; m. a child, boy. Is traced to IE* orbho-‘bereft of father; deprived of free status’, whence also Gr ὀρφανός ‘orphan’; Lat orbis ‘bereaved’; Goth and OHG arbi ‘heir’; Arm orb ‘orphan’; Ir orbe ‘small boy’; O Ch Sl rabū ‘slave’, Eng orphan; robot; See Mayrh. I, 52; Buck 130; Varma 86; Burrow 21; MW 93; AHD 2116.
and locative dual. A corresponding pronoun is found in OS ovū 'this, that’. See Burrow 273; Mayrh. I. 56; MW 96.

अवस्कारः (avaskaraḥ) – m. ordure, faeces. Is derived fr. ava-s-kī, traced to IE* sker- ‘to separate’, whence also Gr skōr n. ‘faeces’; OIcel skarn ‘dung, manure’; with -d extension: OR skaredū ‘foul, repulsive’; Lat stercus ‘dung.’ See AHD 2124-5.

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

अशम् (aśman)–m. a stone, rock. Is traced to IE* aḵ- ‘sharp’ + suff. -*men. IE k corr. to š in Skt; cf. Gr ἀκμόν ‘anvil’; Lith akmuō ‘stone’; ašmenys ‘edge’; Lett asmens ‘id’; (metathetic variants) : Russ kāmen ‘stone’; OHG hamar; Eng hammer. See Buck 52; Mayrh. I, 60; MW 114; Burrow 134.

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

स्कारित् (skāred)–m. miser. OR skaredū ‘repulsive, loathsome, 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.


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

आष्टन (aṣṭan)—pl. eight. Vedic aṣṭau or aṣṭā. Is traced to IE *oktō ‘eight’. ‘S’ appears in place of š before -t, cf. Av aṣṭa; Lith aštuoni; OS and OR osmū; Gr oktō; Lat octō; Goth ahtau; OHG ahto (du.); OIr ocht; Eng eight < OE aehhta. See MW 116; Mayrh. I, 63; Onions 304; AHD 2116; Varma 86.

अष्टम (aṣṭama)—m.n., aṣṭamī f. the eighth. Is akin to AV aṣṭama; Lith āšmas; OS and OR osmū. 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 ėsti; OR ėsti; Gr ėsti; Lat est < esse ‘to be’; Germ ist; OIr is, but Av asti; OPr asti. See MW 117; Mayrh. I. 67; Shevelov 238; AHD 2102.

ओस्त्र् (oṣtrj)—adj. sharp, pointed, edged. Is derived fr. Proto-Sl *os- ‘sharp’ (<IE *āk-) by adding suffix-r. In CS cluster sr >str. Thus, by origin oṣṭryj belongs to the same cognate group as Skt aśriḥ ‘edge’. See Vasmer III, 166-7; Preobr I, 666-7, Shansky 237.

वोसेम् (vósem)—eight. Goes back to Proto-Sl *osmī (costmī), a new formation fr. osmū ‘eighth’ similar to šesti: šestū (six : sixth). Initial v- is prothetic, cp. OS and OR osmī; Bulg óšm; Cz osm. All belong to the same inherited group as Skt aṣṭan. See Vasmer I, 356; Shansky 67.

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

येस्त् (ěst’)—ést’; to be. Old Slavonic and OR first and second pers. sg. forms ‘ěsmī’ and ‘ěsi’ are akin to Skt ‘asmi’ and ‘asi’; Gr eimí : ei (Hom. ēssí); Goth im: is; Lith esmi : esi; OPr asmai: essei; Arm em : es; Av ahmi : ahi, while OS third pers. pl. form ‘sqtī’, corresponding to Skt santi;
Av hænti; Gr (dor.) èntí; Lat sunt and Goth sind, is no more used in Mod. Russian. See Vasmer II, 28; Preobr. I, 218.

कोस्तु (kostu')—f. bone. Is akin to Lat costa ‘rib.’ But Latin also has a form òs, ossis (<ostis) which corresponds to Skt asthi ‘bone’; Av ast (i); Gr óstéon. Therefore, it is assumed that the initial k-in Sl. is either a mobile ‘k’ (cp. Russ kozà ‘goat’ as compared to Skt ajâ; Lith ožys) or a prefix used in certain Indo-Eur. languages. See Shevelov 233; Vasmer II. 349; Preobr. I. 368.

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

आहस् (aḥh)—m. snake. Is derived fr. aṅh—‘to go. move’, traced to IE *anḡ-(h)i -

उज्ज (už)—m. adder, grass-snake. Is derived fr. Proto-Sl *qži<IE *anḡ-(h)i ‘serpent:
'serpent', represented in Lat anguis 'a snake'; Lith, OPr angis 'poisonous snake'; OHG unc 'id'; (forms without-n-) Av ažiš; Sl qži; Russ už 'adder'; Gr ὀφίς, ἰχθύς 'viper.' Eng ophidian 'relating to a snake'. See Mayr. I, 68; MW 125; Buck 194; Varma 118; Onions 628.

आ (ā)– conj. but, and. Is traced to IE *ōd, *ot, formed on pronominal stem *a, *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, *ṇti, whence also Ch Sl əty; Russ ūtka 'duck'; Lith āntis; OPr antis 'duck'; Lat anas (gen. antis); OHG anut 'id'; Gr (attic nētta. See Buck 178; Mayrh. I, 72-73; MW 134.

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

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.

उत्का (útka)– f. duck, drake. Is derived fr. *qti-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]

याविष्य (javnyj)– adj. evident, obvious < javit' 'to show', OR javē 'evidently'. Has parallels
VIII, 15), but corresponding words in Baltic and Slavic languages point to IE stem *āu- (with lengthened root-vowel) meaning ‘to perceive’; cf. Av āviṣ ‘openly’; Lith ovyje, ovyties ‘dream’; OS avē, javē; OR javē ‘openly, evidently’, See Mayrh. I, 82; Buck 1234; Varma 74.

आसद् (āsad) ← ā+sad : āśidati (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.

खङ्दित् (xodít’)—xódít; 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-sodū > uxođū; pri-sodū > pripoxodū), 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 aoštā ‘id’; Lith uostas ‘river-mouth’; (with another grade) Skt ās, āsyam ‘mouth’; Av āh
aus+to); Russ ustå pl. ‘mouth, lips.’ See Buck 228; Mayrh. I, 84; Varma 86; AHD 2117.

इ (i)—eti; ayati, ayate; to go, walk. Corresponds to Av aëiti; Lith eít; OPr eít; OS iti; Russ idti; Gr ienai ‘to go’; Lat ire ‘id’. All are traced to IE* ei- ‘to go’. See Buck 693; Mayrh. I, 128; MW 163; AHD 2102.

इष (iṣ)—icchati, -te; to desire; seek for. Is traced to IE* is-skó- ‘to seek’, whence also Av isaiti; Lith ieskóti ‘to seek’; OS iskati ‘id’; OHG ejsçon ‘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.

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

‘id’; Lat ōs, ōr; O Icel ozz m. river-mouth’. See Vasmer IV, 172; Shansky 352.

इ (iḥ) (idṭi)—idjót; to go, walk. Goes back to CS * iti-, ‘d’ initially being only formative; cp. OS and OR iti, idū ‘I go’, Belongs to the same cognate group as Skt i-‘to go’. See Preobr. I. 276-7; Vasmer II, 117-8 (under ‘idū’); Shansky 124.

इस्कात (iskāt’)—iščet; 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

र (raḥ)-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 ỉrmaha ‘arm’. See also Vasmer III, 440-41; Preobr. II, 181.
उ (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 jünk ‘to get used to’; jaukus ‘pleasant’; Lett jūk ‘get accustomed’; Goth bi-uhts ‘habitual’; all going back to IE*ük, *unk. See Buck 1223; Mayrh. I, 100.

वेक्यन्त्र (vyknut’)—vyknet, (usu. privyknut’) to get used, be accustomed. Is traced to IE* ük-, * unk- ‘to learn’; initial v- is prothetic; cp. also učit’ ‘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; Śhansky 354.

उत्थ (uthā<ud+sthā)—uttisṭhati, -te; to stand up, rise. A prefixed stem, having correspondences in Av us-stā ‘to get up’; OS vūṣṭati; OR vosstati ‘to get up’; Goth us-stādan; OHG uf-stantan. All deriv. of IE stā- ‘to stand’. See Buck 668.

उद (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* ūd- ‘up’. See MW 183; Mayrh. I, 101; Onions 636; AHD 2130.

व—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.
(udakam)–n. water. Is derived fr. ud-or und- (unatti; undati)’ to flow, spring, wet’, corresponding to IE *uđed, *uđ-, *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-deiń; OHG wazzar; Eng water. See Mayrh. I. 103; MW 183; Buck 35. AHD 2131(1).

(udrah)–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 údrā; OPr wudro; Lett údris; OS, Russ ýdra. See Mayrh. I. 104; Onions 635

(ubha)–adj., du.m. ubhau (Ved. ubhā) f. ubhe: both. Corresponds to Av uva; OS, Russ óba ‘both’; Lith abu; Lett abi; Gr ąmphō; 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

(vodá)–f. water. Is traced to IE* uđ-, *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

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

(óba)–num. adj., m. and n. ‘óba’, f. óbe (cp. Skt ubhe), both. Is compared with Lith abu; Lett abi; OPr abbai; Skt ubha; Av uva; Lat ambō; Gr ąmphō. Proposed IE stem is *mβhō, 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.
 isize traced to IE *ūdh-men. In Russ ŭ <̧ y; dhm >dm>m and en>č>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.

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

Vôlma (volná)–f. stream, wave. Is
traced to *uél-na, belonging to
the same cognate group as
Skt ūrmih (see s.v.). See also
Preobr. I, 92; Vasmer I, 339;
Shansky 65; Shevelov 85.
्रत्रि: (ṛtiḥ)—f. motion, assault, attack. Is derived fr. ṛ ‘to rise, move, attack’ and corresponds to Av ṝṛṭiś ‘energy’; OS, OR ṛta ‘war’; ṛtī ‘zeal’; Russ retiyj ‘zealous’; OHG ernust ‘struggle’; Gr Ὠρνῆμι ‘stir up’; ἄρισ ‘strife’. See Mayrh. I, 123; Buck 1375.

्रत (rat’)—f. war, troops; formerly used in the sense of army. (Obs.). Goes back to Proto-Sl *ortī: 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 ṛtī ‘zeal’, both belonging to the same cognate group as Skt ṛtiḥ. See Vasmer III, 448; 475; Preobr. II, 185-6; 199; Shevelov 393.

ऋतेन (ṛteṇ)—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-, *erē- ‘to separate’, found in various derivatives with the meaning ‘loose, thin, separated’. See Buck 890; Mayrh. I, 123; Varma 137 (under nirṛti).

ऋश्य: (ṛṣyaḥ)—m. The male of a species of antelope. In later texts appears as ṛṣyaḥ. Is related with Russ los’ fr: Proto.Sl* olsī; Lat alcēs; Gr ἀλκή; OHG elaho; Germ elch; Eng elk. See Onions 306; Mayrh. I, 124.


ऋस (los’)—m. elk. Is traced to Proto-Sl *olsī- (prob.<IE *olki-). 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.
एक—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 aeva; OPr aiva; OPr ains; OS inū, ino; Gr oīnós, oinē 'one (on the dice); Lat oinos; Goth ains. See Buck 937; MW 227; Varma 87; Burrow 257.

ओः—m. the lip. Is derived fr. us 'to burn', but the proposed IE stem is *ōus-, *ōs- 'mouth', whence also Av aośta '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, āsym 'mouth, jaws (see s.v.).

क—m. (kā f., kim n.) interrogative pronoun, who? which? what? Corr. to Av ka, kā 'which, who'; OS, OR kū-to; Russ kto 'who, which'; Lith kās; Goth hwas; hwō; hwa; O Eng hwā; Eng who,

क्तो—interrog. pronoun, who, which? Consists of two pronominal stems: interrog. 'kū' 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*kʰos-, *Kʰi *kʰoi- 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 cachinnare; OHG houch; Eng cackle; Russ xoxotat ‘to laugh heartily’. See Mayrh. I, 136; MW 242.

कच्चू (kacchū)-f. scab, itch. Is derived fr. kaś. ‘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 kaś.

कद् (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 korotūkū (with secondary suff.-ūk, 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. kǔ (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.

खङ्कङ्कङ्क (xsoxot)-xoxócet; to laugh out heartily, burst out laughing. Onomat. similar to Skt kakhati ‘laughs’. See Shansky 363; Vasmer IV, 272; Shevelov 35.

चिसोत्त्का (česótka)-f. scab, itch. Is derived fr. česat ‘to scratch, itch; to brush, comb’. For cognate parallels see under česát’.

करोत्तिक (karótkij)-adj. short, shortened, cut. Is traced to Proto-Slav. *kortǔ<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.

कातोरिय (kotóryj)-adjectival derivative based on IE stem *kʰo+ 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 grammarians 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.

कदा (kogdā)–when. Is derived from interrog. pro-noun ‘kū’ by adding suff. -gda. However, the formation of cluster-gd- is not very clear. If it were an old cluster, it would have been simplified 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 kám ‘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.

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 āvīśi ‘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.

कश (kaṣ)—kaṣati, ṭe; to scratch, rub, scrape; to itch. Corresponds to IE* kes-,*kas- ‘to cut, scratch’, represented in Lith kasytis ‘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.

चेरिप (chérep)—m. cranium, skull; shell. Is traced to CS *kerpū of IE origin. ‘k’ before e>č in Slav. and -er-between consonants became -ere- in OR.Čerep belongs to the same group as Skt karparah (see s.v.). See Vasmer IV, 341; Shansky 371; Shevelov 232; 400.

चूकित्कृ (čuktkij) – 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. čútkij 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)—češet; 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 kosā); III. 70-71.

काल (kāla)—adj. black, dark-blue; m. black or dark-blue 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 kelās 'black'; Russ kal 'dung, dirt'. All unite under IE stem *kusahaan. See Buck 277.

कास (kāś)–kāșate; to be visible, appear; to shine; cf. also caṣe <cakṣ (a reduplicated form of kāś)’ to appear, to notice’. Is traced to IE *kusahaan- ‘to see’, cp. Av kas- ‘to look at’; ākasat ‘noticed’; Russ kazát ‘to show’. See Buck 1046.

कास (kāś)–kāșate; to cough. Is traced to IE* kusahaan-prob. of imitative origin, whence also Lith kōsēti ‘to cough’; Lett kāšēt ‘id’; Germ huosten ‘cough’; Russ kāšlja ‘id’. See Mayrh. I, 206; Buck 262.


कजात (kazát)–kāzet; to show, explain. Often used with a prefix: pokazat ‘to show’; skazāt ‘to tell’; dokazat ‘to prove, demonstrate’. Is traced to IE *Kusahaan, paralleled by *kusahaan (with variation of root-final consonant) as in Skt kāś- ‘to appear’; Av ākasat ‘noticed’; Gr tēkmēr (<*kusahaan-méρ) ‘sign’. See Vasmer II, 159; Preobr. I, 282; Shevelov 367.

काश्यात (kāśljat)–kāšljaet; to cough. Is considered directly connected with Skt kāṣate; s>s as a result of its assimilation to the following ‘lj’ (Shevelov, 210). See under Skt kāṣ for cognate words. See also Vasmer II, 214-5; Preobr. I, 302.

कोरिन्य (kornyj) – adj. cut, shortened. Is derived fr. participle stem cornokornat- ‘to cut, to shorten. The verb is attested in OS documents and is still preserved in dialects in compounds, such
कुचः (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.

कुश् (kuth)—kuthyati; to stink, become putrid. Corresponds to IE* keuath-,* kŭ̯ath-‘to become sour’, whence also Russ kisnut ‘to turn sour’; Lett kūsāt ‘to boil’; Gath hwathjan ‘to foom, froth’; lat cáseus ‘cheese’. See Mayrh. I, 283; Buck 1035.

कुष् (kup)—kupyati; øte; to be agitated, to swell or boil with rage or emotion, be excited; be angry. Is akin to Russ kipét ‘to boil’; Lith kūpėti ‘to as corno-úxij ‘crop-eared’. Is cognate with the same group as Skt kirṇa ‘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 kūkiš ‘fig’, derived fr. kukū ‘fist’ (orig. ‘bent’; cp. Skt kucati, kuṇcati ‘bends or curves’) -iš being a suffix. See Preobr. I, 406-7 (under kúkiš); 424; Shansky 172 (under kúkiš); 176; Shevelov 272.

कीस्तुत् (kisnut’)—kīsneta; to sour, turn sour, become acid. Is a suffixed version of CS kysati ‘to turn sour’, which is traced back to Proto-SI *kūts, the reduced grade of IE *keŭ̯ث shs. Cluster ts>s and diphthong e>ü which was replaced by ũ after k. See Skt kuth for parallels. See Preobr. I, 309; Vasmer II, 239; Shansky 148; Shevelov 189.

किपेत् (kipét’)—kipit; to boil, bubble (lit. and fig.). Goes back to OR and OS kypěti (<IE *kēp- ‘to boil, fume’). Is cognate with the same
seethe, froth’, Lett kūpēt ‘to fume, smoke’; Lat kupere ‘to long for, lust after’; Germ hoffen; Eng hope See MW 291; Mayrh. I, 230; Buck 1162.

कुभा (kubahā)—f. the Kabul river. Cf. Gr Kāphēn ‘a river falling into the Indus’, and Russ Kuban’ ‘a river in north Caucasus, prob. a tributary of Indus:

कुभा (kumbhāḥ)—m. a jar, waterpot, pitcher. Belongs to Av khumba ‘pitcher’; Gr. Kúmbos ‘container’, kumbē ‘cup’; Lat cymba; Russ kub, kúbok ‘tub, goblet’; OR kūbů ‘a big tub’. See Mayrh. I, 234; MW 293.

कू (kū)—kauti, Ved. Kaviṭi; Ā kavate, kuvate; to sound, cry out (as a bird), coo, hum. Cp. also kujati ‘hums’. Corresponds to Gr kōkūō; 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.


कूब (kub)—m. a big tub. In OR ‘a vessel for drinks’. Cf. also kúbok ’goblet’ with dimin. suff.- ūkū = Skt kumbhaka ‘a pot’. Preobrazhensky 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.

कीकट (kikat’)—kīcet’; kīkaet; 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.
क्रृत् (kṛt)—kṛntati, ो; kartati; to cut, divide, tear, destroy. Is traced to IE* ker-t, *kṛ-t, 'to cut', whence also Av kṛntaiti < kṛrat 'to cut'; Lith kįštį 'id'; skirt '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.

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

क्रृत्य (kṛtya)—f. action, act, performance; magic, enchantment. Is derived fr. kṛ—(kṛnoti, karati ‘to do, perform’), akin with Hib. caraim ‘I perform’, ceard ‘an art, trade, function’, O Germ karawan ‘to prepare’; Lat creo, ceremonia; Gr kránō, krónos. See Mayrh. I, 258-9; Buck 1496; MW 301.

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

क्रूटित (krutit')-krútít; to twist, wind, bind. Is traced back to Proto-Sl *krฤu-, *krฤu-'steep, abrupt turn', : q (< *on) > u in Russian. cf. also Russ (dial) kratat 'to move, 'stir' (<*kert) with nasal infix, corresponding to Skt kṛntati < kṛ. See Vasmer II, 392; Shevelov 318; Preobr. I, 396 (under krútů) Shansky 170.

चारि (čary)—nom. pl. of OR čarū 'magic, sorcery' < čarovát 'to conjure, practise witchcraft. Is related with Av čārā 'means, help'; (with other alternation grades) Lith kėras 'magic, sorcery', kerči 'bewitch'. The basic meaning of this root lies in Skt kṛnoti, karati 'performs', acts'; kṛtyā f. 'performance', magic'. See Vasmer IV, 317;
कृत्वस् (कृत्वा) — ind. used at the end of a numeral or numerical adj with the sense ‘fold, times’. In the Veda कृत्वा is used as a separate word: भुरि कृत्वा ‘many times’ (RV. iii, 18, 4). Originally कृत्वा was an acc. pl. form fr. कृतु, formed fr. कृ by adding affix-tu. The root of this word can be seen in sakr ‘once’; Lith kaftas ‘id’; OS kratu ‘times’. See MW 304; Burrow 262; Buck 945; 954; Mayrh. I, 259.

कः (कः) — m. a worm, insect. Corresponds to IE *k̂r̂mi- ‘worm’, whence also Lith kirmis ‘worm’; Lett cirmis ‘id’, cerms ‘maw’ OS črūvi; Russ červ ‘worm’; Pers kirm. ‘id’. See Mayrh. I, 261; Buck 194; MW 305; Onions 1012-3.

कृष्ण (कृष्ण) — adj black, dark. Is derived fr. कृष ‘to drag’ + suff.-na, corresponding to IE *k̂r̂s-no- ‘black’, cp. OPr kirsnan ‘dark’; Lith Kirsnà ‘river-name’, keršas ‘black and white’; OS črūnu; Russ černyj ‘black’. See Mayrh. I, 264; MW 306; Buck 1055; Varma 55.

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

क्राता (क्राता) — times, fold (e.g. tri kraty ‘three times’. Is borrowed fr. OS kratu, which is traced back to Proto-Sl * dortu. Cluster or > ra in OS Krata corr. to Lith kaftas ‘once’, dū-kartu ‘twice’; Lett karta ‘row’; Skt kr̂tvas ‘times’ (e.g. pañca kr̂tvas ‘five times’); sakr ‘once’; Av hakṣar ‘id’. All unite under IE *k̂r̂-er-, *k̂r̂- ‘to do’. See Vasmer II, 369; Preobr. I, 367 (under ‘Kratu’); Shansky 167 (under kratnyj).

चेर्व (चेर्व) — m. worm. Is assumed to be a parallel form of a lost čirmū (cf. OR čirminyj ‘red’), traceable to Proto-Sl *k̂rmī (<IE *k̂r̂mi); ‘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.

चोर्निय (चोर्निय) — adj. black, sombre, dark. Goes back to Proto-Sl *čärnu < *čırxnū, traceable to IE * k̂r̂s-no. ‘k’ before ‘i’> č and x disappeared as a result of simplification of consonantal clusters. See Shevelov 190; Preobr. III, 68-69; Shansky 372; Vasmer IV, 346.
क्रुमुकः (kramukaḥ) – m. the betelnut tree; the mulberry tree; cp. also krmukha ‘a kind of tree’. Prob. belongs to Lith šermūksle ‘mountain-ash’; Lett cērmaūkša, sērmauksis ‘rowan tree’; Russ čerēmuxa ‘bird-cherry’.

चिर्यामुख (čerēmuxa) – 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 *kirmī (cp. OR čirminyj ‘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 *kreyo-, cf. Av khrū ‘raw flesh’; OPr krawian; Lith kraūjas ‘blood’; OS krūvī; Russ krov ‘blood’; Lat cruor ‘blood fr. a wound’; Gr kreas ‘meat’; OE hraw; Eng raw. See Buck 206; Mayrh I, 277; MW 320; Onions 742; Burrow 75.

क्री (kri) – krīṇāti, krīṇite; to buy, purchase. Is traced to IE *krei-, *krī, whence also OR krīṇuti ‘buy’; O Lith krienas; Lett kriens ‘husband’s gift for bride’; Ir crenim ‘I buy’; Gr prīamai ‘to buy’. Cp.

क्रेनुत् (krenut’)-(obs.) found only in OR krīnuṭi ‘to buy, take’; p.p.p. ukrienū ‘bought (cp. Skt kṛita). Is relted to the same cognate group as Skt krīṇāti. See s.v., also Vasmer II, 371-2.
also Hibernian ‘I buy’. See MW 321; Buck 817; Mayrh. I, 279; Burrow 74.

कुर्न (kruṅc) – kruṅcati; to curve or make crooked; to become small, shrink, contract; cf. lat crux; OHG hrukki; Russ korčit’. See Mayrh. I, 280; MW 322.

कुर्न (kruṅcāḥ) – m. a kind of snipe, curlew; a heron. Probably of onomat. origin, similar to Russ krajčok. (Cf. s.v. ‘krjačok’).


क्रिचो (krjačok) – m. a kind of small sea-gull. Cp. also krjáka ‘wild duck’. Both of onomatopoeic origin formed fr. krjákat’ ‘to quack’, based on *kręk‐. Parallel examples with nasal infix can be seen in Lith kraŋkti ‘to caw, croak’; Skt kruṅcāḥ ‘a kind of water-bird’; OE hringan ‘to ring, knock’; Eng ring. See Vasmer II, 392; Preobr. I, 400-1; Shansky 171 (under krajkat’).

किलस (kliš)–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 kleštít’ ‘to squeeze’. See Mayrh. I, 282.

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

कीस्नुत (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 *keųaths, represented in Skt kuth- ‘to stink, become putrid; Goth hwathjan ‘to foam, froth’. For further details see under kísnut ‘to sour’.

व्यास (kvas) – m. a sour drink. Is traced to *keuēs (a gradation variant of IE *keųaths), 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.

क्षम (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 *gḥem- which represents the most wide-spread cognate group; cf. Av zam-‘earth’; Lith žēme; Lett zeme; OPr semme; OR zemļa, zemļā; Gr. khamaí ‘on earth’ (=Skt kṣami loc. sg.); Lat humus ‘earth’. See MW 326; Buck 16; Mayrh. I, 288; Varma 76 (under kṣā).

जिस्म्या (zemliá) – f. earth, soil, land. Is derived fr. an obs. stem zemū (< *gḥem-) by adding suff. ja. In Russian-ja- after a labial yielded-lj-; cp. Bulg. zemja; Cs zeme vs. Russ zemļa (Shevelov 220). Zemļa’ belongs to the same cognate group as Skt kṣam ‘the earth’. See Preobr. I, 249-250; Vasmer II, 93; Shansky 119.
क्षिप् (kṣip) – kṣipati, to cast, throw; to strike, hit (with a weapon); to move hastily (the arms or legs). Is traced to IE *kṣip, (*kseip), *kṣib-, (*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.

श्यु (kṣu) – kṣauti; to sneeze, cough. Is traced to IE* skeu, beside *kseu- both of onomat. origin. Cf. Russ čixat ‘to sneeze’ (>*keus-, *kūs) See Buck 263; Mayrh. I, 295.

क्षु德拉 (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.

श्यष् (kṣubh) – kṣobhate; kṣubhayati, kṣubhnāti; to shake, tremble, be agitated, be unsteady. Is traced to IE शिबात् (śibat) – śibaet; 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.

शीष्किय (śibkij) – adj. from śibat ‘to throw’, swift, rapid, quick, violent.

विछ्यात् (viṣixat) – viṣixaet; to sneeze. Onomat. similar to Skt chikkā ‘sneezing’, kṣauti ‘sneezees’; Lith skiaudėti; Lett skaudēt; OPr kyxaty, kūxati. See Preobr. III, 76; Vasmer IV, 367; Shansky 374.

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

स्कुस्त् (skust) – skubēt; to skin, fleece, pluck, pull. Is traced to CS skubti. Instances of lost ‘b’ are preserved by Ukr
Cognate words in Sanskrit and Russian

*ksuebh-*, beside *skeubh-; s after k>š 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 skubatí ‘id’. Thus, by origin skust is related with Lith skubti ‘to hurry’, scubruš ‘fast, quick’; Skt kṣubhyati, kṣobhate, kṣubhṇāti ‘shakes, trembles’; New Pers āšuftan ‘put into motion’; Goth af-

skiuban ‘to reject’; OHG. scioiban ‘to move’; O Icel skúfa ‘to move, 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 khṣaob ‘excited’. (Vasmer IV, 234.).

$\text{क्षिण्द} (\text{kṣīṇḍ})$ – kṣivedati; to utter an inarticulate sound, hum, roar, hiss, whistle. Is compared with Russ svistát ‘to whistle’; O Icel hvísla ‘to whisper’; OE hvítlian; Eng whistle; Lat sibiläre ‘id’. All of onomat. origin. See Mayrh. I, 295; Buck 684.

$\text{स्विस्तातु} (\text{svistāt’})$–sviśčet; dial. also xvistat’; to whistle. Is supposed to have derived fr. IE kueis-, *kues of onomat. origin, shared by the same cognate group as Skt kṣīṇḍ-. See s.v.

ख KHA

$\text{खर्ज} (\text{kharj})$–kharjati; to creak, rattle, (j<g), a by- form with initial sibilant has survived in OS skrūgūtati, skrēžet ‘to creak’. For parallels see under Russ skrēžetat’.

$\text{स्क्रेझेतातु} (\text{skrēžētát’})$–skrēžēščet; to grit the teeth, gnash. Is derived from a lost onomat. stem skrī- by means of suff.-
gū; cp. Lith (without initial s-) kregēti ‘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.

Ga

गयः (gayah) — 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 ji-v (< IE* gei) ‘to live’ with further semantic development as material being and then ‘house and possessions’, cp. Av gayō ‘life, span of life’; gaethā ‘possessions’. See Buck 771; MW 348; Mayrh. I, 324.

गोय (gōj) — interj. hail! be healthy! Is derived fr. góit- ‘to look after, feed’. Is used only in dialects, and is cognate with Lith gojūs ‘easily healing’, atgajūs ‘refreshing’; Skt gayah m. ‘house, property’; Av gayō ‘life, span of life’; gaethā lit. ‘material being’. All are traced to IE*guie-, *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.

गर्गर (gargarah)—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.

गलगोल (glagol) — m. word, speech. Is borrowed fr. Ch Sl glagolū, derived from *gol-gol-with intensive reduplication of root. Cluster ‘al’ between consonants changed into ‘la’ in ChSl (cp. dial. golagolit’). Corresponds to Skt gargarah or ghargharah ‘noise’; Gr gargarizō ‘I mumble’. Cp. also suffixed forms without reduplication: Russ gólos
गर्ज़ (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,
girgždėti ‘crack, squeak’. All
derivatives fr. IE *ger-‘noise’.
See Mayrh. I, 327; MW 349.

गर्भः (gardhaḥ)—m. desire,
greediness, eagerness. Is
derived fr. grdh- ‘to desire
eagerly’ and is cognate with
Lith gardūs ‘tasty’; OS gladū
‘hunger’; Russ gólod ‘id’. See
also grdh-.

गर्भ: (garbhah)–m. the womb;
the interior of anything; 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
‘voice’ fr. Ch Sl glasū (<*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.

ग्रेख्तात् (groxotát’) – grox-
oçet; 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.

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

झेरेबित्तस (žerebéc)—m. stallion,
colt, foal, (cp. also žerebēnok
‘id’. Is derived fr. a lost stem
žerbū’ (cp. OS žrebū),
traceable to on older form *
gerbū < IE *g女主角 or *gelbh-
*g*elbh, which is represen-
'garbha' is traced to IE *gelbh-, beside g"elbh-‘womb’; cp. Av garśva; Russ žerebéc, žerebënok ‘colt, foal’; Gr delphûs ‘womb’, bréphos ‘child’; Germ kalb; Eng calf. See Buck 255; Mayrh. I, 329; MW 349.

गल् (gal)–galati; to eat, swallow; cp. also girati <गर् to swallow’. Is cognate with Av garō ‘throat’; Lat glûtûre ‘to gulp’; Russ glotát’ ‘swallow’. See Buck 169.

गल: (galah)–m. the throat, neck. Is derived fr. gṛ. (girati or galati) ‘to swallow’, corresponding to IE *g"er-, *g"el-‘to swallow’; cf. Av garō (f. pl.); Lith gûrklij (acc.); OPr gurkle; OS grûlo; Russ góralo ‘throat’; Lat gula.

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

गोर्ल (görlo)–n. throat, neck. Goes back to Proto-Sl *gř- dlo: long syllabic ɾ yielded ‘or’ (i.e. gř > gor) and suffix dlo>lo in Russian. Root gṛ- is traced to IE *g"el-, **g"er-‘to swallow’, represented in Skt galaḥ ‘neck, throat’; Av garō; OPr gurkle. See Shansky 80; Preobr. I, 147-8; Vasmer I, 441-2.

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

गीरिष्ठ (girñih) – f. praise, applause. Is derived fr. gī 'to praise', corresponding to IE *gīer '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 gaüstī 'to howl'; Lett gaura 'gossip, cry'; gawilēt 'to produce joyous sounds'; Russ gorovit 'to speak, chat'; Gr gōs 'wailing, lament'; OHG gikewen 'call'. See Buck 1256; Mayrh. I, 445; MW 356.

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

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

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

गवरीत्व (goverit') – goverit; to speak, chat, converse. Is derived fr. goverū 'noise' < gov-of onomat. origin cf. Ch Sl goveriti 'to make noise'; gāvkat' 'to bark, yelp'; Lith gaūstī 'sound'; Lett gaura 'chatter'; Skt gavate 'sound', joguve 'shout'; Grgōos 'wailing', all of similar origin. See Preobr. I, 135; Vasmer I, 424; Shanksy 78; Shevelov 34; 272.

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


\textbf{गृह} \textit{(gṛthaḥ)} – m. \(\text{(also gūthaḥ n.)\ feces, ordure, excrement, dirt.\ Is derived fr. gū-, guvati \textquoteright{}to void by stool\textquoteright{}.\ Is akin to the same cognate group as Russ govno \textquoteright{}filth, dirt\textquoteright{} (see s.v.). See also Buck 276; Mayrh. I, 342.}

\textbf{गृङ} \textit{(grdh)} – grdhya	extit{ti}; to covet, desire, strive after greedily. Corresponds to IE *ghrēdh-\textquoteright{}to desire\textquoteright{}, whence also Lith gardūs \textquoteright{}tasty\textquoteright{}; OS gladovati to starve\textquoteright{}; gladū \textquoteright{}hunger\textquoteright{}; Russ golodat \textquoteright{}to be hungry\textquoteright{}; Goth grēdus \textquoteright{}greed, hunger\textquoteright{}; Eng greed. See Buck 332; Mayrh. I, 343; MW 361.

\textbf{गोर} \textit{(gṛhaḥ)} – m. \(\text{(in later language also gṛham n.)\ a house, habitation, dwelling.\ Is derived fr. grah\textquoteright{}to receive\textquoteright{}, traceable to IE* ghr-dh, a suffixed zero-grade form of *gher\textquoteright{}to grasp, enclose\textquoteright{}; cf. Av gṛdō \textquoteright{}a cave, as residence}

\textbf{नैरु} \textit{(govno)} – n. fifth, dirt. Is traced to IE *gou-, *gou-, *gou-\textquoteright{}dung, excrement\textquoteright{} (orig. \textquoteright{}cow-dung\textquoteright{}) + suff.-ino (cp. OS and OR govino). Is cognate with Lat bubino (\textlt{\textless}bo-vino= govino) \textquoteright{}dirty, soil\textquoteright{}; Skt guṭhaḥ, gūthaḥ \textquoteright{}dirt, feces\textquoteright{}; Av gūthā n. \textquoteright{}dung\textquoteright{}; New Pers gūh; Arm koy \textquoteright{}dung\textquoteright{}; (with-d extension) OE cwead \textquoteright{}bad\textquoteright{}; OHG quāt \textquoteright{}dirt\textquoteright{}. See Preobr. I, 134–135; Vasmer I, 424.

\textbf{गर्नद्वत} \textit{(golodāt)} – golodáet; to be hungry, starve. Is traced to CS* goldū (Russ golód; OS gladū \textquoteright{}hunger\textquoteright{}, gladovati \textquoteright{}to starve\textquoteright{}). Cf. also Russ Ch Sl želděti (a variant with mutation) \textquoteright{}to crave, yearn\textquoteright{}. Hence, orig. meaning: \textquoteright{}to desire, long for\textquoteright{}. See Shansky 79 (under \textquoteright{}gólod\textquoteright{}); Vasmer I, 430. Cf. also gólod.

\textbf{गोर} \textit{(góro)} – m. city, town. Is traced to CS *gordū \textquoteright{}enclosure, fence\textquoteright{} and later \textquoteright{}a fortified place\textquoteright{}. Diphthong \textquoteright{}or\textquoteright{} between consonants changed into \textquoteright{}oro\textquoteright{} in Russ. Górod is cognate with the same inherited group as Skt
of the Daēvas'; Lith gārdas 'fence, enclosure'; OS gradū; Russ górođ '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 Prākṛta gadha 'fort'. See Buck 463, 1309; Mayrh. I, 344; MW 361; Onions 1018; AHD 104.

ग्र (gṛ)–grḥāti, grṇīte; to call out, to invoke, to praise, to recite. Is supposed to be the zero-grade form of IE *gur(ə) - 'to favour', represented in Av garante 'invokes'; gar f. praise'; Lith girti 'to praise, honour'; OPr girtwei 'id'; OS žrūtvā 'offering'; Russžértva 'sacrifice'; Lat grātus 'pleasing, thankful'; Gr. geras *honorary gift'. See Buck 1190, 1468; Mayrh. I, 343; MW 363; Burrow 22.

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

ग्रह (gṛhaḥ, gṛham 'house'. See Preobr. I, 148-9; Vasmer I, 443, Shansky 81; Shevelov 400.

झैत्व (žértva)–f. sacrifice, offering. Presence of ē (<ē) suggests a borrowing fr. Ch. Sl, cp. OS žrītvā<žrēti, žrīti 'to make offering sacrifice', which is traced to IE * gur(ə) - 'to honour'. Before the vowel 'e' IE gṛ was palatalised into 'ž' in Slavonic. For cognate derivatives see under Skt gṛ. See Vasmer II, 50; Preobr. I, 230; Shansky 109; Shevelov 85.

झाल् (žrat')–žrēt; to eat greedily, devour. Is traced back to CS * gírati (cp. OR žirati) < IE* gugur-, *gur-, paralleled by Skt girati 'swallows'; Lith gėrti; Lett dzērt. See Vasmer II, 62; Preobr. I, 236; Shansky 110. Cp. also Russ žerlō ‘mouth, crater’ 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 gājati ‘to caw;’ Lith giedoti ‘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 gāuṣ; Lett gūvš; OS, OR govjādo ‘bull’; Gr boûs ‘ox, cow’; Lat bōs ‘id’; OHG chuo; Arm kow; OE cū; Eng cow. All unite under IE* gūou ‘cattle.’ See Mayrh. I, 351; Buck 152-3; MW 363; Varma 87; Onions 223; AHD 2106.

ग्रभ, ग्रह (grabh/grah)–grbhñāti, grhñāti (also ā, grhnīte); to seize, grasp, capture, to take away, to grab. Is traced to IE *grēbh ‘to seize’ (zero-grade form *ghṛbh), a root, well repre-sented in various IE langua-ges; cf. Av gārwnāiti ‘to grab’; Lith gróbte ‘to seize, rob, snatch’; Lett gräbt ‘id’; OS grabitī ‘rob’; Eng grab <MLG grabben ‘to seize’. See Buck 745-6; MW 371-2; Mayrh. I, 344.

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

ग्रामादा (gromāda)–f. mass, heap, pile; hugeness. Is

गाय (gaj)–m. (dia.) noise, cry, ado, chirping of birds; cp. OR gājati ‘to caw, to make noise (said of birds). Onomat. corresponding to Skt gāyati, gāti ‘sings’; Lith giedoti ‘to sing’; Lett dziedāt ‘id’. See Vasmer I, 383; Preobr. I, 115.

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

ग्राबित (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.
race; multitude, collection. Is traced to IE *grem-‘to bring together’, an extended base fr. *ger-‘to gather’. Is akin to Lith grāmatas ‘heap’; Russ gromáda ‘mass, heap’; Lat gremium ‘lap, bosom’; OE crommian; 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 *gā(e) rā-‘heavy’+suff.-van, paralleled by Ir brō, gen. broon; Welsh breuan ‘millstone’; (though differently formed): Goth qairnum ‘mill’; OHG kuerna ‘millstone’; Eng quern ‘a stone handmill’; Lith girmos pl. ‘handmill’; Russ żernov ‘millstone’. See Mayrh. I. 353; Buck 363; Varma 109; Onions 731.

झोर्नव (žernov)–m. millstone, grindstone. Is a modified form of an earlier žernū (<*gūrnus), changed under the influence of ‘y’ (< *ū) stems, cp. OR žerny, gen. žernove. Older form žernū’ is still preserved in some dialects. Žernov is compard with Lith girmos pl. ‘handmill’; Lett dzirnavas ‘mill’; OPr gironys ‘handmill’; Goth qairnum ‘mill’; OHG kuerna, curn ‘millstone’; Skt grāvan ‘stone’; Eng quern. All are traced to IE *gū(e) rā-‘heavy’. See Shansky 108; Vasmer II, 49-50; Preobr. I, 230.

ग्रीवा (grīvā)–f. the back part of the neck, nape, neck. Is traced to gir- (<grī) ‘to swallow’, corresponding to IE *ū ger,* gū(e) rā : ‘to swallow’; cf. Av grīvā ‘nap 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 grāmāḥ (q.v). See Vasmer I. 460-1; Preobr. I, 160; Shansky 84.

ग्रीवा (grīva)–f. mane, crest; originally: neck, nape of the neck. Belongs to the same cognate group as Skt grīvā (vid. s.v.). See 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.

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.

र्ग (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.

झ (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 generally used after adverbs and pronouns. See Preobr I, 223-4; Vasmer II, 39; Shevelov 249; Shanksy 106.

गृण (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* gʰhen ‘to strike’, whence also Lith gānas ‘shepherd’; Lett gans ‘id’; Russ gon ‘chase, hunting’; Gs phónos

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

**धर्मः** (gharmah)—m. warmth, heat, sun-shine; hot season. Is derived from ghṛ-‘to glow’ by adding suff.-ma, corresponding to IE* gʰer-mo ‘hot’; cf. Av garṣma; Lett gaŗme ‘warmth’; OPr gorme ‘heat’; Gr thermós ‘hot’; Lat formus ‘warm’; OHG and Eng warm; Arm jerk ‘id’; with other alternation grade: Russ żar m. ‘fever, embers’, żará f. ‘heat’. See Buck 1077; Mayrh. I, 357; MW 376; Burrow 74; 174; Onions 992; AHD 2106.

**वर्षः** (gharṣah)—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.

**झार** (žar) – m. heat, fever, embers. Is traced to Proto-Sl *gerū (<*gʰer): g before ‘e’ changed into ž and after ż e> a (i.e. gērū>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.

**गरोख** (goróx)—m. peas. Goes back to CS *garxū (<*gorsū), corresponding to Skt gharṣa ‘crushing, rubbing’ < gharṣati ‘rubs, pounds’; ghrṣṭa ‘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.

**झुरैत्र** (žurit')—žurit; to reprove, rebuke, chide. Is akin to Skt ghora ‘awe-inspiring’; Is güré ‘painfulness’; Goth gaurs...
diseases etc.). Is compared with Russ žurít’ ‘to reprove’ (vid. s.v.). See Mayrh. I, 362. ग्र (ghṛ)–jigharti; also ghṛnōti, ghṛnute<ghṛn, a suffixed form of ghṛ-; to shine, burn, glow. Is traced to IE *gśr, *gśhr-n ‘hot’; cp. gharma ‘heat’ fr. the same root. For cognate words see under Russ goret’.

ग्राण: (ghṛnāh)–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.

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 ča; Lat que; Gr te; Goth-h; Arm-k’; Russ ča, če. See MW 380. Burrow 76; 283.

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

गोरेट (gorét’)–gorít; to burn, glow. Is cognate with Lith garėti ‘boil up with anger’; Skt ghṛnōti ‘shines’; Gr théromai ‘become warm’; Arm ğer ‘warmth’; Alb zgjarr ‘fire’; Lat formus ‘warm’; OIr gorim ‘make warm’. All are traced to IE *gśher-, *gśhr-. See Vasmer I, 441; Preobr. I, 150-151; Shevelov 34.

गोर्न (gorn)–m. furnace, hearth. Goes back to Proto-Sl *grūnǔ (cp. OS grūnũ OR gūrnũ), 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 चा (ča)–a particle used as part of a word, such as dāveča adv. ‘lately’, nýneča, nýncē ‘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.
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 *kœl-, *kœol-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.

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*kekl < *k/el-‘to turn, move around’; cf. Av čakhra ‘wheel’; Lith kāklas ‘neck’ (orig. ‘revolving’,); Gr kúklos ‘circle, ring’; OE hwéol; 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.

चक्षु (caks)–cašte, a reduplicated form of kāš ‘to appear, become visible’. Corresponds to IE* keks- ‘to see’, shared by Av cašte ‘watches’, ākasat ‘noticed’; Mid Pers čašman ‘eye’. IE*k before e changed into c in Skt while cluster ks>kṣ. See Mayrh. I, 381; Varma 77 (under caksus).

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

कजात (kazát’)—kážet; generally used with a prefix; to show, express, explain. Is traced to IE *kœg-, a parallel form of IE *kœk-, *kœč- ‘to appear’, represented in Skt kāṣate ‘appears’; cašte ‘sees’; Av čašāite ‘teaches, admonishes’; Gr tékmar (<*kœk-mōr) ‘sign’. See Vasmer II, 159; Preobr. I, 282; Shevelov 367.

चत्तीरि (četyre)–m. four; Prob. initially a stem, ending in a consonant, corresponding to
čadwārō, gen. čaturam; Lith keturi, f. kėturios; Lett ģetri; Russ četvére; Gr (Hom.) téssares, (Dor.) tétores; Lat quattuor; Goth fidwór; OE feower; Eng four. See MW 384; Mayrh. I, 371-2; Onions 373; Varma 120.

कुर्थ (caturtha)—adj. the fourth, a quarter; fourth part. is derived fr. čatur-by adding suff.-tha; cf. OS četrūtū; Russ četvērtyj; Lith ketvištas; Lett četuŗtais; OPr kettwirts; Gr tétartos; Lat quartus; OHG. Fiordo; Eng fourth. See MW 385; Mayrh. I, 371; Onions 373.

छत्रयम् (cataram)—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 *caṭvṛ ‘square’, which is not preserved. For cognate. parallels see Russ četvero.

चर (caruh) — m. a kind of vessel, in which a particular oblation is prepared; boiler, pot, plate. Is derived fr. caru ‘to move: to eat’, corresponding to IE *k̩er ‘plate’; cf. Gr IE *k̩etvōr. As in Skt, in Slavonic also *k̩u before e>č. Četvére belongs to the same inherited group as Skt catur (vid. s.v.). See Shansky 373; Vasmer IV, 352.

चत्वारिंग्य (četvērīj)—fourth; OS četvērūtū; OR četvērūtū. Is traced to IE *k̩etyrto, whence also Skt caturtha; Lith ketvištas; OPr kettwirts; Gr tétartos; Lat quartus. See Vasmer IV, 352.

चेर (četvero)—a numerical derivative with collective meaning: a group of four. Is traced to CS *četvero (OS četvoru), belonging to Lith ketveri m., kētverios f.; Skt catvaram ‘crossway’. See Vasmer IV, 351-2; Shansky 372-3.

चारा (čāra)—f. goblet, cup. (obs.). Is compared with Skt caru ‘vessel’; Gr kérnos ‘sacrificial pot’, OIr coire ‘kettle’; OIcel hverr ‘id’; OE hwer; Goth hvairnei ‘skull’.
kéronos 'sacrificial pot'; OE hweor 'kettle'. See MW 390; Mayrh. I, 377; Buck 342; Varma 88.

चर्मन (cārman)—n. skin, hide, bark; parchment; a shield. Yāska (N. II, 5) derives it from cṛt-'to flay' or from cār- 'to move', lit.'passing over the whole body'. However, there are some indications to show that there also existed a verb. *

*cr-'to tear' (cf. Hindi cīrṇa 'to tear') cṛt being an extension of cṛ as rud is of ru- (See Varma 109). *Cr-corresponds to IE *(s) ker- 'to cut'; cp. OS and OR skorā 'skin' (of animals); Lat corium 'hide, skin', scortum 'id'; OE heortha 'skin'; OHG herdo; Skt krत्तिः f. 'skin, hide', cārman n. 'id'. See Shevelov 232; Vasmer II, 321; Preobr. I, 352.

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

छि (ci)—cinoiti, nūnte; to arrange in order, heap up, pile up. Is cognate with Av cāyeiti, cinvaiti 'selects; OS and OR činiti 'to arrange', cayati 'arranges, piles up'; Av

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

कर (korā)—f. bark, peel, crust. Is traced to IE* (s) ker- 'to cut'; cp. OS and OR skorā 'skin' (of animals); Lat corium 'hide, skin', scortum 'id'; OE heortha 'skin'; OHG herdo; Skt krत्तिः f. 'skin, hide', cārman n. 'id'. See Shevelov 232; Vasmer II, 321; Preobr. I, 352.

नर्तक (nārtak)—n. surgeon, operator. Is traced to IE *nārt- 'to cause to heal' (also in Skt); Lat operāre 'to operate'. See Shansky 369; Preobr. III, 56; Vasmer IV, 321; Shevelov 259.
činu ‘order, title’. The IE prototype is *kēi- ‘to lay in layers’. See Mayrh. I, 388; Buck 843.

चि (ci) – cayate; to detest, hate; to revenge, punish. Is cognate with Av kāy- ‘to pay for, repent’, kaēnā ‘revenge, punishment’; Lith kāina ‘price’; OS, OR cenā ‘id’; Gr poinē ‘penalty’. All unite under IE *kōi-, *kēi-. In Skt k before i (*oi, ei) changed into ě. See Buck 1447; Mayrh. I, 376; MW 394.

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

चित्ति: (cittih) – f. thinking, thought, understanding, wisdom; devotion. Is akin to Av čisti ‘thought’; OS čistī; Russ čest’ ‘honour, regard’. Cf. also the preceding word.

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

क्रयत् (kajat’)-kāet; Borrowed fr. ChSl kajati ‘to blame, scold’; orig. ‘to punish’ (cp. OR kajati to reproach’). With other grade is connected with Russ cenā ‘price’, corr. to Av kānā ‘revenge’; Skt caya ‘revenging’ <ci (cayate) ‘to punish, revenge’. See Preobr. I, 303; Shansky 145; Vasmer II, 216; IV, 298 (under cenā).

चेस्त् (čest’)-čtēt; to honour, regard as, consider. Is traced to *čit-tī < *kīt+ti (cp. Russ čút’ ‘to honour’). Cluster trēst in Slav. and k before e, i > ě. Čest’ belongs to Skt cetati ‘observes’, ciketi ‘notices’; Av čikidwā (=Skt cikitvān) ‘thoughtful, wise’; Lett škist ‘to think’, skaitt ‘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., čiś m.; Lat quid, quis; Gr τί 'what', τίς 'who'; Russ čto 'what', kto 'who'. See MW 398; Mayrh. I, 387.

चिर (cira)-adj. long, lasting, slow. Is compared with Russ (obs.) počít ‘to sleep, relax’; Lat quiēs ‘quiet’; Goth hweila; Eng while. All are traced to IE *kei, with k changing into c (Russ č) before ‘e’ in Sanskrit and Slavic.

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

च्छो (čto)-interrog. pronoun, what? Goes back to ‘čto’, the first component of which initially presumably ended in -d; cf. Skt cid, an enclitic particle; Av čit; Lat quid; Gr τί (without-d). CS či, 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 kūto (mod. kto) ‘who’. See Vasmer IV, 374; Preobr. III, 78-79; Shevelov 226, 446; Shanský 374.

पचित् (počít’)-(obs.) to sleep, rest. Is a prefixed derivative fr. *čiti, traceable to IE* kʿeit- ‘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 ciraḥ ‘long, lasting’; Lat quiēs ‘quiet’, requiēs ‘rest’. See Shanský 264; Vasmer III, 347; Shevelov 124; AHD 2110.


**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. šatēr ‘tent’.

शत्वोर (šatēr)—m. tent; Ukr šater, šatro; OR šatorū ‘tent’. Is an early borrowing fr. Turkish languages, from which precisely, is difficult to say; cp. Kazakh-Tātār ċatyr; Altaic čadyr; Kirghiz šatyr ‘tent’. The primary source for all these languages is Pers čatr ‘tent, cover’; Skt chatram ‘id’. See Vasmer IV, 413; Preobr. III, 91; Shansky 378.

छयाः (chāyā) — f. shade, reflection, lustre. Is traced to IE* skoi-. Acc. to linguists Skt ‘ch’ corresponds to the original combination ‘sk’, while Iranian in these cases has ‘s’, cp. Pers sāyah; Russ sijāt ‘to ‘shine’; OS sēṇī ‘shadow’; Alb hjie ‘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.).

छिट्ट (chid)—chinatti; chintte; to cut off, split, pierce, divide, separate. From the standpoint
of IE, Skt ch (cch) corresponds to cluster sk (skh) in other IE languages. Cf. Russ cedít ‘to strain, filter’ for parallels. See Burrow 92; MW 406.

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

जभ्, जम्भ् (jabh-, jambh)—jabhate, jambhate; to crush, destroy; snap at. Is cognate with OR zjabāti, prozjabāti’ to grow, vegetate’; Lith žėmbati ‘to cut’; Av (ham-) zэм-bayati ‘breaks’.

जिबात् (zjabát’—prozjabát’), prozjabat; (obs.) to grow, germinate, sprout; orig. ‘to tear up’, thence ‘to germinate’. Is traced to IE *gembh-, *gēbh, in which cluster *em>эja in Russian. Belongs to the same group as Skt jabh., jambha. See Vasmer II, 110-111.

ज़ुब (zub)—m. tooth, tusk jaws. Is traced back to CS*zобũ (<*gombhos). IE palatovelar g.zh in Sl (in ‘j’
žaṁbas ‘pointed object’; Lett zùobs ‘tooth’; OS zqbus; 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, ०ti; 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) g̩es; cf. OS gasiti ‘to extinguish’; Lith gesyti ‘id’; gesti ‘to die out, become dim’; Lett dsist ‘id’; Goth fragistjan ‘spoil’. See Mayrh. I, 425.

जीर्न (jīrna)–adj. (<jī ‘to wear out) old, decayed; ancient. Is traced to IE *g̩er, *g̩er-no. When followed by a consonant IE ḗ appears as ī in Skt. Jīrna is akin to Russ zernó ‘grain, corn’ and belongs to the same cognate group as Russ zernó (q.v.)

जीव (jīv)–jīvati; to live; be or remain alive. Corresponds to IE *gu̯ēi-, with u-extension in Skt) and q (<*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’)–gasit; put out, extinguish; liquidate. Is traced to IE *(z) g̩es; *(z) g̩os, shared by Lith gesyti ‘to extinguish’, gėsti ‘to die out’; Skt jasate ‘is exhausted’, See Preobr. I, 120; Vasmer I, 396; Shansky 74.

जिर्नो (zernó)–n. grain, corn. Is derived fr. zret’ ‘to ripen’ by means of suff.-no. zéno lit. means : ‘that, which is ripe or ready’ and is akin to Lith žirnis ‘peas’; Skt jīrna ‘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.

जीव (jīv)–jīvēt; to live, be alive. Is cognate with Skt jiv (cf. s.v. for parallels). See
("g"ei-"), whence also Av ḫaiti; Lith gyvęti; OPr giwa 'lives'; OR, OS žiti 'to live' (cp. also Lith gyti '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 giwans (acc. pl.); OS, OR živû 'alive'; Lat vivus; Gr biós; Goth guius; Eng quick 'swift' (arch.) 'living, alive'. All are traced to IE *gəiōs. See AHD 2106; MW 422; Onions 731.

जीवन (jīvathah)–m. life, breath. Is cognate with Russ živót 'belly', (arch.) 'life'; Gr Biotos, Bioté 'life'; Lith gyvata; OPr giwato 'life'; Lat vita (<vivitā). See Mayrh. I, 440.

जृ (jṛ)–jarati, jīryati, ोte; to grow old, decay, wear out, wither. Is traced to IE *gṛ- (*gér-) 'to grow old, same root as in jīrṇa (cf. s.v. jīrṇa). See Mayrh. I, 420.

ज्ञा (jñā)–jānāti, jānite; to know, become acquainted Vasmer II, 52 (under živú); Preobr. I, 233-4.

झू (jū)–jīvót, (żivót)–m. stomach, belly; orig. life, property, cp. Bulg and Cz život 'life'; OS životů 'id'. Is formed on adjective stem 'živů' (<gəiōs) by adding suff.-tů (< *tos). Belongs to the same cognate group as Skt jīvathah (cf. s.v.). See Preobr. I, 234; Vasmer II, 52; Shansky 109.

जे (zret')–zřeet; 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.

झान (znat')–znáet; to know, to be aware of. 'zn'– (< *gn-)
with; perceive, understand, recognise. It traced to IE *ǵnō-‘to know’, whence also Lith žinoti; 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.

ज्ञाति (jñātiḥ)—m. intimately acquainted, 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 *ǵen-, *gnō-, corresponding to Skt jñā- and *jñā ‘to be born’, cp. jñās m. ‘a near relative (RV i, 109, I); Gr gnētōs ‘born’; Lat gnātus ‘id’, cognātus ‘cognate, akin’. See Varma 17; Mayrh. I, 430; 446.

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

ज्ञात (zjat)—m. son-in-law. Is considered connected with znat ‘to know’ with original meaning: ‘known’, while some derive it fr. IE *ǵen-‘to beget’ or from *ǵem- ‘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 gamBróς ‘id’; Skt jāmāṭr; Av zāmāṭar. See Vasmer II, 112; Preobr. I, 260; Shevelov 140; Shansky 123.

तक्क (takk)—takati; to rush, hurry. Is akin to Av tačaiti ‘runs, flows’; Lith tekėti ‘to flow’; Lett tecēt ‘id’; Russ teč’ (<Proto-Sl *tekti); OIr te-chim ‘flee’. See Mayrh. I, 466; Buck 677-8.

त्वेच् (teč’)—tečēt; 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 cognate group as Skt tak (cf. tak. for parallels). See
Cognate words in Sanskrit and Russian

तक्ष (taks)–takṣati, takṣnoti; to cut, chisel, form, fasion. Is cognate with Av taṣaiti ‘creates’; Lith tašyti; Lett tēst ‘to hew’; OS, OR tesati ‘id’; Lat texere ‘to weave’; Gr tēktōn ‘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. demonstrative pron. See Onions 914; Mayrh. I, 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 *tekṣ- ‘to fabricate, hew’ : cluster ks’ yielded s in Russian (kš in Skt), Thus by origin tesát’ belongs to Skt takṣ (cf. s.v. for parallels). See Shevelov 141; Shansky 332; Vasmer IV, 50 (under tēc).

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

स्तिनात् (stenát’)–stenāet; (obs.) to moan, groan. Is cognate with Lith stenēti ‘to moan’; Lett stenēt ‘id’; Gr stēnō ‘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.

तोन्किंय् (tōnkij)–adj. thin, slender, fine. Goes back to Or ūnūkū with orig. meaning : stretched, extended, (cp. skt tanuka ‘thin’ < tan- ‘to extend’),
stretch’, cf. Lett tievs; Lith (dial) tenvas ‘thin’; O Ch Sl tīnūkū; Russ tōnij ‘thin, fine’; Lat tenuis; OHG dunnī; Eng thin; Gr tanús ‘long’. See Mayrh. I, 474; Buck 889; Burrow 67; AHD 2129.

तन्तुः (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 tenēto. See Mayrh. I, 475; AHD 2129.

तप्त (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 topit ‘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’).

तम्ब (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 (tenēta)—pl. form of tenēto n. a snare, net. Is traced to IE * ten-‘to extend, stretch’, represented in Lith tīnklas ‘net’; Lett tina ‘a kind of net’; Skt tantu ‘string, fibre’; Gr tēnos ‘sinew’; Lat tenus ‘cord’. Cp. also tetiva ‘bow-string’ < tētiva: c representing IE * en. See Vasmer IV, 42; Shansky 331-2; Shevelov 27.

तपीत (topit)—tópit; to heat. Caus. to make something hot; cp. tēplyj adj. ‘warm’ (=Skt tapta ‘heated, hot’). See Shansky 336; Vasmer IV, 78; Shevelov 27.

तमीत (tomit’)—tomit; 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 tāmaḥ 'darkness'; Lith tamsą, 'id', tėmti 'to become dark'; Lett tumsā, tima 'darkness', timt, timst 'to get dark'; OS tīma '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, ोते) 'to guess, reason or speculate'. Cf. Lat torquere 'to speak'; Russ tolkovat' 'to interpret, explain', tolk 'sense'; Pers. ad-tłuch '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 tīlēs f. pl. 'bottom surface of a boat', pātalas 'board'; Lett tals; OPr talus 'floor'; OS tīlo; Russ tlo.

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

त्लो (tlo)—n. (obs.) ground, bottom, lower part. Is traced to CS * tīlo < 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, dīli 'floor board'; Gr tēlīā 'playing board'. See Buck 471; Mayrh. I, 487; Varma 236.

तता (तāta)—m. (RV. X, 112, 3 tataḥ) a father; a term of affection addressed to a junior or senior; offspring—whether father or son. Is derived fr. tan- 'to extend' (N. VI, 6). For parallels see Russ tata. Varma 232.

तायु (तायुḥ)—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 tajna 'secret', tāi't 'to hide'; OS tati 'thief'; Gr tētāō 'I deprive'; OIr tāid m. 'thief'. See Varma 78; Mayrh. I, 496; Burrow 80.

तितिर (तितिरह)—m. anomat. base fr. the cry 'titti'; a partridge. Cp. Lith tetravas 'birch-cock'; Russ téterev 'heath-cock'. See Varma 78; Mayrh. I, 500.

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

तेतिरव (तेतिरव)—m. heath-cock, (dial.) tetrā, tetérka. Is traced to Proto-Sl * teteri-vī -in which vī is a suffix, added to a partially reduplicated onomat. root ter-. Is akin to OPr tatarwis; Lith tetravas; Lett teteris; Skt tittirah, tittiri; Gr tétraks; Lat tetrinnio
तु (tu)—tauti, tavīti; to be strong. Is cognate with Av tav-to be able'; Lith tūkti to grow jat'; OS, OR tyti id'; Gr taus 'great, big'; Lat tumēre to swell'. All unite under IE *teu-to swell'. See Mayrh. I, 490; Varma 45 (under 'tavi'); Buck 877; AHD 2129.

तुच्छ (tuchya)—adj. empty, vain, small, trifling. Is traced to IE *tusk+ -ia. According to linguists, representation of Skt 'ch' in cognate languages by sounds corresponding to ʃ, confirms that 'ch' is allied to s and not to c. Tucchya is akin to Russ toščij 'empty, emaciated' (q.v.). See Mayrh. I, 508; Burrow 21.

तुप (tup)—also tump-: tupati, tumpati; to hurt. Corresponds to RC Sl tūpūtati, tūpati 'to strike'; Russ toptāt' trample down'; Lett staûpe 'horse's footstep'; Gr túptō 'I hit', tūpos 'stroke, blow'; Lat stupère '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 *ũ. Tyti belongs to the same cognate group as Skt tauti < tu 'to be strong' (cf. s.v. tu).

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

तपङ्ग (toptāt)—tōpčet; to trample down. Cp. also tōpat' : 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.

तिबे (tebé)—loc.-dat. sg. of 2nd personal pron. 'ty'. OR
for you. Is an ancient form paralleled by Av taibyah; OPr tēbbei; Lat tībī; Russ tebē.

tuṣ (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’).

tuṇāḥ (tuṇāḥ)—m. a quiver, f. tuṇī. Is compared with R Ch Sl tulū ‘a quiver’; Gr telamōn ‘sword-belt. The word is derived fr. tuṇ-tuṇayati ‘to contract, to fill’ e.g. tuṇyate šarai ‘is filled with arrows’ (vid. Amar. II, 88).

tṛṇa (tṛṇam)—n. grass, herb, straw, blade. Is derived from tṛd-‘to pierce, hurt’ (N.I, 12) or fr. tṛṃ-‘to eat’, e.g. tṛṇyate ‘what is eaten’ (Amar. II, 167). Is cognate with OS tṛṇu ‘sloe’; Russ tērn ‘id’; Goth thaúrnus; OHG dorn; Eng thorn; Ir trāínīn. See Mayrh. I, 522; Buck 520; Onions 918.

tṛīya (tṛīya)—ordinal of numeral tri, the third. Is akin to Av tobē, OS tebē. Is cognate with Skt tubhyam; Av taibyah; Lat tībī. See Vasmer IV, 34-35.

tuṣnut’ (tuṣnut’)—tuṣnet; die out, become dim. Caus. tuṣit’, 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 tuṣna-, tūṣni ‘quiet’. All are traced to IE *teus-‘quiet’. See Preobr. III, 23-24; Vasmer IV, 128; Shevelov 130.

tul (tul)—m. túlo n. R Ch Sl tulū; a case for holding arrows, a quiver. Is traced to Proto-Sl tulū <IE *tou-lo ‘quiver’, belonging to Skt tuṇāḥ m., tuṇī f. ‘quiver’ and prob. also to OHG dola ‘pipe’. See Vasmer IV, 117; Preobr. III, 15.

tērn (tērn)—m. sloe; OS trūnū; OR tūrnū > tērn in Mod. Russ. Cp. also Bulg trān. Belongs to the same cognate group as Skt tṛṇam ‘grass’ (cf. s.v.). See Vasmer IV, 48; Shevelov 88.

tretij (tretij)—adj. fr. tri, the third. Is traced to Proto-Sl
**Cognate words in Sanskrit and Russian**

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

त्रह (त्रह)–त्रेण्धि, त्रणहति; to crush, bruise. Is paralleled by OS trēzati ‘tear off, pull’; Russ terzát’ ‘id’; Lat terrgère ‘wipe off’. All are traced to IE *tṛgh-‘to rend’. See Mayrh. I, 522; Buck 567.

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

त्रस्त्र (tras)–trasati, trasyati; to tremble, quiver; be afraid of. Caus. trásayati ‘to cause to tremble’. Is cognate with Av tares; Lith trémti ‘push down’; OS trést; Russ trjastì ‘to tremble’; Gr tremō, třeō ‘I tremble’; Lat tremère ‘to shake’, terrère ‘to frighten’. See MW 457; Mayrh. I, 531-532; Buck 676.

त्रि (tri)–m. trayah,f. nom., *tretjī, corr. to Lith trėčias; Lett trešs; OPr tîrts; Skt tṛtiya; OPers thriūya; Av thritya; Goth thridja. See Vasmer IV, 101.

तिर्मात्र (terzát’)–terzáet; to rend, tear to pieces, pull about. Is traced to *tūrg- (beside *tūrg-, cp. dial. torgat ‘to pull’) < IE *tṛgh-‘to rend with alternation of g : z. Is compared with Skt tṛṇedhi < tṛh-‘to crush’; Lat terrgère ‘wipe off’. See Vasmer IV, 48; 83; Shansky 332.

त्रोये (tröe)–three; consisting of three. OS and OR troí (m.), tröe (n.). Corresponds to Skt trayah m. ‘three’, trayam n. ‘a triad’, (cf. traya). See Vasmer IV, 104.

त्रस्त्री (trjasti)–trjasët; shake, tremble, shiver. Is traced to Proto-Sl *trjasti, a contamination of IE *trem- and *tres-(Russ ‘ja’ representing ι < IE en/em). The first stem is represented in Gr tremó ‘I tremble’; Lat tremère and Eng tremble while the second can be seen in Skt trasati ‘Is afraid’; Gr treo (< * tresο) ‘I flee’. See Vasmer IV, 113; Shansky 342; Shevelov 315.

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

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

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

d DA

dakṣina—adj. able, clever, right, southern; m. the right hand; m. or n. the south. Is a suffixed formation fr. dakṣ-‘to be able or strong; to grow; to act quickly’,-in being a suffix. Is traced to IE *deks-, represented also in Av daśina ‘right’; Lith dešinas ‘id’, dešinys, dešinė ‘right hand; OS desnū ‘right’; Russ desnica ‘right hand’; Gr deksiōs, deksiteros ‘on the right hand’; Lat dexter; Ir dess. In all the deriv. the primary meaning passes sometimes and n. tri. Is traced back to Proto - Sl * trije m. tri f. and n., belonging to Skt trayāḥ m., trī, trīṇi n.; Av thrāyō; Lith trūs; Lett trīs; Gr treis; Lat trēs; Ir trī; Alb tre, tri; Hitt tri; O Icel thrír. See Vasmer IV, 101-2.

desnica—f. right hand. Is derived fr. Os desnū adj. ‘right’, corresponding to Skt dakṣina ‘clever, right hand’ (see s.v. for parallel deriv.) Desnū is traced to IE *deks-a root with various suffixes. Cluster ks > s in Sl, into ‘š’ in Lith and Av and into ‘kš’ 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 (dantah)—m. tooth. Is traced to IE* dent ‘tooth’ (inicially prob. ‘to bite’), represented in Av dantan.; Lith dantús; OPr dantis; Russ desná; Lat dēns, gen. sg. dentús; Gr o’duos, gen. o’dōntos; 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 dām ‘house’; OS domū ‘id’; Russ dom; Lat domus; Gr dómos. See MW 469; Mayrh. II, 18; Buck 458; AHD 2099.


दिस्ता (desná)–f. gum (in mouth). Is traced back to CS *dētū (< IE * dent-) with suff.-sna: dēt+sna. Cluster ts>s in Sl and ē<* 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 dyra f. ‘hole’, with another grade : (raz)– dorū ‘scandal’, udār ‘blow’—all derived fr. the same root. See Shevelov 99; Vasmer I, 529. Cf. Skt dara for parallels.
दर्धः (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 dólja ‘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 *dekm- represented in Av dasa; Gr déka Goth taihun; Lat decem; Germ zehn; Eng ten; Russ děsjat’. 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 dadāti; OS dati; Lith dúoti; Lett duot; Lat dāre, donare present;’ Gr dúdōmi ‘I give’. All are traced to IE *dō-‘to give’. See MW 5078.

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


देस्यत् (désjat’)—ten. Is traced to CS* desęti (< IE * dekm-ti-s); cp. O Lith dēšimtis; OPr desemptes; Skt dašatiḥ f. ‘decade’. Russ ‘ja’ represents दूस on/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 dādadāti ‘gives’. (q. v.) See also Vasmer I, 485; Preobr. I, 174.
473-4; Buck 749; Mayrh. II, 13.

दति: (datiḥ)—f. gift, giving, cf. havyadāti 'conveying or presenting oblations.' Is paralleled by Av dāitiḥ; 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. dṛ 'to split', traceable to IE* deru- * doru- 'to be firm, solid; hence specialized senses "wood", "tree". Is cognate with Av dauru; Lith dervā 'pinewood'; OS drēvo, druva 'tree, wood'; Russ dērevo 'id'; Gr dōru, drūs 'tree'; Goth triu (<*druþ) 'wooden stick' Germ trewo; Eng tree. See MW 476; Buck 48-49; Mayrh. II, 36; Onions 939; AHD 2099-2100.

दवाने (dāvanē)—dative form of davan, mostly used as infinitive: 'in order to give or present'. Corresponds to Gr duvānoi; Av dāvoi; Russ davāt 'to give' (cf. s.v.). See MW 474; Varma 79.

दित (dīna)—m.n. a day. Is formed fr. di (=IE dei- 'to shine') + suff.-

दवात् (davāt')—daēt; to give. grant, allow. Is derived fr. *dōu-, represented also in Lith dovanā 'gift'; Lett dāvāt; Skt dāvane; Av dāvoi; Gr doūnai, dofēnai 'to give'. See Vasmer I, 480.

देवन् (den')—m. day. Is traced to CS *dīni' (<IE *dei+ni). Den'
na. *dei- is rare in verbal forms (skt 3 sg. imperf. adīdet) but widespread in substantives, cf. Lith dėna; Lett dīna; OPr deičam; OS dīnī; Russ den’ ‘day’; Lat diēs ‘id’; Goth sinteins ‘daily’. See Buck 991; MW 478; Mayrh. II, 41.

दिघ (dih)—degdhi; to anoint, smear, plaster. Is traced to IE *dheigh—‘to smear, knead’. Other IE counterparts are Av parridaēza; Lith diežti; Russ deža ‘trough’; Arm dēz ‘heap’; Goth deigan ‘knead’; daigs ‘dough’; OE đag ‘mould’; Eng dough; Germ. Teig ‘id’; Lat fingere ‘to shape’. See Buck 360; Mayrh. II. 622; MW 480; AHD 2100.

दीर्घ (dirgha)—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. dirgha (Varma, 88). In classical language dirgha is derived fr. dī-‘to split’. However, the IE prototype is an adj. form *dīgho ‘long’. According to linguists long syllabic -widgets as ir/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 (dežā) — f. kneading trough. Is traced to Proto-Sl * dez-ja < IE * dhoigh-ja. Diphthong oi>e in Sl and g (<*gh) 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.

दोलिग्र (dolgij)—adj. long, lengthy. Present form goes back to CS* długū (< IE *dīgho) which changed into dulgū in OR and then into dolgij in Mod. Russian (ij being the adjectival ending). Dolgij belongs to the same group as Skt dirgha (q.v.). See Vasmer I, 524; Preobr. I, 189; Shansky 94; Shevelov 85.
dalugaś. See Mayrh. II, 47; MW 481; Buck 882; Burrow 75; 86.

द्वृण (dīrṇa)-adj. (< dī ‘to split, tear’) torn, rent, sundered; scattered. Is compared with Russ děrn ‘turf’; Lith dirti ‘cut turf’; OHG zorn; Eng torn. See Mayrh. II, 47; MW 482.

ढ (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 daĩō (for dafiō) ‘pain’. All unite under IE *dheu-, *dhau-. See Mayrh. II, 49, 50; MW 482-3.

ढहित्र (duhitr) – 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 *dhub(h)āter, cf. Av dugadar; Lith dukte, gen. dukte rs ‘daughter’; OPr duckti; OS dūştī; Russ doč’, pl. dōčeri, Arm duštr; Gr thugátēr; Goth dauhtar; Germ tochter; Eng daughter. See MW 489; Mayrh. II, 56;

द्वोर्न (děrn) – m. turf, sod. Is derived fr. drat’ (derū ‘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.

ढवीत (davīt') – 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.

ढोच (doč') – f. daughter, pl. dóčeri OR doči, dúči, gen. dúčere; OS dúštī, gen. duštere. parallel forms are found in most of the IE languages; (cf. under Skt duhitr). See Vasmer I, 533; Preobr. I, 192-3; Shevelov 30.
Buck 106; Varma 88; Onions 245; AHD 2101.

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

दृः (dṛḥ or drṃḥ)–dṛṃhati; to make firm, fix, strengthen; Ā dṛṃhate ‘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’.

दृः (dṛ) – dṛṇāti; to burst, break, asunder; to tear, split. Other Indo-Eur. counterparts are Av niśdar ‘to chop’; Lith dūrti ‘to strip’; Lett dūrāt ‘id’; OS dūrati ‘to flay’; Gr dérō ‘I flay’; Goth distairan ‘tear’; OHG zerran ‘destroy’; Eng tear. The IE prototype is *der-, *dṛ-. See MW 492; Buck 565; Onions 906; AHD 2099.

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

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

दिर्जतु (derzát)–(obs.) to dare, take heart. Is derived fr. dūrzū ‘bold’, corresponding to Skt drhyati ‘is strong’; Av drāzayaeti, drāzra ‘strong’; Lat fortis < O Lat forctis ‘bold’; Lith diūžti ‘get tough’. See Vasmer I, 503; Shansky 91.

द्रत् (drat’)–derēt; to flay, tear. Goes back to CS * dīrati (dīr<dir<dṛ): i in weak position disappeared in Russian, in strong position it changed into ‘e’, cp. dērn ‘turf’ fr. the same root. Drat’ belongs to the same cognate group as Skt dṛṇāti < dṛ (q.v.). See Vasmer I, 504-5; Preobr. I, 193-4; Shansky 98.

दीव (dīva)–n. wonder, marvel. Is supposed to have derived fr. an old adjective divinū ‘glorious’; cp. Russ divnuij; Ukr divnij; Cz divný, akin to Lith diēvas; 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', divus 'divine'; Gr díos; Russ dívo 'wonder'. See Mayrh. II, 63-64; Varma 109; AHD 2099.

देव (devr)—devar; m. a brother-in-law; husband's brother (esp. his younger brother). Is akin to Lith dieveris; R Ch Sl dēverī 'husband's brother'; Gr (Hom.) dāér (<*daiFēr); Lat lēvir; OHG zaihur; Eng levirate 'an old custom by which brother of a deceased man marries his widow'. All are traced to IE *daiuér-. See Varma 27-28; Mayrh. II, 64; MW 496; Burrow 102; AHD 2098-9.

दुम: (drumah)—m. a tree; cf. also drumiñi 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. *dru-, *deru-'firm') with suff.-mo, belonging to Skt druma 'tree'; Gr drumá pl. 'thicket', prob. also Old OE trum 'firm'; Eng trim. See Vasmer, I, 541; Preobr. I, 197; AHD 2099-2100.

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

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

dv (dva)–m.n., dve f., goes
back to OR and OS dūva,
dūvē traceable to IE* dʋo, 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.

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


**DHA**

दध (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 dqt; OR duti, dūmu ‘I blow’; Gr thémeros. All are traced to IE* dhm- ‘to blow’, See Mayrh. II, 92; Buck 684; Burrow 22.

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


dū (dū) – dhūnoti,  omute; dhunoti,  nute; dhuvali; to shake, agitate, cause to tremble; to kindle (a fire); to hurt. Is akin to Lith dúja ‘dust’; OS dŋti ‘to blow’; Gr thūo ‘I steam’, thūno ‘rage’; Goth dauns ‘smell, fumes’; OHG tunst ‘storm’. See MW 517; Mayrh. II, 107-8; Buck 684.

दृः (dut’)-dūet ‘blows’; dúju ‘I blow’. OR duti, dūmu; OS doti, dūmu; OS dqt, dūmq, 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.

द्येत (det’) – dénet; to put, place; to do. OS dēti, dēju <deždq (I sg.); OR dežeti (3 sg.). According to Vasmer (Et. dict. I, 509) forms like OS deždq and OR dežeti prove that Proto-Sl *dediq had preserved the old reduplicated stem in Present Tense forms, Sl dejq and denq being new formations. For cognate deriv. cf. Skt dhā. See Preobr. I, 209; Shevelov 166.

दू (dūt <dūnut’)-to blow. (obs.). Is traced to CS *dunqi (<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.
धूम: (dhumah)- 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 dymū; Gr. thūmós 'passion, spirit'; Lat fūmus 'smoke'; Eng fumes; OHG toum 'mist, smoke' See MW 518; Mayrh. II, 109; Onions 381.

धृष्ट (dhrṣṭa) – adj. bold, daring, impudent. Is derived fr. dhṛṣ- 'to dare', corresponding to IE *dhrṣ-, zero-grade form fr. *dherṣ- 'to be bold'; cf. Lith difžti 'become firm'; OS drūzāti 'to dare', drūzū 'daring'; Russ derát 'dare'; derzky 'bold'; Gr thēreĩn 'dare', thrasus, tharsos 'bold, daring'; Got padaursan; OHG giturran; OE durran; Eng dare, past T. Durst (obs.); OPr dyrsos. See MW. 519; Mayrh. II, 112; Onions 244; AHD 2100.

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 dhūmāḥ ‘smoke’ (cf. s.v.). See Vasmer I, 558; Preobr. I, 205-6; Shansky 101.

देजर्किञ्ध (dérzkij)–adj. daring, bold. Is derived fr. dīrzū by adding suffix -kū (mod.k). Dīrzū is traced to IE *dherṣ- 'to be bold', which with variation of grade belongs to Skt dhṛṣṭa ‘bold, daring’. According to Meillet (Et. 229, 325) original Sl form *dīrxū, corresponding to Gr thrasūs and OPr dyrsoš changed into *dīrzū under the influence of Av dārṣra ‘powerful'; OPr dīrstlan; Lith diržti 'to become hard'. See Vasmer I, 503-4; Preobr I, 181.

धे (dhe) – dhayati; to suck, drink. Corresponds to Ie *dhe-, *dhēin- 'to suck', represented in Goth daddhan 'id'; Lett dēt; OS doiti 'to feed with breast', lit. 'to suck'; Gr thēsato; OHG tājan; Lat fēlare 'to feed', Cf. also
dhrṣṭ (doıt')–doít; to milk; OS and OR doıtí '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.


न (na)- ind. not, no, nor, neither. Is akin to Av na; OS and OR ne; Lith nė; Lat nē; 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 ἄ an ‘not’; Lat in ‘id’; Goth un; Eng un-all are traced to IE *nē, ṇ/ṅn respectively. See Onions 956; MW 523; Mayrh. II, 120; AHD 2115.

नक्तम् (naktam)-n. night, also nakti f. ‘id’ (RV. ii, 2,2) Is traced to IE* noktyt ‘night’, a consonantal stem, enlarged by -i in nokti (cp. samit : samiti ‘assembly’; daśat : daśati : ‘decade’). Is cognate

नॅच (noč’)- f. night, dusk. Is traced to IE *noktis ‘night. When followed by i, cluster kt > tti-j, ultimately changing into či in OR while in OS it became šti; cp. OR noč; OS noštī (=skt naktiḥ). In view of
with Av nakht-ru; OS noštì; Russ noč'; Lith naktis; Lett nakt; 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.

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

नग्न (nagna)-adj. naked, bare, desolate, desert. Corr. to Av maghna (prob. fr. nagna); OS and OR nagū; Russ nagój ‘naked’; Lith nūogas; Lat nūdus ‘nude’; OHG nakhut; Goth naqaths; Eng naked < OE nacod. See MW 525; Mayrh. II, 126; Onions 601. Such forms as Skt aktus ‘darkness, night; ray, light’; Gr aktís ‘ray’; Lith anktū ‘early’; OPr angstuina ‘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.

नोगत (nogat’)-m. nail. Goes back to OS nogūti, a suffixed formation fr. nog+ūti. In other cognate languages this suffix is absent. According to Vasmer (Et. Dict. III. 79-80) Proto. Sl * nogūti is derived fr. a consonantal stem *nogût- 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.

नगोय (nagój)-adj. naked. Is cognate with Skt nagna (cf. s.v.). Cp. also nagotá f. ‘nakedness’ = Skt nagnatā; Lith nuogatá ‘id’. See Vasmer III, 36; Preobr. I, 589-590.
नपात/नप्तू (napat : napṭr)-m. a descendant, offspring, son (in this meaning esp. in RV. Cf. apāṃ napāt); grandson (in later language 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, ánepsiós ‘nephew’; Lat nepōs, -ōtis ‘grandson, nephew; OHG nēvo, 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. ‘atmosphere, sky’; Russ nébo, pl. nbesá ‘sky, heaven’; Gr nephos n. ‘cloud’; Lat nebula (a suffixed form<nebh (e) là ‘cloud’; OHG nebul ‘mist, cloud’; OE nefol ‘dark’; Eng nebula; Hitt nēpiš. See MW 527; Mayrh. II, 134; Onions 605; AHD 2115; Burrow 157.

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

नेतिङ्ग (netii)-m. nephew; nestera ‘niece’, found only in OS and OR. Netii is derived fr. Proto-Sl *nep(t)ijo ‘nephew’ and is akin to the same group as Skt napāt, napṭr (cf. s.v.), while nestera is formed fr. *nepot-, *nept + tera as in Lat. mātertera ‘aunt’, corresponding to OLith neptē; Lat neptis ‘granddaughter’, in later Lat ‘niece’; Skt naptī ‘grand-daughter; Av napti ‘id’; OHG nift. See Vasmer III, 66-67; Preobr. I, 602; Shevelov 192.


नोवियू (ñovyj)-adj. new. Is traced to IE *neiros-, a wide spread stem, represented in most of the IE languages. (cf. Skt nava for IE counter-parts). Cp. also Skt navya <*neiros. See Vasmer III, 78; Preobr. I, 608-9; Shevelov 357-8.
akin to Gr (Ionic) neōs; Goth niujis; OHG niuwi; Lat novius-all uniting under IE *neijos. See MW 530; Mayrh. II, 144-5; Onions 608. AHD 2116.

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

ढेवयत् (dēvjet’)—nine. Is derived from OR devjaṭu < CS* devyiṭu—in which ृt (<*ent) is a suffix (cp. OPr newints ‘ninth’ Lith devištas ‘id’). Initial ‘n’ was replaced by ‘d’ in CS under the influence of *deseti-‘ten’.

CS devyiṭu (Russ devyat’) is traced to IE *neu(n), the same root as in nōvij ‘new’ with other alternation grade. Dēvjaṭ is cognate with Skt, Av navaṇ; Lat nōvem (m for n by analogy with the ‘m’ of septem and decem); Lith devyni (for nevyni); Goth, OHG niun; Eng. nine; OIr Noi, noin. See Vasmer I, 491-3; Shansky 89; Shevelov 358; Preobr. I, 177.

नाश (naš)-našati, ote; 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.

नेस्ति (nesti)—nesēt; to carry, bear, bring. Is traced to IE *(e) nek-, *nık-‘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.
नस (nas)- f. the nose (RV. gen. du. nasóḥ), Cp. also násā, násika ‘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 nāḥ m. ‘nose’; OPr nozy f. ‘id’; OS nosu; Russ nos; Lith nōsis; 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.

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

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-, 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.

ईम्या (imja)– n. name, reputation. Is traced to Proto-Sl *įmę < IE *ŋmen. IE* ŋ yielded ‘în’ in Sl and the resulting cluster ‘nm’ was simplified to m, i.e.̃ ŋ +men > ĭmę (ę representing IE *en). A prothetic j-was added before the initial ‘î’ (cp. Cz jměno) in some Sl languages. But Russian has ‘ja’. Sl ě (< *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.

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

निष्ठ्य (nīṣṭya) - adj. formed fr. nis+ tya (cf. Pān. 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+aṅc, considering it a stem parallel to nyaṅc. 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 (nīḍāḥ) 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 ď 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.

नीश्रिच्य (nīśčij)– adj. poor, needy, beggar. Is traced to Proto-Sl * nis + tio as attested by cognate deriv. Skt nīṣṭya ‘foreign, stranger’. Cluster stj >śč in OR (cp. OS nišči ‘poor’). See Shevelov 213; Shansky 221; Preobr. I, 608; Vasmer III, 77.

नीत्र (nic)– adv. with face downward; prone. Is derived fr. nikū (cf. niknut’ ‘to drop’), ‘k’ being softend after-i-as a result of third Sl palatalisation. Later on final ū>i (cp. OS and OR niči, adj. and adv.) Nic is compared with Lett nīca f. ‘place (area) down the river’ (<nīkia); Sktnica adj. ‘low’, nyaṅc ‘id’; Av nyāṅk ‘lowered’. See Vasmer III, 76; Preobr. I, 607; Shansky 220.

गिन्ज्दो (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 nīḍa ‘nest’. See shansky 77; Vasmer I, 420; Preobr. I, 133;
cognate with Arm nist ‘sitting; location’; Lat nīdus; Lith lizdas ‘nest’; OS gnēzdó ‘id’; OHG, Eng nest. See MW 565; Mayrh. II, 171; Burrow 33; 93; Onions 607.

तू (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 strengthening 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 nū; but, yet. Is cognate with Lith, Lett nu ‘now’; Skt nu, nū; Gr nū, nūn, nūn ‘now’; Lat nūdīus ‘today’; Goth nu ‘now’; OHG nu, nū; OE nu, nū; Eng now. See Preobr I, 608; Vasmer III, 77; Shansky 221; Shevelov 446.

नोने (nyne)–ind. now, today. Is formed by reduplication of the same root that appears in no ‘but’. Cf. Lith nū, nū-naĩ ‘now’; Skt nu, nūnam ‘id’; Av nū, nūnam ‘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 1st 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.

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

पेच (peč') – pekū, pečēt, to bake, fry, roast. 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 peštī; OR pečī. Peč' corresponds to Skt pakti f. 'cooking, cooked food'; Lat cocti-; Lith (with metathesis of consonants képti. See Vásmer III, 256; Preobr II, 55; Shansky 249; Shevelov 124.

पञ्क्ति (paṅktiḥ) - also paṅktī, f. a row or set or collection of five; the number 5. According to Yāska (N. vii, 12) paṅkтиḥ is derived fr. paṅcan + ti. lit. 'a collection of five (pādas)', in which palatal c>k before a voiceless dental. Paṅktī belongs to OS pēti 'five' < *penktī; Russ pjat' 'id'. See Mayrh. II, 185; MW 574; Varma 15.

पच (pac)- pacati, cte; to cook, bake, roast, boil. Is traced to IE* pekun- 'to cook', repr. also in Av pačaiti; Lat coquere 'to cook'; Gr pésséin 'id'; Alb pjek 'I cook'; OS peštī; OR

पञ्च (𝐩ज) – five. Is a nominal formation fr. ordinal pjatū 'fifth', which goes back to Proto-Sl *peṭū (<penktū, Sl ē represents *en). Cluster 'kt', when not followed by 'i' resulted in dropping of 'k' in Slav., i.e. penktū > peṭu. Later on ē being denasalised was replaced by 'ja' in Russian. Pjat' (<peṭū < *penktī) corr. to Skt paṅkti as well as paṅcan 'five'.

पेच (peč') -pekū, pečēt; to bake, fry, roast, (cf. peč opposite Skt paktī 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 pенktas; OPr piéncts; OS pетũ; Russ pjatyj; Gr pemptos; Lat quintus; OHG fimfto; Goth fimfta; Eng fifth. See MW 578.

पञ्चन (pañcan)- pl. No. 5. Is akin to Gr пеnte; Lat quinque; Germ fünf; Goth fimf; Eng five; OS пеtũ; Russ pjat’. All unite under IE *penkʷ (e). See Varma 89.

पण: (paṇah)- m. bet, wager, hire; agreement; price; wealth. Is derived fr. paṇ-‘to trade’, corresponding to IE *pel -‘to sell or buy.’ Cf. Gr pôlein-‘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 pints; OS pqti; Russ put’ ‘way’. IE proto-

पञ्चाविर (pjátyj)- adj. the fifth. Goes back to Proto-Sl *пěтů < *penk+tů. For the development of the present from Russ pjat’. Cf. Skt pañcatha for IE counterparts.

पञ्चत् (pjat’) number 5. For further explanation see pjat’ opposit Skt paṅkti.

पलोन (polón) – m. (obs.) captivity, bondage. OR polonũ is traced to Proto-Sl *pelnũ, related to Lith пělnas ‘merit; profit, gain’; Skt paṇa ‘bet, bargain’; Gr пôlein ‘to sell’; OHG fāli ‘for sale’. See Vasmer III, 314; AHD 2118; Shevelov 401.

पूत (put’) – m. road, way. Goes back to Proto-Sl *pqti < *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'. Corresponds to IE *ped- 'to go, to fall'. For IE counterparts cf. Russ past 'to fall'. See also Varma 89 (under 'pada').

पदम् (padam)-n. (rarely m.), a foot, step; foot print. Is traced to IE* ped-*pōd- 'foot', whence also Av padām; Gr pous, podos; Lat pes, pedis 'foot'; Goth föt, pl. fēt; Eng foot; Germ Fuss. See MW 583; Varma 89; Buck 243, 471; Onions 368; AHD 2117.

पराग (parāgah)- 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)- padēt; also pādat' pādaet; 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 paiḍyeiti '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.

पिर्ग (pergā)–f. flower-dust on the legs of a bee. Is traced to IE *sper-, *sphrāg- 'to burst, split', represented in Skt parāgah 'flower-dust'; Av sparāga; Lith spūrgas '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 pairī ‘around’; Gr perí, péri ‘around, near, beyond; Alb. per; Lat per- ‘through, beyond’; Goth fair; OHG firi; Lith perė; OS prė; 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. parn-(parṇayatī) ‘to be green’, which according to MW is prob. invented to explain ‘parṇa’. Others derive it fr. pr- ‘to protect, promote’ or fr. pṛ- ‘to fill’. However, the primary meaning is doubtless ‘feathery leaf’. Cf. Av parṇam ‘feather; leaf’; Russ pero ‘feather’; OHG farn; OE fearn; Eng fern; Gr pterόn ‘feather’; Lith (with initial s-) sparo ‘bird’s feather’; Lett spārns ‘id’. See MW 606; Mayrh. II, 223; AHD 2119; Onions 351.

पर्द (pard)-Ā pardate; to break wind downwards. Is cognate with Av pārādai; Lith pėrsti; Lett pirst; Russ perdēt ‘to fart’; Alb pordhé; 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.

परो (pero)-n. feather, plume; pen. Is derived fr. CS pīrati- ‘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.

पिरित (peridēt’)- 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 pêdo, pôdêx. All are traced to IE* perd - 'to fart'. See MW 606; Mayrh. II, 225; AHD 2119.

पर्सु (parśuh)- m. a rib; curved knife, sickle. Yāska derives it fr. spṛṣ- 'to touch', so called because it touches the back of the body' (N. IV, 3). But the assumed IE stem is *pr̥k- 'rib', cp. Av pərṣu ‘rib; side’; OS pr̥ṣi ‘breasts’; Lith p̥r̥siš ‘horse-breast’; Lat falx; Gr phálkēs. See MW 609; Varma 89; Mayrh. II, 229.

पलावः (palāvah)- m. chaff, husks; a fish-hook. Is traced to IE* pelōu-, *pelū, whence also OLith pēlūs; Lett pelus, pl. pelavas ‘chaff’; OS pēlvý pl.; Russ polóva ‘chaff’; Lat palea (<palevā) ‘id’; Gr pēlas. See Mayrh II, 233-4; Burrow 82. Cp. also pala ‘straw’, corresponding to Lith pelai; OPr Pelwo.

पलित (palita)-adj. grey, hoary, old, aged. No convincing 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

पेरसिं (pérsi)-pl. (obs.) OR pîrsî; OS prîṣi; breast, bosom. Belongs to the same group as Skt parṣu ‘a rib’ (cf. s.v. for IE correspondences). See Vasmer III, 245; Preobr. II, 45-46. Shevelov 146.

पलोवा (polóva)- f. chaff, husks (of corn). Obs. OS plěvy pl. For Indo-Eur. parallels see under Skt palpāh. See also Vasmer III, 227 (pelēva), 312; Preobr. II, 94; Shevelov 401.

पलोविय (polóvyj)- also polovój, adj. OR polovu; OS plavu ‘light yellow, pâle’. Goes back to Proto-Sl *polvů (<IE *pol + wos) and is cognate with Lith palvâs ‘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: (paṣuḥ)-m. also n. cattle, kine, a domestic animal. Is akin to Av pasu ‘domestic animal’; Lat pecū n. ‘cattle’; OPr pecku ‘id’; OS pišū ‘dog’; Goth faihu; OHG fihu ‘cattle’; OE feoh; Eng fee (obs.) ‘cattle, property’. All are traced to IE *Peku- ‘wealth, property’. See Mayrh. II, 239-40; Varma 89; MW 611; AHD 2118.’


पा (pā)- pāti, pibati; to drink, suck, sip, swallow. Represents IE *pōī-, *pī 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.

पोज (pēs)—m. a dog. OS and OR pišū. Does not have a generally accepted etymology. Some scholars compare it with Lat specio ‘I see’; Av spasyeiti; Skt paśyati ‘sees’ (cf. Yāska : N. III, 16 : paśuḥ paśyate), while others connect it with Skt paṣu (< IE* peku); O Lith pekus; Lat pecū ‘cattle’ See Preobr. II, 51-52; Vasmer III, 248-9; Shansky 248.

पोज्विच (pozdnij)—adj. late, dial. póżyd; ind. póždo, pózdno; OR pozdū ‘late’. Proto-Sl *pozdū is traced to IE *pos-, extended by - dū, prob. on the model of nad ‘above’, pod ‘under’, schanging into z before the voiced ‘d’. For IE parallels cf. Skt paśca. See Preobr. II, 89; Vasmer III, 303; Shansky 257; Shevelov 182.

पीत (pīt)—p’ēt; to drink. Is traced to IE *pōi-, *pī-, appearing also in Skt pibati ‘drinks’, pītaḥ ‘drunk, sucked’ (=OS
Russ pit’ ‘to drink’. Cp. also caus. pāyayati ‘causes to drink’ with Russ poit’ ‘id’. See MW 612; Mayrh. II, 252; 286-7; Buck 331 (i); Onions 701 (under potion).

पांसु: (pāṇsuḥ)- m. crumbling soil, dust, sand; the pollen of a flower; also pāṇsuka n. pl. ‘dust, sand’; pāṇsura (-la) adj. ‘dusty, sandy’. Is congate with Av pāṣnu-š ‘dust’; OS pēśūkū ‘sand, powder’; Russian pesók ‘id’. This word is found only in Indo-Iran and Slavonic. See Burrow 21: Varma 114; Mayrh. II, 243.


पितु: (pituḥ)- m. nourishment, 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-; * poīa ‘to swell with fat’. Cf. Av pitu ‘food’; pītu ‘id’) pītī f. ‘drinking, a draught’ (=OS pīūē); Gr pósis; Lat bibere (<pibere) ‘to drink’, 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. -ükū (cp. Skt. pāṇsuka ‘dust, sand’; Av pāṣnu-s). See Vasmer III, 249-50; Shansky 248; Preobr. II, 49-50.

पेगिज (pégij)-adj. skewbald, freckled, dotted. Goes back to CS *pēgū < *poigos (diphthong oi >e; o>u>ū while final s was lost in Sl). Pegij is compared with Skt piṅga ‘reddish-brown’; Lat pingere ‘to paint’; Gr pīggalos ‘lizard’. See Shansky 245; Vasmer III, 225; Shevelov 318.

पिटात् (pitáṭ’)-pitáet; to feed, nourish; pitánie ‘nourishment’. Stem pītā is traced to IE * pōit, *ptides, represented by Skt pituḥ ‘nourishment, food; juice’ Av pitu ‘food’; Lith piētūs pl. ‘mid-day
OR pita (obs.) ‘bread’; pitát ‘to feed, nourish’; Lith piëtûs ‘mid-day meal’. See MW 626; Mayrh. II, 278; Varma 14; 48.

पितृव्य: (piṭryaḥ)-m. paternal uncle, father’s brother. Is akin to Av tūiryō (for * [p] tṛvyā); Lat patruus; Gr pàtrōs; OHG fatureo, fatirro, fetiro (<*fathuruia =piṭrya); 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 pinaks, pinakos ‘board, beam’; OHG witu-fina f. ‘pile of wood’. See MW 627; Mayrh. II, 281-2; Varma 116.

पिश् (piś)- pînṣati, -ote; to hew out, carve, adorn; to form, fashion, mould. Is traced to IE * peiṅ- ‘to colour’. For IE counterparts see Russ. pisát ‘to write’. See also MW 628; Maysh. II, 267.

पिष (piṣ)- pînṣati; to crush, pound, grind; hurt, destroy. meal’. See Shansky 250; Vasmer III, 268; Preobr. II, 63.

स्रय (sryj)-(obs.) father’s brother. The present form is supposed to have originated due to the changing of initial cluster ptr > tr > str (Shevelov 192). Sryj belongs to the same group as Skt pitṛvya (cf. s.v.). See Preobr. II, 403-4; Vasmer, III, 780 (under stroj ii).

पेन (pen’)- m. stump, stub. OR and OS pînî. Is compared with the same group as Skt pinākam ‘staff’. See Vasmer III, 233; Preobr. II, 36; Shansky 246.

पिसात् (pisāt’)- pîset; OR pisati; to write. Is akin to Lith pięštī, paišyti ‘to draw’; OPr peisāi 3 pl. ‘they write’; Skt piṇḍati ‘carves’; Av paēsa ‘decoration’; Gr poikilos ‘variegated’; Lat pingere ‘to draw’. Cp. also Eng paint; Skt pînktē, based on the same root. See Onions 641; Vasmer III, 266; Shansky 250; Preobr. II, 61.

पिसङ्ग (pixāt’)-pixaet; to push, shove; to bruise, stamp. Is
Is traced to IE* pis-, *peis-. Denal s when preceded by i was replaced by cerebral š (in Slavonic by x under the same conditions). Piš is akin to Russ pixát’ (q.v.). See Mayrh. II, 281; MW 628: Burrow 79. Cp. the following word.

पिष्ट (piṣṭa)- p.p.p. < piṣ- 'to grind'; crushed, ground. Corr. to Russ pšenô n. 'millet', orig. 'pounded' < OR pixati 'to bruise, crush'; Lith písti; OPr som-pisinis 'coarse bread'; Av pišt 'meal'; Lat pistus 'crushed'. See Mayrh. II, 281 (under 'pinašṭi').

पिलित (pīlīṭ)-f. drinking. Corresponds to Russ pit’ē 'a drink'; Lat pōtiō (n) 'id'; Gr pōsis; Eng potion. All deriv. fr. IE* pōi-, *pī-. See Onions 701: MW 629.

पुष (puṣ)-poṣati, puṣyati, puṣnāti; to be nourished; flourish, prosper. Corr. to IE *pous-, *pūś- 'to swell'. (Cf. Russ pūxnut 'to swell' for IE counterparts). See Mayrh. II, 318; MW 638; Varma 48 (under 'puṣkara').

Akin to Lith paisīti 'to pound', pisti 'id'; Skt pinaśṭi 'grinds'; Av piś; Gr πτῦσσο; Lat pinsere. All are traced to IE *pis- 'to pound'. See Preobr. II, 65; Vasmer III, 269-70; Shanksy 250; Shevelov 24.

पिणो (pśenô)-n. millet, originally ground millet. Is derived fr. pixati 'to bruise' by adding suff. -eno, which in fact is the past passive participle form of pixati, lit. 'pounded, crushed'. See Shanksy 276; Preobr. II, 158; Vasmer III, 417 (under pšenīca); Shevelov 24.

पितियो (pit’ē)- 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.).

पुख्त (pūxnut')-pūxnet; 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 š in Skt under the same circumstances); cf. Lith pūsti 'to blow'; Lat pustula 'bubble, blister'; Skt puṣnāti, puṣyati 'is nou-rished, prospers'; Gr phûsa 'bubble'. See Shanksy 276; Vasmer III, 414; Preobr. II, 157.
पूण (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.) pūga (cf. s.v.). See also Mayrh. II, 319-20.

पूर (pūraḥ)- m. a sort of cake (cp. Hindi pūri). Is derived fr. pṛ-, caus. 'to fill', and is compared with Russ pyréj (y corr. to ṛ) 'couch-grass', pyro 'a kind of wheat.' (Cf. 'pyrej' for IE parallels). See also AHD 2118 under pelə (iv).

पूर् (pūrna)-(p.p.p < pṛ- 'to fill') full, filled; complete, entire. is traced to IE *p̥n̥os, beside *p̥nos as represented in Av pūr̥aṇa; Lith pilnas 'full' Lett pilns; OPr pilnan. Russ pólnyj; Lat plenus; Gr pléres 'full'; Goth 'fulls' OHG foll; Eng full. See MW 642; Mayrh. II, 324; Onions 380; Buck 93 (I).

पूण (pūga)- f. (dial.) wide end of egg. Is traced to IE *peug or *peugh- 'to swell'. Cp. Russ, Ukr púzo 'belly', beside pūga; Skt pūgaḥ 'pile' vs. puñja 'heap, mass'. Baltic reflects 'g' in Lett pāuga 'bolster' and ģ in Lith pūžas 'bigbellied person'; Gr pūgē 'back-part'. Basic meaning; 'anything swollen or inflated. See Vasmer III, 399; Preobr. II, 148; Shevelov 142.

पिरेज (pyréj)- m. couch-grass. Russ Ch Sl pyro 'a kind of wheat. Is cognate with OPr pure f. 'corn-cockle'; Lith pūraipl. 'winter-wheat'; Lett pūri 'corn of winter wheat'; Gr pūrōs '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.

पोल्न्यु (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.

पूर्व (pūrv)- also pūrvya, adj. connected with purā, puras, pra, and implying 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.

प्र (pṛ)-piparti, pṛṇāti; to protect, to bring over, deliver; surpass; promote, further. Is cognate with Gr peirō ‘I pierce’, perāō ‘id’, póros m. ‘passage’; Lat portāre ‘to carry’, portus ‘entrance’; Av pṛṣṭu ‘ford’; OS pirati ‘to fly, move forwad’; Russ perēt’ ‘to go’; OHG faran ‘to ride’; Goth farjan ‘to wander’; Eng fare. See MW 645; Maysh. II, 284; AHD 2119 (per² III).

पल्नता (polnota)- f. fulness, ampleness. Cf. Skt pūṇatā ‘id’; OHG fullida. See Vasmer III, 312; Preobr. II, 95-96 (s.v. ‘polon’).

प्यैविय (pīvyj) – adj. dial. pervo ind. ‘at first’; OR pīvū; first, former, earliest. Is traced to IE *pṛ+ suff. -uo, represented also in Skt pūrv, pūrya ‘former, prior’; Av paurva, paourvyā ‘first’; OE forwost ‘id’; cp also Lith pīrmas; OPr pīrmas ‘first’, Lett pīrmais ‘id’; Skt prathama; Lat prīmus ‘prime’. See Vasmer III, 235; Preobr. II, 37-38; Buck 939 (1).

पिरेत् (perēt‘) prēt; OS perū ‘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 < pr ‘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.
प्रत्ना (प्रतनाः)-f. battle, contest, strife; army. Prob. an extended form of प्रत <प्र ‘to be active’, corr. to IE *प्र, *प्रे- ‘to strike’. Cf. Lith perėti ‘to strike’; Russ perët ‘to squeeze, press, drag’; spor ‘dispute’; Av pərət ‘battle’. See Buck 1373; Mayrh. II, 331; Varma 49 (under ‘प्रत्नाया’).

प्रस्थ (प्रथु)-adj. broad, wide, spacious, large, copious, extensive. Is derived fr. प्रथ- ‘to extend’, which is supposed to be the zero-grade form of IE*प्रत- ‘broad and flat’; cp. Av pəṛthu ‘id’; Gr platús ‘flat’; Lat platus ‘wide’; Lith platūs ‘broad’; OR plastū (<plat+tū) ‘layer, bed’; Eng plate. See Burrow 181; Mayrh. II, 333; Buck 884-5 (i); AHD 2120 (s.v. ‘plat’); MW 646.

प्रश्नात्या (प्रशताः)-adj. spotted, speckled, variegated; sprinkling; m. the spotted antelope; a drop of water; f. प्रशति ‘a dappled cow or mare; n. a drop of water or any liquid. Is derived fr. प्रश- ‘to sprinkle’, corresponding to IE* प्र- ‘s after r>s in Skt (into x in Sl). Cp. Russ pərxtō ‘danduff’ from the same root.

प्रश्नम् (प्रश्तम्)-n. the back, the hinder-part or rear of any


पेस्त (pērst)-m. (obs.) finger. OR pīrstū. Is akin to Lith
thing. According to Indian etymologists is derived from pṛṣ- to sprinkle’ (Amar. II, 78) or fr. sprē to touch’ (N. IV, 3) while others derive it fr. pra+sthā ‘standing forth prominently.’ Pṛṣṭham is paralleled by Lith pirištas ‘finger’; OS pṛstū ‘id’. See Varma 90; Buck 240 (5); Mayrh. II, 338.

प (pṛ)- pṛnāti, piparti; to fill; to cherish, nourish; to fulfil, satisfy. Is cognate with Lat plēre ‘to fill’; Lith pilti; Sl polnēt’ ‘to grow stout’, pōlnit’ to fill’; Eng fill. See MW 648; AHD 2118 (s.v. pelō).

पेशस् (pešas)-n. shape, form, colour; embroidered garment. Is traced to pīṣ- ‘to fashion’ (N. VIII, 11), corresponding to IE *pīk-, *peīk as well as the nasalised zero-grade form *pink, *ping (cp. Lat pingere ‘to embroider’). Pešas is akin to Av paesa ‘shape, colour’; Gr poikilos ‘variegated, spotted’; OHG fēh ‘spotted’; Russ pëstryj ‘id’. Lith pašas ‘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: ‘excessively, piřštas ‘finger’; Lett pirksts, pirsts ‘id’; OPr pirsten; 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.

पल्लेत्, पेल्लित् (polnēt’, pōlnit’)- polnēt; pōlnit; to grow stout, gain flesh; to fill. Is traced to IE *pl-ə, *pel-ə, *pî and belongs to the same group as Skt pṛ- ‘to fill,’ (cf. Skt pṛ.)

पिळ्ट्रिय् (pëstryj)- adj. motley, spotted, variegated. Is formed on the same stem as in pisāt’ ‘to write’ by adding suffix-rū, Original form was pīs +rū, - t being an insertion as in sestrā < sesrá (cp. Skt svasr). See Shevelov 107; 200; Vasmr III, 251; Shansky 248; Preobr. II, 50-51.

प्र (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 [v]).

प्रश्न (prach)- pṛcchati, -ste; to ask, question, inquire, consult; to seek for, wish, demand. Is cognate with Lat poscere for porscere ‘request’; Av paraite ‘asks; Goth fraihnan ‘to ask’; OHG fragen ‘to inquire’; Lith prašyti ‘id’; Sl prositi ‘to ask’. All are traced to IE *prek-, *pr(ī)sk- ‘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 comparison'. As a preposition means: towards, against, to, upon; before; every, in favour of, on account of. Cf. Russ protiv ‘against’ for Indo-Eur. parallels. See MW 661; Mayrh. II, 358.


प्रसीत (prosīt’)-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.

प्रातिव (prótiv)- dial. also proti, prot'; against. Goes back to Proto-Sl *protivū, an adjectival derivative fr. *proti. Protivq is the old acc. sg. form of f. gender. Proto-Sl *proti is cognate with Lett preti, 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 *platos-‘broad and flat’. Belongs to the same cognate group as Russ plesná ‘sole’ (cf. s.v.). See Mayrh. II, 364; Varma 84 (under ‘saprathas’).

प्रश्न: (prašnah)- m. basket-work, a plaitted basket. Is related to Russ plesti ‘to plaait’; Gr plekein ‘id’; Lat plectere ‘to plaait’; OHG flehtan ‘id’. All are traced to IE *plek-‘to plaait’. See AHD 2120.

प्रस्तर: (prastarah)-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 prast- ‘to extend, spread’ (: prä+stry a prefixed stem), akin to Russ prosteret ‘to spread’, prostor ‘expanses’, (cf. sv. prostor). See Mayrh. II, 372-3.

प्रस्तोर (prostor)- m. open space, expanses, scope. Is traced to prosteret ‘to spread’, a prefixd stem, similar to Skt prastarah ‘flat surface’. Cp. also (without a prefix) Lett stara ‘space’, Skt stara ‘level’; Av frastar; Lat torus ‘bed’. See Vasmer III, 380-81. Cf. also the next word.
Cognate words in Sanskrit and Russian

प्रस्तृ (prastr)- prastənoti, -nte or prostrnati, -nte; to spread, extend'. Corresponds to IE *ster- ‘to spread’-pra being a prefix. Is cognate with Russ proster’ ‘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 prostōj odj. ‘simple’ < pro + stū; 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 prijatel’ ‘friend’; Goth frijōnds; Germ freund; Eng friend. All are traced to IE *pri-, *prāi ‘to love’ + a suffix. See AHD 2121; Mayrh. II, 378-9.

प्री (pri)- prināti; prinīte; pass. privyate; 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 (prosteré’t’) prostrēt; 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’).

प्रस्तोय (prostój)- adj. simple. Is formed by joining pro + stū (< IE *sto-, *sthō-) literal meaning; ‘standing in front, projecting’. According to Buck (pg. 896 [6]) Old Sl prostū, prob. originally meant ‘straightforward’, hence upright and simple, Cf. Skt prastha for parallels.

प्रियातिल् (prijātel’)- m. a friend. Is derived fr. prijati ‘to be friendly’ by adding suff. -tel’ (=Skt - ṭ). Corr. to the same group as Skt priya (cf. s.v. priya). See Vasmer III, 369; Preobr. II, 127.

प्रियाति (prijāti)- prijaet; (obs.) to be kind, behave friendly; to be favourable; to care for. Proto-Sl *prijati is traced to IE* pri-, *prāi- *to love’ and is akin to Skt prināti, prinīte
IE counterparts). See MW 709-10; Mayrh. II, 380; Buck 1111 [5]; Varmā 62 (under ‘āpri).

प्रुष् (pruṣḥ)-pruṣnoti, -9nute; to shower, sprinkle, wet, moisten; also pruṣṇāti ‘becomes wet’. Is traced to IE* pru-s : s after u changed into cerebral š in Skt. Cp. OR prysnqti ‘to splash’ (y< ū); Lett praūslāt ‘to shower’; Lith praūstį ‘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 frēsoan. 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 (plavayati)- 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’, priyate ‘is pleased’; Av frūnaiti ‘loves’; Goth frijôn ‘to love’; Germ freien; Eng friend (Archaic.) ‘befriend’. See Vasmer III, 369-70; Preobr II, 127 (s.v. prijatel’).

प्रकात् (prýskat’)– pryskaet; pryščet; OR and OS prysnqti ‘to splash’, pryskatı ‘to sprinkle; burst’. Is directly connected with Lith praūstį ‘to wash face’ (cf. Skt pru- ‘to sprinkle’). Prýskat’ is traced to IE *preus*-prus- : Sl y represents *ū, but here s after u remained unchanged as it was followed by a stop. (see Shevelov 130). Shanksy derives prýskat’ fr. prysků m. ‘splashing, bursting’ -a suffixed stem < onomat. ‘pry’ connected with bry in brýzgat’ ‘to shower’. See Shanksy 274; Vasmer III, 391.


प्लावित् (plávīt’) -plávit; caus. fr. plyt’; to cause to float, flow. Is akin to Lith pláutį ‘to wash’; Skt plavayati ‘causes to float’; Av frāvayeiti ‘makes to go away’;
flewen. See MW 715; Mayrh. II, 384-5. See also the following word.

प्ल (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 plē(F)ō ‘sail’; Lat pluere ‘to rain’; Lith (with o-grade) plāuti ‘to rinse’; Lett pļēvināt ‘move’; OS plouti; Russ plyt’ to float, sail, swim; OE flōwan; Eng flow. See Mayrh. II, 383-4; Onions 361 (under fleet); AHD 2120.

प्लुट (pluta)-adj. floating; submerged; n. flood. Is derived from plu- ‘to float’, swim. See under Russ plot for parallels.

प्लुषि: (pluṣih)- 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 blusā; Russ blosā ‘flea’. See Mayrh. II, 386; Burrow 183.


ब्लैक्स (bloxa). f. flea. OS būxa. Other variant forms are Skt pluṣi m. ‘flea’; Lith blusā; Afgh vraza (<O Irn *brusā) Arm lu for plu; Gr (prob. with metathesis) psuilla (< *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’;

प्लोल (polót’)-pólet; to weed. Goes back to Proto-Sl *pelti-, *polti- (‘ol’ between consonants 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.

फळकम् (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, substituting
CS polica, derived fr.
pol- by adding suffix-ūka. Is
congnate with Skt phalakam
'board, lath'; Lett spals 'shaft';
Gr sphélas 'log'; O Icel fjql
(<*felō) 'board'. See vasmer
III, 310 (under polica); Shansky
258.

फेनः (phenah)- 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.

ब ब (babhru)-adj. deep
brown, tawny; m. a kind of
large ichneumon; a redish-

बोब्र ((bobr)- m. OS and OR
bebrū, bobrū; a beaver, lit.
'brownish'. The animal is
brown animal. Native grammarians trace it to the reduplicated form of bhr-‘to carry’, which fully corresponds to the assumed IE stem *bhebhr-u or *bhi-bhru < *bher-‘bright, brown’. But the meaning does not agree. Therefore, it is is assumed that beside bhr-‘to bear’ there also existed a similar verb meaning ‘bright, brown’, cp. Lith bebrūs.-bebras ‘beaver’ Russ bobr; OPr bebrus; OHG brūn ‘brown’, biber ‘beaver’; Lat fiber; OE brūn ‘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 babhruh ‘deep brown; a big ichneumon’; Av bauri ‘beaver’; OHG bibar; OE beofer; Eng beaver; Lat fiber. All unite under IE *bhebhr-u, *bhi-bhru- a reduplicated root meaning : ‘bright, brown’. See Preobr. I, 32; Vasmer I, 180-1; Onions 83 (under ‘beaver’); 121.


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, -ōte; Ā budhyate; to wake up, be awake; observe, perceive. Is cognate with Russ bljusti ‘to watch, observe’, also OR bdēti, būdēti (= Skt budhyate). See under Russ bljusti for further details. See Mayrh. II, 449-50; MW 733; Buck 1338.

ब्रह्म (bṛhat)-adj. lofty, high, tall; great, large; abundant; solid, strong; n. height. Is traced to IE *bhṛgh-, the zero-grade form of IE *bheīgh-

बेज (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 (búkata)—OR búkati, onomat. ‘to make husky sound. With other alternation grade is also connected with byk ‘bull’; bučát ‘to buzz’. Corresponds to Lith baũkti ‘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’).

ब्ल्यूस्ती (bljusti)- bljudēt; to observe, watch. Is derived fr. CS *bljudū-, a mutation of *bud- (<IE *bheudh- ‘to be aware’). Is akin to Skt bodhati ‘observes’; Av baōdai ‘id’; Lith baũsti ‘to compel’; Gr peũdomai ‘I experience’; Goth anabjudan ‘to order’. See Vasmer I, 178; Preobr. I, 31-32; AHD 2098.

बेरिग (béreg)-m. bank, shore; hillock, slope. OS bregū ‘overhanging bank’. Is traced to IE *bhergh- ‘high’. Although ‘gh’ should have yielded ‘z’
'high', Cp. Av bṛazant (= Skt bṛhant 'high'; Goth baurg; OS bregū 'blank, shore'; Russ bérég 'id'; OE beorg Eng barrow (obs.) 'a hill or hillock'; OHG berg 'hill'. See Mayrh. II, 445-6; Varma 49; AHD 2097 'bhergh'.

बोध्र (bodhr)-m. one who perceives or comprehends; one who knows, knowing, awake. Is akin to Lith budrūs 'brisk'; Russ bódryj 'cheerful, vigilant'; Av baozdri. 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'.

भ BHA

भग: (bhagah)-m. lord, dispenser, gracious; good fortune, prosperity, happiness, 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.

in Sl, it could have also developed in a velar as in Alb burg 'hill'. Béreg belongs to the same cognate group as Skt bṛhat 'high, large', (q.v.). See Vasmer I, 153; Shansky 33.

बोद्रिय (bódryj)- adj. vigilant, brave, cheerful, healthy. Is derived fr. bud-(as in budít’ 'awaken') + suff.-r- (cp. OR bůdryi). Belongs to Lith budrūs; Skt boddhr; Av baozdri. See Shansky 40; Vasmer I, 184.

बुद्वित (budít’)-budít; caus. of bdet’; to wake up, arouse; to cause to watch. Corr. to Lith baušti ‘to compel'; Skt bodhayati ‘arouses'; Av baoḍayeiti ‘teaches’. See Vasmer I, 230.

बोग (bog)-m. god; orig. distributor of all things; benefactor; Lord, ruler. Is akin to Skt bhagah; Av baga, bagha; Lith bagōtas, na-bāgas; Gr Zeús Bagaĩos; OPers baga ‘ruler’. See Vasmer I, 181-2; Preobr. I, 33-34; Shansky 39.
भगवत् (bhagavat)- adj. possessing 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.).

भण (bhan)-bhaṇati; to speak, say, to call, prob. a later variant of Ved. bhan < bhā ‘to speak’. Is compared with Russ bâjat ‘to speak’. (See bâjat’ for IE counterparts.

भयम् (bhayam)-n. dread, fear, alarm. Is derived fr. *bhí. ‘to fear’, corr. to IE *bhis- ‘to be afraid’. Is cognate with Av-vaya in ni-vayaka; OS bojaznī (zn for sn, a suffix); Pr biásnan ‘fear’. Cf. also bhí.

भर्मन् (bharman)-n. a burden, load; support, maintenance, nourishment. Is derived fr. bhr- : bhar + suff. -man, appearing also in Av barāman; O Sl bremja (: mja < *men) ‘burden, load’; Gr phérma ‘id’. See Mayrh II, 481.

भगातिक् (bogátyj)-adj. rich, prosperous. Is derived fr. bogū- by adding suffix-ät. Corresponds to skt bhagavat, having the same meaning and the same root. See Vasmer I, 182; Shansky 39.

बायत् (bâjat’) báet; (dial.) to say, tell. Is derived fr. an extinct verb bati ‘to speak’, paralleled by Skt bhāti, bhaṇati ‘to speak’; Lat fārī ‘id’; Gr phanai ‘to speak’, phōnē ‘voice, sound’; OE bannan ‘to summon, proclaim’; OHG ban ‘order’; Arm ban ‘word, speech’. See Preobr. I, 20-21; Vasmer I, 140.

बयाज्ञ (bojázn’)-f. fear, dread. Is derived fr. bojat’sja ‘to be afraid of’ by using suff. -sn. For further details see under bojât’sja.


भी (bhī)-bibheti; Ā bhayate; to fear, be afraid. Is traced to IE *bhī, *bheyō ‘to fear’, shared by Av bayente ‘to frighten’; Lith bijōtis ‘to be afraid of; O Is bāigul ‘danger’; OHG bebēn ‘to tremble’; Russ bojāt’sja ‘to be afraid of’ < boi ‘fear’. See MW 758.

भुर (bhur)- bhurati, -o;te; to move rapidly, quiver, stir, struggle. Is akin to Gr phúrō, porphúrō ‘I muddle’; Lat furere ‘to rage’; Lith būrūs ‘downpour’; Russ būrja ‘storm’. 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 būtī ‘id’; Gr phuein ‘produce, grow’; Lat fierī ‘to become’; OHG būan ‘to dwell’; OE bēon ‘to be’; Eng

व्येलियू (bélyj)- adj. white, bright. Is traced to IE *bhē- ‘to shine’ + suff.-l, represented also in Skt bhālam ‘lustre’ <bhāti ‘shines’; Lith bālas ‘white’; Gr. phalōs ‘bright’; Alb ballē ‘forehead’; O Icel bál ‘fire’. See Vasmer I, 149; Preobr I, 59-60; Shansky 33.

ब्यालत्त्वा (bojāt’sja)-baitsja; to fear, to be afraid of. Belongs to the same cognate group as Skt bhayate, bibheti ‘fears’ <bhī (cf. s.v.). See Preobr. I, 41; Vasmer I, 204.

बूर्ज (būrja)- f. storm, tempest. Is derived fr. burīt ‘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.

बीत्त (byt’)- Pres. Tense est’; Iterative : byvāet; 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; bhūyīṣtha superl. Is formed fr. bhū + suffix -yas. and is akin to Russ bújnyj (q.v.). See MW 783; Mayrh. II, 513-14 (under bhūriḥ).

भूर्ज: (bhūrjav)-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 berēza; Lith beržas; Lett berzs;

बौत (byt)- m. mode of life, existence; bytiē n. ‘being, existence, reality’. Is derived fr. byt’ by means of suff.- tū. Older meaning; ‘property, wealth’. Cp. lith būta ‘was’; Skt bhūta ‘past’; Av būta ‘was; real’; Gr phuton ‘growth’. See Shansky 51; Vasmer I, 260.

शूयनिय (būjnyj)-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 bāoṆī adv. ‘longer’; OHG burolang ‘very long’; Lith būnys ‘flock, large number’. See Vasmer I, 234 (under buj II); Peobr I, 51 (s.v. buj).

बिरेज्जा (berēza)-f. birch. Is traced to an old IE stem in -o *bherag- ‘to shine’; bright, white’. The tree is given this name because of its white bark. Berēza 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.

भ (bhr)-bharati, -ote; 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.

भुष्टि: (bhrṣṭhi)-f. a spike, point, edge, top, corner. Is traced to IE *bhrs-ti, appearing also in Lat fastīgium (< *farstī) ‘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.

भ्राज (bhrāj)- Ā bhrājate; to shine, beam, sparkle, glitter. Cp. also bhrāśate < bhrās ‘to

bhūrjah. See Vasmer I, 154; Preobr. I, 24; Shansky 34; Shevelov 400.

ब्रात् (brat’)-berēt; to take, hold, carry. OS birati. Is traced to IE* bher-appearing also in Skt bharati, bibharti <bhr ‘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’).

बोर्च्चे (borśče)-m. cabbage soup; orig a kind of plant, so-called because of its pointed leaves’. Is derived fr. a lost *būrṣtū ‘hogweed’, traceable to IE * bhṛṣṭio-. Cluster ‘stj’> šč in Slav. Boršč belongs to the same cognate group as Skt bhṛṣṭiḥ. See Vasmer I, 198; Shansky 42; Shevelov 213.

ब्रेज्जित् (brézžit’)-brezžit; to dawn, glimmer. Is derived fr. brezgū ‘dawn’, still preserved
shine, glitter.' Is akin to Av brāzaiti ‘shines’; Gr phlégō ‘I glow’; Lith brękšti, blyškėti ‘to shine’; Lat fulgere; Germ bleichen; Goth bairhts ‘bright’; OE byrht, beorht; Eng bright. All are traced to IE *bhlg-, *bherag- ‘to shine’. See MW 770; Mayrh. II, 529-30; Onions 118; AHD 2097.

भ्रात् (bhrāṭ)-m. brother, a near relative or intimate friend. Is akin to Av brātar; Gr phrater, -tor; Lat frāter; Lith broter; Sl brat(r)ú; Goth brōthar; OHG broadar; Eng brother. See MW 770; Mayrh. II, 530; Varma 91; Onions 121; AHD 2098.

श्री (bhrī) bhrīnāti, bhrīnāti; 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.

भ्रू (bhrū)-f. eye-brow. Is akin to Gr ὀ-phrús; Pers abrū; Lith in some dialects. But according to Miklosich (MEW 21) brezzit' goes back to Proto-Sl stem : *bregū-, in which ē 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 'brēšk'. Brezzit' belongs to the same group as Skt bhrāj- ‘to shine’. See Preobr. I, 44; Vasmer I, 211; Shansky 44.

ब्रात (brat)-m. brother. An old stem in -er, cp. OR and OS bratrū, which changed into brat as a result of dissimilation-drop of the second 'r'. Cf. Skt bhrāt for IE parallels. See Vasmer I, 207-8; Preobr. I, 42; Shansky 43; Shevelov 201.

ब्रीत् (brit’)-brēet; to shave; OR briti. Is compared with Skt bhrīnāti ‘hurts, injures’; Av pairi-brīnaiti ‘cuts round’; Lat ferire ‘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.

ब्रोव् (brov’)- f. eyebrow. Present form goes back to
bruvis; OS brūvī; Russ brov'; OE brū, Eng brow. All unite under IE *bhrū- 'eyebrow'. See MW 770; Mayrh. II, 534-5; AHD 2098; Onions 121.

म व आ

मच्छ (mac)-macate (also with nasal infix maṅc, maṇcate); to cheat, be wicked or arrogant; to pound, grind. Is traced to IE *menk-, whence also Sl móka 'suffering, torture' and mqué 'flour'; Russ múka and muká 'id'; Lith mnkytì 'to oppress, torture', mánkytì 'to knead'; Gr mássō; OHG mengen; OE mengan 'to mix'. See MW 773; Mayrh. II, 548.

मज्ज (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.

मज्ञन (majjan)-m. (lit. sunk or seated within), the marrow of bones. Corr. to Av mazga; OS mozgū 'brain'; OHG marag, marg; OE mearg; Eng

the acc. sg. form of Proto-Slavian *bry-. Cp. OR brūvī; Russ brov'. Is akin to Lith bruvis; Skt bhrū; pl. bhruvah; Av brvat; OE brū; Eng brow; O Icel brun. See Preobr. I, 46; Vasmer I, 215; Shansky 45.

मूका (múka)-f. suffering, torture < mučít' 'to torture'. Cp. also muká 'flour'. Both are supposed to have derived from Proto-Slavian móka/ *mqká, 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.

मोज्ञुत् (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.

मोज्ञ (mozg)-m. brain, marrow. Is traced to IE *mozg-, *mozgh-, appearing also in Skt majjan (Ved. jī < IE zg) 'marrow'; Av mazg; OPr
marrow. IE prototype: *mozgh-. See Mayrh. II, 549; MW. 773; Onions 557.

मणि: (mañih)-m. a jewel, gem, pearl; the hump (of a camel). For cognate words see under Russ monısto ‘necklace’. All are supposed to have derived fr. IE *mañi- ‘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 *mə-) + 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 pamętį; Russ pâmjaṭ ‘memory’. See Mayrh. II, 563; MW 783; AHD 2114 (men’).

मत्याम (matīma)-n. a harrow, roller; club. Is paralleled by Lat mateola ‘an instrument to hammer into the earth’; OHG medela ‘plough’; OS motyka ‘hoe, mattock’; Lett muzgeno ‘marrow’; Lith smągens ‘brain’; Lett smadženes. See Preobr. I, 545-6; Vasmer II, 638; Shevelov 147.


पाम्यत् (pāmjaṭ)- f. memory. Is derived fr. māṇ- by adding pref. pa-, and suff. -ti. Stem ‘māṇ’ is traced to the zero-grade form māṇ <IE*men- ‘to think’: n > in > č in Sl (cp. OS pamęti). Later on č was replaced by ‘ja’ in Russ. Pamjaṭ’ is akin to the same group as Skt maṇiḥ (q.v.). See Shansky 242; Vasmer III, 195; Preobr. II, 11; Shevelov 85.

मतीका (motyka)-also motyga, f. hoe, mattock; shovel, sickle; pitcher. Is compared with Skt matyam n. ‘harrow, roller’, mati-krtaḥ ‘harrow-ed, rolled’; Lat mateola; OGH medela.
matara. See Mayrh. II, 565-6; MW 776.

मथ, मथ (math/manth)-
mathati, manthati, mathnāti (Ved. also mathate, manthate, mathnîte); 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 mjastî ‘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 pro-
posed IE stem is *medhu-. Cp.
Av mādu ‘honey’; Lith medūs
‘mead’; Lett medus ‘id’; OS
medū ‘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).

म्यास्टी (mjasī)- mjasīt; (obs.)
to perturb, confuse. Russ ‘ja’
goes back to OS ę < IE* in/
en (cp. OS městî ‘to perturb’).
Presence of a nasal consonant
is also attested by compara-
tive data; cp. Skt mathati,
manthati mathnāti ‘shakes,
stirs’; Lett mentēt ‘to mix’;
Lith mentūris ‘whisk’; Av
mant- ‘touch’. See Shevelov
320; Preobr. I, 584; Vasmer,
II, 32; Shansky 209.

म्योद (mēd)-m. honey. An old
IE neuter stem in -u with wide
representation in various IE
languages. In Slavonic confu-
sion of stems in -us and -un,
changing into ū, resulted in
loss of ū in Russ. Cp. OS and
OR medū, also Russ medved
< medū + ēd ‘a bear’, orig.
‘honey-eater’ =Skt madhva
eating sweetness’ (RV. I,
164, 22). Mēd belongs to the
same inherited group as Skt
madhu ‘honey’, See Vasmer
II, 588-9; Preobr. I, 520-1;
Shevelov 166.

मिज़ (meža)- f. place between
central, intermediate; standing bet. two, neutral. Is akin to Av maiḍya ‘in the middle of’; Gr messos for métjοs; Lat medius; Goth midjis; OHG mitti; Eng mid; Arm měj ‘middle’; OS mežá ‘limit’. All are traced to IE *medhjο- ‘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 menόs ‘desire’; Lat monere ‘to remind, advise’, mens ‘feeling, thought’; OS měněti ‘to opine’; Lith miněti ‘mention’ miňti ‘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 *medjā : 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.


म्नीत् (mnit’)-mnit; to opine, think, believe. Is traced to Proto-Sl *mĕněti : ‘í’ was lost after the fall of reduced vowels (í/ũ) 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.

मुझ (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 mq̣ţĩ ‘man’; Russ muţ ‘id’. See MW 784; Mayrh. II, 575-6; Onions 549-50.

मन्द्वात् (mandhātṛ)- m. a thoughtful or pious man. Is derived fr. man+dhā+tr, corr. to IE* men-, extended by dhē; *mendhē ‘to set mind’. Is cognate with Russ múdřij ‘wise, sage’ (cf. s.v. for parallels.). See also AHD 2114 (men- [v]); Mayrh. II, 582; MW 788.

मयस् (mayas)-n. refreshment, pleasure, delight. Is compared with Av mayah; Lith mielas, mylas ‘dear’; Russ mīlyj adj. ‘dear’; Lat mītis ‘mild, dear’. All are supposed to have derived fr. IE* méi-gentle, meak.’ See Mayrh. II, 585-6.

an extended stem < *mon-, added with suff.-jos (i.e. *mong-jos): ‘on’ before ‘g’ > q, with a further change into ‘u’ in Russ. while cluster ‘gj’ yielded. ‘ž’. Muţ is undoubtedly connected with Skt manu; Av manuś; Goth manna; Germ Mannus; Eng man. See Preobr. I, 565-6; Vasmer II, 670-1; Shansky 208.


मर: (marah)-m. dying, death; the world of death. Is derived fr. mṛ ‘to die’, corresponding to IE *mer ‘to die’, Marah is akin to Russ mor ‘plague’, (see Russ. mor for parallel IE derivatives).

मर्क: (makah)-m. (<mṛc-‘to seize’) seizure, i.e. eclipse (of sun), RV. X, 27,20. Is compared with OS mrakû ‘darkness, mist’ and Russ *morok ‘id’, (both reconstructed fr. moročinu ‘gloomy’); Lith mérkti ‘to blink’; Lett mirgt ‘sparkle’; Goth maiurinas ‘morning’; OHG morgan ‘id’. See under Russ mérknut ‘to grow dark’ for more details.

मर्त: (martah)-m. (<mṛ- ‘to die’) also martya, a mortal, man. Is akin to Av mṛata ‘dead’; OS mṛtvu ‘dead’; OR mṛtvu; Russ měrtvij ‘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, mimite; also mimāti; to measure; display.

मर (mor)-m. plague, pestilence. With alternation of o : e goes back to CS *merti- ‘to die’, and is cognate with Lith māras, pl. marai ‘plague’; Skt marah ‘death’, maraka m. ‘plague’. See Shansky 205; Vasmer II, 651; Preobr. I, 559.

म्येर्कनुत (mérknut’)-mérknet; to fade, grow dark; a CS suffixed derivative fr. merkat’, still used in some dialects. OS mriknuti. Is traced to IE *merku, with a parallel form *mergu- appearing in Lith merkti ‘blink’, mirgeti ‘twinkle, glimmer’; Lett mirgt ‘sparkle’; Skt (Ved.) markah. ‘eclipse’; Goth maiurinas ‘morning’; OHG morgan ‘id’; Eng morrow. See Vasmer II, 605; Shansky 198; Preobr. I, 529.

म्येग्लिंग्स (mértvyj)- adj. dead. Is derived fr. meret’ ‘to die’ by adding suffix-t (:mer + t), v appeared on the model of živ ‘alive’. Mėrtvyj is akin to the same group as Skt martaḥ ‘mortal’, (cf. s.v.). See also Shansky 198; Vasmer II, 606.

म्येरित्न (mērit’)-mērit; to measure. Is traced to IE *mē-‘to
Is akin to Av and OPers mā 'to measure'; Gr mētíaō 'I take a decision'; Lat mētīre 'to measure'; Alb mät 'I measure'; Russ mērit' '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 (māṃsam)-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 mēsa 'body'; Sl mjāso, mēso '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.

मात्र् (mātr)- f. a mother. Is akin to Av mātar; Lith motę 'woman', gen. móters; Russ mat', gen. máteri; Gr mēter, (Dor.) mätér; Lat māter; Germ Mutter; OE moder; Eng mother. All unite under IE *mätēr 'mother', prob. based on the baby-talk form mā+the kinship term suffix-*ter-. See measure', r being only a suffix. Belongs to the same cognate group as Skt māti, mimāti, mimēte 'measures' (cf. Skt mā). See Shansky 197-8 (under méra); Preobr. I, 579.

म्यास (mjāso)-n. meat, flesh. Has a wide representation in other IE languages. Cp. Skt māṃsam 'flesh'; Lat membrum; Gr mēros; OPr mensā; Lett mēsa; 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 Ét 237.

मात (mat')-f. mother, nom. pl. and gen. sg. māteri; OS and OR matere. Belongs to the same inherited group as Skt mātr (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 mein; Lat mē; Gr me. eme; OE mē; Eng me. All are traced to IE * mēm. See Onions 564.

माया (māyā)-f. art, skill, illusion; sorcery; super-natural power. Is derived fr. mā-by adding suff. -yā and is cognate with Russ manit’ ‘to beckon, lure’; májat ‘to deceive’. See Mayrh. II, 624.

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.

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 *mē, corr. to IE * mēm. Mja is akin to Skt, Av mām; OPr mein. See Preobr. I, 524; Vasmer III, 28.

मन्नीत् (manit’)-mānit; 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-rā f. ‘spectre, illusion’. All these words are directly connected with Skt māyā ‘illusion’; Av māyā; Lett mānīt ‘to deceive, delude’. See Preobr. I, 508; Vasmer II, 569; 587.

मेस्यल्स (mēsjac) -m. moon, month. Is derived fr. mēs N + dimin. suffix -k, the base being traceable to IE * mēs < *mēns Mēsjac is cognate with Skt mās, (cf. mās for IE parallels). See Vasmer II, 608-9; Preobr. I, 581; Shansky 199; Shevelov 320.
Av māh 'moon, month'; Lat mēa, mēnis 'month'; Gr meis 'month', mēne 'moon'; Lith mēnuo, menesis 'moon', month'; Lett mēnesis; OPr menins 'moon'; Sl měsěć (the base extended with a nasal element + ko) 'moon, month'; Goth mēna 'moon'; Germ mäno, mäne; 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.

मिस्त्र (mikṣ) -mimikṣati (prob. Desiderative fr. a lost 'miś', contained in miśra; but referred by others to 'mih' [MW 815], to mix, mingle with; stir up. Is traced to IE *meig- extended by -s, and is supposed to be a variant form of *meik- 'to mix'. See Mayrh. II, 640-1; AHD 2114.

मिथ (mith)- methati, -o-ti; 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.

मिस्त्र (mesīt')- mēsit; to knead, mix. corr. to Lith maišyti 'to mix up'; Lett māsīt 'id'; Skt meksāyati, caus < mikṣ 'to mix'; Lat miscere 'id'; OHG miskan; OE miscian; Eng mix. See Preobr. I, 579-580; Vasmer II, 606-7.

मेस्त्र (mest')- f. vengeance, revenge. Is formed fr. mit + suff. - ti : tt >st (cp. OS mitē adv. 'alternately having the same stem). Mest' is cognate with Lett mits, mite 'exchange, barter'; mitēt 'to exchange'; Skt methati, mithati 'alternates, fights'; Av mitha 'lie, deceit, false'; Lat mutäre 'to change'; Gr moïtos 'reward, recom-
मी (mī)-mināti, mīnite (Vedic also mināti; minoti; mıyate); to lessen, diminish; destroy; to go astray; to transgress. Corr. to IE *mei-‘to lessen’, appearing also in Gr minúto; meiān ‘smaller; Lat minuere ‘to lessen’, minor, mínus ‘less’; OR and OS mǐnīi ‘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 mīḍām n. ‘reward, prize’; Gr misthós ‘payment’; Goth mizdō ‘reward’; Eng meed (obs.) ‘wages, hire’; OHG mēta; OS mīžda ‘recompense, reward’. See MW 818; Mayrh. II, 642-3; Onions 567.

मोिर: (mīrah)-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. मेनेए (menee)-also men’s she. Is the comparative form of an extinct word mǐnū ‘small’ (cp. OS mǐnīti ‘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, mıyate ‘lessens; goes astray’. See Preobr. I, 523-4;537-8; Shansky 197; Vasmer II, 598.

मिज्ञ (mzda)-(obs.) f. reward. OR mīzdā 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.

मोिर्य (móre)-n. sea (dial. also a lake). A common Slavonic word of IE origin, akin to the same group as Skt mīrah ‘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).

मुच्छ (muc)-muñcati; RV. also mucanti; to set free, release; abandon, leave. Is compared with Gr mússō, mûkos, muktēs; Lat mungère, mucus; Russ (za-) mknut ‘to lock up’. See Mayrh. II, 649. Cf. also Rusian -mknut’ for more details.


म्यू (mknut’)-a root, generally used with a prefix, e.g. zamknut’ ‘to lock up’, primknut’ ‘to fasten, fix’; OR promukunti 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.

मिच्चत् (mycát’)-mycít; 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 ē (in ēti) changed into ĉ and ē after ĉ > a (i.e. myk + ēti > myčeti > myčati). Myčát’ belongs to the same cognate grp. as Skt mojati, muñjati (cf. s.v). See also Vasmer III,

मृद्धि (mūrdhan)- m. the forehead, head; skull, (fig.) the highest part of anything, top, summit. Yāska traces it to mūra + dhā (N.VII, 27), lit, ‘that, on which the body rests’. However, the IE stem is supposed to be *moladh- ‘hight, head’, corresponding to OE molda ‘top of the head’; Russ mónda ‘muzzle’. See Mayrh. II, 666; Varma 98.

मृष (mūṣ)- m.f. stealer, thief; a mouse. Is traced to mūṣ ‘to steal’, corr. exactly to IE *mūs- ‘mouse’. Cp. Gr mūs ‘mouse, muscle’; Lat mūs; Sl myśi ‘mouse’; Germ mūs, Mous; OE mūs; Eng mouse. See MW 827; Burrow 32; Mayrh. II, 668; Varma 91; Onions 593; AHD 2115.

मृ (mṛ)- mriyate, mṛiyati, 27; Preobr. I, 576; Shansky 210.


मिरेत् (merēt’)-mrēt; to die. Is
marati,- őte; to die, decease. Is traced to IE *mer- 'to die'; Gr βροτός for *mrotós; Lat morior 'to die'; Sl mrěti; Lith mirti 'to die'; Goth maurthr; Germ morden; Eng murder. See MW 827; Mayrh. II, 696.

trescia 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 měrtvyj 'dead' = Skt mṛta 'dead'; Eng mort, mortal; Skt marya 'man'. See Preobr. I, 526; Vasmer II, 602; AHD 2114, mer - [11].

मलोजिब (molózivo)-n. colos- trum, first milk of a newly- calved cow. is traced to Proto-Sl stem *melz (< IE *melg- 'to press', in European group 'to milk') + suff. ivo. Cp OR můlžti 'to churn' and OS mlěstí 'to milk'. Cf. Skt mrj- märsti, mṛjati 'rubs, cleans' for paralleled derivatives. See Vasmer II, 644-5; Preobr. I, 550-1; Shansky 204.

मलेट (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 māt, milti 'id'; OPr meltan 'flour'; Lat
मृति: (मृत्हि-) - f. death, dying, also मृत्यु m. ‘id’. Belongs to Av मृत्यु m. ‘death’; Lat mors; Lith mirtis; OS sūmīti; Russ smērt’. See Mayrh. II, 674-5. Cf. also Skt म्र- (mriyate, marati) ‘to die’.

मुदु (मुदु-) - adj. soft, delicate, gentle, tender. Is compared with Gr maldu-in a’maldūnō ‘I get softened’; Lat mollis (< *moldvis); OS mladū; 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).

मेघ: (मेघ-) - m. a cloud; a mass, multitude. Is derived fr. migh/mih- ‘to wet’; cf. meghamāna ‘sprinkler’. Is cognate with Av maēga n ‘cloud’; Arm mēg; Gr ἀμιχλῆ ‘a cloud, mist’; Lith miglā; Russ mgla ‘mist’. See Mayrh. II, 680-81; Varma

molere ‘grind’; Goth, OHG malan ‘id’; Gr mükō ‘I grind’; Alb miel ‘flour’; OE melu ‘meal, flour’; Eng meal; Skt (with zero grade) mṛṇati, mṛṇāti ‘crushes’. See Preobr. I, 552-3; Vasmer II, 597; Shansky 204.

स्मृत (smert’)-f. death, demise; extinction. Is derived fr. mīrī ‘death’ with prefix sū-‘good’, lit. ‘good, natural death’. Is cognate with the same group as Skt mṛūḥ f. ‘death’ (Cf. s.v.). See Vasmer III, 685-6; Preobr. I, 526-7; Shansky 309-10.

मलंदोज्य (molodój)-adj. young, new. Is traced to CS *moldū : ol between consonants > olo, cp. OPr maldae ‘a boy’; Skt (with zero-grade) mṛdu ‘soft, tender’; Lat mollis; OE meltan; Eng melt; Gr māldōn ‘softened man’, maldakōs ‘tender’; Goth mildeis ‘gentle’. See Vasmer II, 643-4; Shansky 204; Shevelov 34.

मिग्ल (migla)-f. mist, fog; cold, damp. Is derived fr. mīga ‘mist’ (still used in dialects) + suff. -la. Proto-Sl *mīglā- ‘mist’ is traced to IE *mēgh- ‘mist, rain’ beside *mēgh-‘to urinate’, corr. to Skt mih- ‘to wet’. Is cognate with Lith
81.

miglá; Lett migla; Skt mih-, f. ‘mist, fog; downpour’; with other grade: megha ‘cloud’; Av maega; Arm mēg ‘mist’; Gr ōmíkhle ‘id’. See Preobr. I, 518; Vasmer II, 587-8; Shansky 195; AHD 2113.

meyeš (mex) – m. furs, skin, mešók ‘leather bag’. Is traced to IE *moiso. In OR s after ‘i’>x (=kh) and cluster oi yielded ‘ē’. Mex is akin to Lith maišas ‘bag’; Lett màiss ‘id’; Skt meṣah ‘sheep’, in older language also ‘fleece’; Av maēsa ‘sheep’. See Vasmer II, 612; Shansky 199.

ः (ya) – The actual base of the relative pronoun with normal pronominal declension: m. yah, f. yā, neut. yad, traced to IE *jos, jā, *jod. 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 ὥς, ἐ, ὅ; Lith jēi, jei; Sl i, ja, je (in īže, jáže, jēže); Goth jabai. See MW 838; Mayrh. III, 14; Burrow 273.

ईः (iże) – 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. emū etc.). In combination with particle ‘že’ i.e. īže) as a relative pron. it corresponds to Skt yah, yā, yad (cf. s.v. ‘ya’ for other parallels). In fact in Sl.

इक्रा (ikrá) - f. (in fish) röe, spawn, caviar. Origin obscure. Prob. is related with IE name of liver, cp. Lat jecur ‘liver’; Lith jāknos (dialect. ėknos, ėknos); Lett aknas, akins; Skt yakṛ; Av yākarə; Gr ἑπαρ which speaks of an old stem in r/n. See Vasmer II, 125; Preobr. I, 268.

इमेट (imēt’) - imeet; OR and Os imēti; to have, possess, own; to take. Is akin to Lat emō ‘I take, buy’; Lith iimti; Lett jemt; OPr imma, imt ‘take’; OR, OS imēti ‘to possess, have’. See MW 845; Mayrh. III, 2; Varma 50.

अवीन (ovīn) - m. barn for drying or storing grain. Comparison with cognate deriv. in other IE languages shows that OR ovīnū is a suffixed formation fr. ov-, corr. to IE ēje-, represented in Lith jāvas, pl. javai ‘grain’;
Skt yavaḥ ‘barley’; Av yava ‘id’, yevīn ‘grain-field’; Gr zeía. 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.

यासस् (yaśas)-n. beautiful appearance, beauty, splendour; honour, glory; adj. beautiful, splendid; honoured. See MW 848; Mayrh. III, 12. For cognate deriv. cf. Russ jásnýj ‘clear, bright’.

वा (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 jōtī ‘rides’; Sl jaxati ‘to go, ride’. See Mayrh. III, 16; MW 849.

यास्तर्व (yasntarv)–adj. clear, bright. Present form is traced to * hỏksnū ( -yj being the adjectival ending) < IE * oīk + suff.-n. After the appearance of prothetic j- before ē, ē > a (i.e. jē > ja) and the three-component cluster ‘skn’ simplified into ‘sn’ (Shevelov 195-6). Thus, OR jasnū is akin to Lith āiškus ‘clear’, iškus ‘id’ and Skt yaśas n. ‘beauty, splendour.’ See Preobr. III, 141; Shansky 391.

चेख्त (éxat)–édet; to go, ride, drive, travel. Is traced to an extinct ēxū, a deriv. fr. ē + suff-xū (< IE *so). After the development of prothetic j- before e, ē > ja, cp. Bulg. jaxam ‘to go’. However, fluctuation of initial ja/jē in Sl languages is difficult to explain. According to some scholars ‘je’ could be a dial. variant of ‘ja’. Old stem appears in Lith jōtī ‘ride’; Lett jāt ‘id’; Skt yāti ‘goes,
**Cognate Words in Sanskrit and Russian**

यात्र (yātr)-f. (acc. yātaram; nom., acc. du. yātarau; nom. pl. yātarah), a husband’s brother’s wife. Has parallels in some IE languages. Cp. Gr (Hom.) énátēr, pl. éinatēres; Lat ianitrices pl. ‘wives of brothers’; Lith jéntë, gen. jenters; Sl jëtry (< *iṇa-tr-, *jēnə-tr). See Mayrh. III, 15-16; MW 851.

युग्म (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 *jeug-, an extended form of *jeu- (=Skt yu-) to yoke, join’, represented in Av yuga-; Gr. zugōn; Lat jugum; Goth juk; Sl īgo; Lith jungas; OHG joh; OE geoc; Eng yoke. MW 854; Mayrh. III, 19; Onions 1020; AHD 2134 (under yeug).

युवन् (yuvan)-m.f.n. young, youthful, strong, healthy, RV.; m. a youth, young man or travels‘; Av yāiti ‘id’, all directly related to OS jaxati. Infinitive *jēti- 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.

यात्रेव (jatrov’)- f. wife of husband’s brother, IS attested by RChSl jatry, which goes back to Proto-Sl *jëtry, gen. *jētrūve. Present form ‘jatrov’ is analogous to svekrov ‘husband’s mother’ < Proto-Sl *svekry. Jatrov’ belongs to the same cognate group as Skt yātar, yātr. See Vasmer IV. 569; Preobr. III, 142.

ईंग (īgo)- n. yoke. Is traced to Proto-Sl *jūgo > *jīgo Original root-initial j before i was lost in majority of Slav. languages (Shevelov 237). Igo is cognate with Skt yogam; Gr zugōn; Lat iugum; Goth juk; also nasalized forms; Lat iungere ‘to join’; Lith jungas ‘yoke’ < jungti (cp. Skt yunakti, yunjaṭi < yuj). See Vasmer II, 115-116; Preobr. 1, 264; Shansky 124.

जुन्यव्य (jūnyj)-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 *jūen- 'young', whence also Av yuvan youth, young'; Lith jāunas; Sl jūnǔ; Russ jūnyj; Lat juvenis; Goth juggs; OHG jung; OE geong; Eng young. See MW 855; Mayrh. III, 23; Onions 1021; Varma 91.

युष्ण (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 jūšė; Gr zūmē ‘leaven’; Eng juice. See MW 856; Mayrh. III, 26; Onions 499.

रघु (raghu) - adj. (< raṅh- raṅhati; also Ā raṅhate ‘to hasten’) hastening, rapid, RV.; light, fickle. Cf. also laghu ‘small, light’. Is paralleled by Av ragu ‘swift’; OR and OS līgūkū ‘light, easy’; Goth leıhts; Germ leicht; OE liht; Eng light. Also nasalized forms: Eng lung < OE lungen ‘lungs’ (perh. so called because of their lightness); Lith lęgvas ‘light’. All unite under IE *leg’h-light’. See AHD 2111; Mayrh. III, 31; MW 860.

फ्र. O ChSl, as in OR initial ‘j’ before -u was lost, (cp. OR unū ‘young’). Jūnyj is cognate with the same group as Skt yuvan. See Vasmer IV, 531; Preobr. III, 128-9; Shansky 389; Shevelov 241-2.

ऊख़ा (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 jūšė ‘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 रा

ल्योविक्य (lēgkij)-adj. OR and OS līgūkū, light, easy. Is cognate with Lat levis ‘light, fast’; Skt raghu, laghu ‘small, light, fickle’; Av ragu ‘swift’; Gr élakhús ‘small’, élaphros ‘light’. There are also parallel forms with nasal infix, e.g. Av raṅjgō ‘lighter’; Lith lęṅgvas ‘light’. See Vasmer II, 473-4; Shevelov 34.
रच्च (rac)- racayati; to produce, fashion, form, make, cause; to compose. Is compared with Russ reč', rečět 'to speak'; OS rešti 'id'; Goth rahnjan 'to calculate'. See Mayrh. III, 33; MW 860. Cf. Russ. reč' 'to speak' for further details.

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'.

रच (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 rāgin 'advice'. See Vasmers III, 496-7; Shansky 289.

रज्जु (rajju)-f. prob. derived fr. an unused stem rāj- or raij-(MW 861), a rope, cord, string. Is cognate with Lith rėzgis 'basket', rezgu 'I plait' < rezgti; Rus rózga 'a twig, branch; OE risce; Eng rush 'a plant'; Germ risch. See Mayrh. III, 35; Onions 778.
रप्त (rap)-rapati (also lapati < lap)-; to talk, chatter, whisper. Is compared with Russ rópot < roptat ‘to complain’, (q.v.). See Mayrh. III, 41.

रेप्त (rópot) - m. complaint. Is derived fr. rop+suff. -ot (<CS ūtū), a stem of onomatopoeic nature, similar to Skt rapati, lapati ‘chatters, whispers’. Primary meaning: murmur, grūmble, chatter; cp. OS rūpūtati ‘to grumble’. See Vasmer III, 502; Preobr. II, 214-215; Shanksy 290.

रख: (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).

रख: (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 rēv ‘bellowing, roar’.


रसा (rasā)-f. moisture, humidity. Cp. also rasaḥ m. ‘the
sap or juice of plants, fruits, any liquid or fluid; elixir’. Rasā is cognate with Av Ranhā ‘name of a river’; Lat rōs; Lith rasą; Russ rosá ‘dew’. See Mayrh. III, 48.

रति (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.

राध (rādh)-rādhniti, 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 radět ‘to oblige, gratify’. See MW 876; Mayrh. III, 54. Cf. also the following word.

राधस (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’, rasah m. ‘juice, liquid’; Av Ranhā ‘name of a river’; Lat ros ‘dew’. See Vasmer III, 503; Preobr, II, 215; Meillet Ét 250.

लवैति (leti)- f. found only in OR and OS; possibility, decency. Is traced to IE *rē(i), *lē(i)- ‘to give’, represented also in Skt rātiḥ ‘gift’ < rā ‘to give’; Av rātiṣ ‘offering; generosity’; Lat rēs; Lett lēts ‘cheap’; Lith lētas ‘gentle; weak’; Goth unlēds ‘poor’. See Vasmer II, 489; Preobr. I, 490-491.

रेवेत (radēt’)-radéet; (obs.) to oblige, gratify. Is cognate with Lith rodyti ‘to show’; Skt rādhyati, rādhniti ‘accomplishes, prepares’; Av rādaiti ‘prepares’; Goth ga-rēdan ‘envisage’; OHG rātan; Eng read ‘to think, suppose’. See Vasmer III, 430; Preobr. II, 173-4; Onions 743.

रादि (rádi)-a preposition used with gen. case. Corresponds to OPer rādiy as in avahya-rādiy ‘for the sake of’ < rāditi = Av rādaiti ‘prepares’ Skt rādhas n. ‘favour, wealth’. See Vasmer III, 430; Preobr. II, 171-2.
रिङ् (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 lipos ‘grease’, liparós ‘greasy’; Lith lipti; Russ lipnut’ ‘to stick’, lepít ‘to fashion’; Eng leave. See Onions 521; Mayrh. III, 50. AHD 2111.

लीपनत् (lipnut’) lipnet; to paste, a suffixed derivative fr. lipati, now existing only in some prefixed deriv.: e.g. prilipat’, otlipat’, nalipat’ etc. Is cognate with Lith lipti ‘to cling’, Lett lipt ‘id’; Skt lip, rip ‘to smear’, lipta ‘smeared, sticking to’; Gr. lipos ‘grease’; Goth leiban ‘to remain’, liban ‘to live’; Eng live. See Vasmer II, 484; 543; Preobr. I 455-6; Shanksy 189.

लिज़ान्त (lizát’)- lizet; OR and OS lizati; to lick. Is cognate with Lith liēžt ‘to tick’; laižyti ‘id’; Lett laižīti; Skt lihati, leḏhi, Ved. redhi ‘licks’; Av raēz ‘id’; Gr leikhô ‘I lick’; Lat lingere; Goth bilaigōn ‘lick’; Eng lick. See Vasmer II, 494-5; Preobr. I, 452.

री (rī) rīnāti, riyate, riyati; to set free, release; yield, melt; to flow, drop; rīti f. ‘going, motion, course. Is akin to Russ rīnut’sja ‘to dash, dart, run’, (Cf. Russ rīnut’ for IE counterparts). See also MW 881; Mayrh. III, 59-60.

रीनुत् (rinut’)- rīnet; OR and OS rinuti; généralement used as a reflexive verb: rīnut’sja ‘to dart’; throw, push. Is directly related with Skt rīnāti, rinvati ‘makes to flow, releases’, riyate ‘flows’; Avvæjir ‘id’; Grōrínō ‘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, ṛte); to roar, bellow, howl, yelp; to make any sound or noise. Is akin to Russ revет’ ‘to roar, howl’ (cf. s.v. for IE parallels).

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.

ऋच् (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’, lūcère ‘to shine’, lūna ‘moon’; Lith laukas ‘pale’; OS lūč ‘ray’; Goth liuhath ‘light’; OHG liocht; OE lēóht;

रिम्बेज्ठ (revēṭ’)- revēṭ; to produce a continuous low sound; howl, roar, bellow. OR rjuti < Proto-Sl *reuti of onomat. origin. Revēṭ’ is cognate with Skt travati, rauti, ruvati ‘roars, howls’; Lith řɛtì ‘to shout’; Lett riet ‘bark’; Gr ὀρύομαι ‘I roar, howl’; Lat rūmōrum ‘noise’; OE ryan, ryn ‘to roar’. All unite under IE *reu- ‘to make noise’. See Preobr. II, 192-3; Vasmer III, 456; Shansky 285.

ऋवात् (rvat’)- rvēṭ; to tear to pieces. Is akin to Skt ru-, ravati ‘to break to pieces’; Lith rāuti ‘to pluck’; Lett ravēt ‘id’; Lat ruere ‘to dig, pluck’; Cp. also Russ ryt’- rōet ‘to uproot, burrow’, derived fr. the same root. See Preobr. II, 187-8; 232; Vasmer III, 452; 531.

ऋव (luč)- m. ray, spark, beam; dial, luča f. ‘ray’. Is cognate with OPr luckis ‘log, billet’; Lith laukas ‘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 rugña ‘broken, injured, sick’); Lith laužti ‘to break’. See MW 882; Mayrh. III, 64; Varma 60 (u. ‘rujānā’).

लुज्गात् (luzgāt’)- luzgāet; 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, lūšti ‘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 *leug, for Skt *leug-. See Preobr. I, 475-6; Vasmer II, 530 (u. luznút ‘to strike’).

रिदात् (rydāt’) - rydāet; to weep loudly. Is derived fr. ry- (<IE *reu- of onomat. origin), extended by ‘dū’ and is akin to Lith raudoti ‘to moan, cry’; Lett raūdāt ‘id’; Skt roditi, rudati ‘cries, weeps’; Av raod ‘to cry’, raosta ‘cried’ (aor.); Lat reedere ‘bellow, howl’; OE rētan ‘to cry’;; OHG rīzan ‘id’; O Icel rauta ‘to howl’. See Vasmer III, 526-7; Shansky 292; Preobr. II, 229; Shevelov 34.

रूख् (rudh)1 - rodhati; to sprout, shoot, grow. Is akin to Av

रूख् (rudh)1 - rodhati; to sprout, shoot, grow. Is akin to Av
raoða-; Goth liudan, ludja; OHG ant-lutti; Gr élèútheros; Lat liber; OS ljudù ‘person’. See Mayrh. III, 77-78; MW 884. (cf. Russ ‘ljudi’).


रुध (rudh)- comparative data of IE languages shows that prob. there once existed a root of this form with a meaning ‘to be red’; cf. Gr éruthrós ‘red’, Lat rubere ‘to blush’; Lith rūděti, rudytį ‘to rust’; OS rūdeti ‘to become red, glow’. See MW 884. Cf. also the next word.

रुधिर (rudhira)- adj. red, n. blood, a wide-spread IE colour name. Cf. Gr éruthros ‘red’; Lat ruber, rūfus ‘id’; Lith rūdas ‘reddish-brown’; Lett ruds ‘brownish’; Sl rûdř ‘red’, rudá ‘ore’; Goth raðus; OHG rōt; OE rēaday; Eng red; Tokh Arātram ‘red’, B rātre ‘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

श्रेद (rđet’)- rđéet. Is traced to CS *rđet-i- (cp. OS rđeti sja ‘to become red’) akin to Lith rūděti ‘to rust’; rudytį ‘id’; Lett rudit to make red’; Skt rohita ‘red’; Lat rubere. IE stem *rđeu-dh- ‘to be red’. See Preobr. II, 189-190; Vasmer III, 453; Shansky 284.

श्रोद्र (rđryj)- adj. red, brownish red. It is assumed that as a result of assimilation of vowels Proto-Sl *rđirū > *rđirū (yj- being the adj. ending). A similar interpretation is given by Meillet (Èt 114), according to whom R Ch Sl *rđrū has originated from *rđěū- ‘to be red’. Rđryj 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 (ruśat). adj. brilliant; shining, bright, white. Yāśka traces it to ruc- ‘to shine’ (N. II, 20; VI, 13), but ‘c’ and ‘ś’ had no correspondence in Old Indo-Aryan. According to linguists ś goes back to IE ḫ and ruśat has derived fr. IE *leuk-‘to shine’, being cognate with Russ lýsj (q.v.). See Mayrh. III, 69; MW 885; Varma 117.

रेज् (rej)-rejati, ०te; to go; to cause to tremble or shake; to shake, quiver, tremble. Corr. to Goth laikan ‘to hop, spring’; Lith ląigytį ‘to run around’ (< *lei-); Sl (dial.) ęrzat’ ‘fidget’. See Mayrh. III, 72.

रेनु (reṇu)-m.f.n. (<ri, rī-‘to let go, to flow’, corr. to IE *rei- ‘to run, flow’) dust, sand; the pollen of flowers, लीसियो (lyṣiy)-adj. bald. Is derived fr. *leuk-‘to shine’ +suff. -s : ks> s after the simplification of consonantal clusters and ‘eu’ yielded u/ū. Lýsj is cognate with Skt ruśat ‘bright’; Gr leukós ‘white’; Arm lois ‘light’. See Vasmer II, 542; Meillet Èt 237; Preobr. I, 484; Shansky 189.

योर्त् ( erót)-erzāet; 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. ελελίζω ‘I shake, swing’; Skt rejati, rejate ‘moves, shakes’; Lith ląigytį ‘run around’; Goth laikan ‘to jump’. See Preobr. I, 214.

रेन् (reni)- f. found only in OR; low bank, sand-bank; sand. Is derived fr. ri-‘to flow’ + suff.-nī (cp. rīnuti ‘to rush,
powder of anything (MW 887). Is compared with OR renī ‘sand-bank’, (cf. s.v. for parallels).

रै (rai)- m. rarely f. property, possessions, wealth, riches. Is derived fr. rā- (rātī) ‘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.’

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 (runō)-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 rūvati (Mod. Russ rvat’ ‘to tear’; cf. rvat’). It is also assumed that initial form of runō 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 ला

लघु (laghu)-adj. (a later form of raghu. q.v.) light, quick, swift. easy; small, short (in time); soft, gentle. Is traced to IE *legʰh-‘light, small’,

ल्योगिकियू (lēgkij)-adj. light; easy; lung. Is derived fr. līga- ‘lightness, freedom’ (still used in dial.) + suff. -k; cf. OR, OS līgūkū. Is akin to the same
shared by Gr ἐλακής ‘small’; Lat levis, lenhuvis ‘light, fast’; Av ragu ‘quick’; Lith lengvūs; Lett liēgs; OS ligūkū; Russ lēgkij ‘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.

लङ्घ (laigh)- laṅghati, ōte; 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).

लप (lap) lapati, ōte; lapyati; to chatter, talk; wail, lament. Is compared with Russ lepetat’ ‘to babble, jabber’ (cf. s.v. for details).

लङ्घ (laş)- lapati, ōte; lasyati, -ōte; 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.

ल्यागात् (ljagát’)-ljagáet; to kick; (dial) to swing. Is traced to Proto-Sl *lēg-(ę<*en was replaced by ‘ja’ in Russian), belonging to Lith lingúoti ‘to swing’; Lett liguöt, ligāt ‘id’; Skt laṅghati, laṅghate ‘leaps over’; OHG lungar; OE lungor ‘fast, moving’; Gr ἐλαφρός ‘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. lapērdhi f. ‘dirty speech’). Is no more used in majority of Mod. Slavonic languages. See Vasmer II, 483-4; Preobr. I, 447-8; Shansky 181.

लासिय (lásyj)-adj. greedy; (cp. dial. lasún ‘gourmand’); affectionate. Is cognate with Skt laṣati ‘desires’, abhi-lāṣā f. ‘desire’; Gr. lilaioimai ‘I
सञ्ज (las)-lasati; to shine; play, frolíc, embrace; to exercise an art. Is connected with las- 'to desire', both traceable to IE* las- 'to be eager, wanton', represented in Lat lascivus 'frolicsme', lascivire 'to play'; Germ lustjan 'to please'; OE lystan 'id'; OHG lust 'desire'. See MW 899; AHD 2110-2111.

लिप (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.

लिङ्घ (lih)-leḏhi, liḏhe, lihadi; (a later form of Ved. rih-, reḏhi); to lick, lap. Is traced to IE *leigh-, *loigh-, *ligh- 'to lick', whence also Gr leikhein 'to lick'; Lat lingere 'id'; Av raēz; Lith liėžti, lėžti; Russ lizát’ 'to lick'; OHG with’ (<*lilásiomai); Lat lascivus 'playful, frolicsome.' See Vasmer II, 464. Cf. also the following word.

लस्कात (laskát')-laskáet; to caress, fondle; láśka f. endearment. Corresponds to Lat lascivire 'to play, frolic'; Goth lustus 'pleasure'; OHG lust; Skt lasati 'shines; plays'; lasati 'strongly desires'; Lith lokšnús 'sensitive, affectionate' (<*lāsknus). See Preobr. I, 435-6; Vasmer II, 461; Shansky 178.

लिपित (lepít')-lépit; to model, fashion; to cling. Is cognate with Lith lipti 'stick'; Lett lipt 'id' Lith caus. lipyti 'to glue, paste'; Lett lipināt 'id'; Skt limpati 'besmears, stains'; Gr lípos 'fat'; Lat lippus; Goth bileiban 'to remain', liban 'live'; OHG lebēn 'id'; OE libban; Eng live, leave. See Vasmer II, 484; Onions 521 (u. leave); AHD 2111.

लिजात (lizat')-ližet; to lick. Is akin to the same group of words as Skt lihati, leḏhi (Ved. reḏhi). 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.

लुप (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 lupit’ ‘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 rubit’ ‘chop, hew’. See MW 904; Mayrh. III, 68; AHD 2122 (u. reup.).

लूभ (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 ljubit’ ‘to love, be fond of’. See MW 904; Onions 538.

लूल (lul)- (connected with lud-) lolātī; to move to and from. Is derived fr. adj. stem *ljubī ‘like’, 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.

ल्यूबीत (liubit’)- ljūbit; to like, love, be jond of. Is derived fr. adj. stem *ljubū ‘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.

ल्यूल्का (ljúl’ka)- f. cradle. Is of onomatopoeic origin similar
fro, roll about, stir; caus. lólayati 'to set in motion'. MW 905. For cognate words see Russ. ljul’ka ‘cradle’.

लेलाय (lelāya)-lélāyati, ote; to move to and fro, quiver, tremble. MW 906. For cognate words see under Russ léléjat’ ‘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 ljuli).

लिलेयत् (leléjat’)-leléet; to move, fondle. Corresponds to Skt lélāyati ‘moves, shakes’; lolati ‘id’; Lith leliūoti ‘to rock’; Lett leluōt ‘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.

ब VA

बेतिक्र्य (vētxiṣ) - adj. OR, OS vetūxǐ; old, ancient; originally ‘annual, yearly’ (cp. dial. vetoš ‘last year’s grass’). Is traced to IE *vētōs ‘year’, whence also Lith vētušas; Lett vecs ‘old’; Skt vatsa ‘yearling’; Gr (F)ētos ‘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, ०te (also vādati), caus. vādayati, ०te; to speak, say, utter; to adjudge; to allege; confer or dispute about, RV.; to contend, quarrel; to strike, play. Cf. Lith vadin; Sl vāditi ‘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 *uei- ‘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. weī-).

वर: (varāḥ)- m. a chooser, suitor; n. best, preferable; m. (rarely n.) act or object of choosing; wish, choice, boon, blessing. Is derived fr. vṛ- ‘to choose’ (N.I, 7), correspond-

वादित् (vādit’)-vādit; to agrue, defame, dispute, accuse; dial to cheat. OS and OR vāditi belongs to Skt vādati ‘speaks, quarrels; vādha ‘dispute’; Gr aúdáō ‘I shout, speak’, aúdē ‘sound, voice’; Lith vadinėti ‘to call’. See Vasmer I, 265-6.

वोन (von)-adv. out, away. OR and OS vūnū. Is supposed to be belonging to Skt vanam ‘forest’, cp. Russ loc. sg. vne (OS vūnë) ‘outside’ in the same way as Lith laūkan ‘away, out’, laukē ‘outside’ < laūkas ‘field’. The word prob. originally meant ‘acquired foreign land’. Cf. also Vasmer I, 348 (I); Shanksy 66.

वेया (véja)-f. twig, branch. Is derived fr. vi’t ‘to twist, weave’ with alternation of i:e and is akin to Skt vayā ‘twig’; Ir fē (< *vejā) ‘twig’; Lith vitis ‘vine’ OHG wid ‘rope’. All are traced to IE *uei ‘to turn, twist’. See Vasmer I, 310; Preobr. I, 86 (u. vi’t’).

वोल्जा (völja)- f. will, liberty, intention; OR, OS volja ‘will’, voliti ‘prefer’. Is traced to IE *uel-‘to choose’ (*uel + jē) and is cognate with Lith valiá ‘will’; Lett vala ‘power’; Skt
going to IE *u-el- ‘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’)

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).

वर्तेन्य (vartena)- 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.).

विरितिलें (veretenó)-n. spindle, pivot, axle. OS vrētēno, Is traced to IE *uert-, an extended stem < *uert- ‘to rotate, turn round’, corresponding exactly to Skt vartanam n. ‘rotation; spindle’. See Vasmer I, 297; Preobr. I, 74.

वर्तीत (vorotít’)- vorótít; to move or turn round. OS vratiti. Is akin to Lith varťiti ‘to turn, swing’; Lett vārtēt ‘roll, drag’; Skt vartayati caus. ‘revolves, rotates’; Goth frawardjan (fra-‘a prefix’); Lat vertere ‘rotate’. See Vasmer I, 355.

ब्रेमया (vrémja)-n. time, season. Is borrowed fr. old Slavonic. Actual Russ form ‘veremja’ has become extinct. Vrémja is traced to OS vrītēti ‘to turn’ (< IE zero-grade form *uirt < *uert-, + suff. mja < *men, (cp. Skt vart man ‘way, course’) : tm> m in OS as a result of simplification of consonant-clusters and *en yielded ‘ε’
which was later replaced by ‘ja’ in Russ. (cp. OS vremę 'time'); i.e. *vrətmən > vrəmę > vremja. Is cognate with Skt vartman ‘rut’. See Shevelov 194; Shansky 69; Vasmer I, 361; Preobr. I, 101; AHD 2132 (u. wer²).

वर्षन् (varṣman)-also varṣi-man, m. height, top, RV.; AV.; greatness, extent; measure; body; adj. holding rain. Is derived fr. vṛṣ-varṣati ‘rains’, corresponding to IE *ugers ‘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’.

बल् (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 *uel ‘to roll, turn’, appearing in Russ val m. ‘roller, billow’; Lat vallēs; Eng valley. For other cognates cf. Russ val.

बल्ल (val)-m. billow, roller, a big wave. OR valití ‘fall heavily, pour, throng. Is compared with Lith volė ‘mallet’; East Lith volióti ‘to roll’; Lett uolít, uolāt ‘id’; with other grade : Lith vėlī ‘roll’; Lett vēlt ‘id’; Skt valati (°te) ‘turns round’; OHG wuolen, walle ‘boil’; Lat volvere ‘roll, turn’; Gr élūō; 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.

वल्स्कः (valśah)- m. a shoot, branch, twig. Is compared with Russ vólos ‘hair’ (Cf. this word for other cognates.)

वोल्स्म (vólos)-m. hair. Is traced to Proto-Slav *volsú (i.e. vol + suff. -sú). 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 varśa ‘hair on human as well as animal body, esp. on head’; Skt valśa ‘twig’ and prob. also with Gr òulos ‘having curly hair’; Lith valai pl. ‘hair on horse’s tail’. See Vasmer I, 342-3; Shansky 65.

व: (vaḥ)-enclitic acc., dat. and gen. pl. form of 2nd

All unite under IE * pérd- ‘to roll’. See Vasmer I, 268; Preobr. I, 63-64.

वल्स्को (voloknó)- n. fibre, filament. Is derived from volkú-an extended stem < * pérd- with o-grade, + suffix -íno : ‘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 * pérd- ‘to cover or pull’ considering it related to Skt Valkam, valkhaḥ ‘bast, bass’; OE wloh ‘fibre, scrap. See Shansky 65; Vasmer I, 342.

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.

to *vūs 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 *jūs (cp. OPr ious; Lith, Lett jūs; Av yužām, yūš; Skt yūyam; acc. yuśmān; Goth jus) was superseded by ‘vy’, which is cognate with OPr wans; Avvō; 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).

वसन्त: (vasantaḥ)- m. brilliant (season), spring. Is derived fr. vas- ‘to shine’, a Ved. root, connected with uṣ-, cf. vasar = uṣar, 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 ves+ suff. - el and is cognate
riches property; N. of the Gods (as the ‘good or bright ones’). As god’s name Yāśaka 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 *uuesu ‘good; shining’. Cf. Av vanhu ‘good’; Hitt. aššu ‘goods, property’. See MW 930-31; Varma 38.

वस्त्म (vasnam)-n. wealth, riches; price, value, RV; AV; hire, wages. Is traced to (IE *uues- ‘to buy’, cognate with Grōnos for fosnos ‘purchase price’; Lat venum ‘sale’, vendere ‘to sell’; Eng venal ‘exposed for sale’; Hitt. uššanía ‘to sell’. See MW 931; Onions 973; Burrow 40.

वह (vah)-vahati, १te; to carry, transport, convey; to lead, conduct, to draw; to bear, endure. Is traced to IE *uègeh- ‘to carry’, shared by Gr ókhos for fokhos; Lat vehere; Sl with Lett vesels ‘healthy, sound’; Skt vasu ‘good’; Av vanhu ‘id’. See Vasmer I, 303. But according to Preobrazhensky (I, 78-79) IE root *uēs- originally meant ‘to live’, from where developed the sense of ‘resting’ and then of ‘feasting and enjoyment’.

वेन (véno)-n. OR vēno ‘dowry for bride’, vēnovati, vēnit ‘to sell’. Is compared with Skt vasnam ‘price’; Lat vēnum ‘sale’; Gr ónos ‘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 *uēsr - (Meillet Ét 447). See also Preobr. I, 108; Vasmer I, 291.

विज्ज (veztí)-vezēt, to carry, convey, to cart, drive, bring, draw. Is akin to Lith vėžtį; Skt vahai; Av vazaiti; Lat vehere; Goth ga-wigan. Russ iterative with o-grade vozít corres-
vezti ‘to carry’ drive’; Lith vėžti ‘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 ἁέμι for faēmi; Lat ventus ‘wind’; Sl vējati ‘to blow’; Goth wāian, winds; Germ wājan, Wind; OE wind; ON vindr ‘id’. See MW 934; Varma 58 (u. vāta); AHD 2130.

वाति: (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).


वेयत् (véjat’) véet; to blow. Is akin to Skt vāti, vāyati ‘it blows’; Av vāiti; Gr. ἁέσι ‘blows’; Lat ventus ‘wind’; Lith vėjas ‘wind’; OHG wajan ‘to blow’; OE wind, All are traced to IE *✈ē-, *✈ēi- ‘to blow’. See Preobr. I, 110; Vasmer I, 310; Shansky 58; Shevelov 166.

वेतर (véter)-m. wind, breeze; originally name of the wind-god. Is derived fr. vēti ‘to blow’ by adding suffix -trū. This is the only word in Sl in which IE suffix-tro has left its traces in full. OR vetrū (>véter in Mod. Russian) is cognate with Lith vētra ‘storm’; Lett vētra ‘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 tvy, ‘va’ is found only in OR and OS, and is also used as the base
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.

वपा (vāpa)-f. lake, puddle,
pool. Appearing only in R Ch
Sīl and OS vāpa is supposed
to be belonging to Skt vāpi
‘pool, lake’; with other grade :
Lith úpē ‘river’; Lett upe ‘id’
and prob. also to Av vafra
‘snow’. See Meillet Ét 258;
Vasmer I, 272.

वह (vāha)- also vāhana, m.f.n.
bearing, carrying, conveying;
any vehicle, carriage. Is
cognate with Russ voz ‘cart’;
Gr ākhōs ‘carriage, chariot’;
OHG wagon; Eng wain; ON
vagn < IE* uoğh-nos. See
Onions 988.

वित्ति: (vittih)- f. consciousness;
understanding, intelligence.
Is derived fr. vid- ‘to know’ +
suff. -ti, corresponding exactly
to Russ. vest’ ‘knowledge’.
(cf. Russ vest’ for details).

विद्य (vid)-vetti; vedati, ɵte;
vidati, vindati, ɵte; to know,

वेदत्त (vest’)- f. knowledge, news.
Is derived fr. ved- (cf. OR vēdēti
‘to know’) + Suff. -tī. Cluster
dt > tt > st as a result of
assimilation and simplification
of consonant-clusters. Vest’ is
akin to Skt vittih ‘conscious-
ness, intelligence’; Av visti f.
‘intelligence, knowledge’; Eng
wit (arch.) ‘the understanding’.
See Shansky 57; Vasmer I,

वेदत (vēdat’)- vēdaet; (obs.),
OR and OS vēdēti; to know,
understand, perceive; caus. vedaete. Corresponds to IE *uoid-, *uoid- ‘to see’, represented in Gr idein; oīda ‘I know’; Lat vidēre ‘to see’; Sl vēdēti, vēdat ‘to know’; vīdet ‘to see’; Goth witan ‘to observe’; Germ wissen; OE witan ‘to know’; Eng wit. See MW 963; AHD 2131.

विघवा (vidhāvā). 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 *uīdh-<ū + dhē, lit. ‘to put apart’. Is akin to OPr widdewā; Skt vidhavā ‘widow’, vidhu adj. ‘lonely, solitary’; Av vidavā, vidu; Lat vidua, viduus ‘devoid’; Goth widuwō; OE wīdewē; Eng widow; OHG wītuwa: See Vasmer I, 281; Preobr. I, 68; Meillet Ét 382.

व्यवा (vdovā)-f. widow. Goes back to Proto-Sl *vidova, traceable to IE *uīdh- ‘to separate’ < uī + dhē, lit. ‘to put apart’. Is akin to OPr widdewā; Skt vidhavā ‘widow’, vidhuh adj. ‘lonely, solitary’; Av vidavā, vidu; Lat vidua, viduus ‘devoid’; Goth widuwō; OE wīdewē; Eng widow; OHG wītuwa: See Vasmer I, 281; Preobr. I, 68; Meillet Ét 382.

विश (viś) -f. a settlement, house, dwelling (viśas pati ‘Lord of

वेस्ट्र (ves’)-village; OR and OS višī. Is compared with Lett
the house' applied to Agni and Indra), RV.; also pl. a community, tribe, people. of the house, people'; Lith viēšpati Lord,(cf. Av viś-paiti 'Lord, of the house, people'; Lith viēšpati '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 ves² 'all, whole'.

बृ (vr)-vrñoti, vrñute; vrñāti, vrñīte; 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 : *uér- 'to cover, protect.' See MW 1007. Cf. also Russ. verát 'to hide'.

vēsis 'a foreigner'; Lith viēšpat (i)s 'lord, master'; OPr wais-pattin, acc. sg. 'to the mistress'; Skt viś f. 'house, settlement, people'; Av vis 'house'; Gr oıkos for Foikos 'id'; Lat vicus 'settlement'; Goth weihs 'village'; Alb vis 'place, locality'. All are traced to IE *uieik- 'clan'. See Preobr. I, 80; Vasmer I, 305; Shevelov 146; AHD 2131 (u. weik¹).

व्येसः (ves')-pron. all, whole; an old stem in-o, attested by the presence of 'e' in OR and OS; cp. viśemi (instr.); viśemū (dat.). Is traced to IE *uiko- '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 s is difficult to explain. Therefore, some scholars consider Lith visas to have been borrowed fr. Sl. See Preobr. I, 79-80; Vasmer I, 304.

विरातः (verát')-dia. to thrust, hide, also verēt', zaverēt' 'to lock, close'. Is cognate with Lith vér'ti 'open, close'; Gr ἀείρο 'I join'; Lat aperire 'to open, uncover' (< *ap- 'off' + wer 'to cover'); Goth warjan 'hinder'; Germ wehren 'to ward'; Skt aparñoti 'unco-
Cognate words in Sanskrit and Russian

वृक्कः (vr̥kaḥ)- m. a wolf, (prob. connected with vraśc-‘to tear off, asunder’ i.e. ‘a tearer’; cf. vr̥kha ‘torn’). But the proposed IE prototype is *ulk-os ‘wolf’. Cp. OS vlůků; Russ volk ‘wolf’; Lith vilkas; Goth wulfis; Germ, Eng wolf; Gr lúkos; Lat lupus. See MW 1008; Onions 1011; AHD 2134.

वृजः (vr̥j)-varjati, vr̥nakti; Ā. varjate, vr̥kte, vr̥ṅkte; to bend, turn; to pluck, break, pull; to avert, remove; exclude, abandon. Is compared with Russ. Vérgnut’ ‘to throw, abandon’. (cf. vérgnut’ for IE parallels.

वृट्त (vr̥t)- vartate (rarely ṥti), vers, opens’. See Vasmer I, 293; AHD 2133 (u. wer-).

विलेत् (velēt’)- velit; with o-grade: vólit’; to wish, to say, desire. Is akin to Skt vr̥nāti, vr̥nīte, varati ‘chooses, prefers’; Av vāṛante ‘chooses’; Lith vėlyti ‘to wish, advise’. See MW 1007; Varma 82 (u. ‘vara’); AHD 2132 (wel-1).

वोल्क (volk)-m. wolf. Is traced to IE *ulk-os and is akin to the same cognate group as Skt vr̥kah. See Preobr. I, 92; Vasmer I, 338; Shansky 65.

वेर्ग्नित्तु (vérgnut’)-vérgnet; generally used with a prefix: otvérgnut’ ‘to reject’. OR vērgnuti ‘to throw’. Prob. belongs to Skt vr̥nakti, varjati ‘bends’; Lat vergere ‘to lean, turn’; Goth waírpan-‘to throw’. See Preobr. I, 73; Vasmer I, 294.

विर्तिस् (vertēt’)-vertǐt; twirl,
to turn, turn round, revolve; occur; to exist, abide, dwell. Corresponds to IE *werta- ‘to turn, wind’ and is akin to Lat vertere ‘to turn’; Lith varytì, veštì ‘id’; Sl vrùteti, vrati varti. Goth warda; Germ werden; Eng-ward<OE-ward ‘towards’. See MW 1009; AHD 2132 (u. wer-2).

turn round, revolve, spin. Is traced to IE *werta-(an extended stem from *werta-) to turn round’, paralleled by Skt varta (‘tì) ‘rotates, spins’; Av varàt ‘turn round, circle’; Lat vertere ‘rotate’; OHG wardan ‘to become’; Lith veštì ‘to turn’, varti ‘turn to and fro’; Lett veštì ‘id’; OPr varti ‘to become’; Lith vištì ‘id’. See Preobr. I, 77-78; Vasmer I, 301.


বৃত্ত (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 verssta ‘a measurement of length’. Cf. s.v. verssta for details.

विस्तर (versta)- (obs.) OR virsta ‘age, pair’; a measurement of length. OS vrista. Is derived fr. vertet ‘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 vartas, varsnà ‘length of land, ploughed on
Cognate words in Sanskrit and Russian

वृध (vṛdh)- vardhate, ॐ ८ to increase, cause to prosper or thrive; to grow. Is paralleled by Russ. véred ‘boil, abscess’ (see s.v. ‘véred’ for IE cognates.

वेद्र (véred)- m. abscess, OR veredů OS vṛedu ‘wound, boil’. Is traced to IE *uerc-, an extended stem fr. IE *uer- ‘to tower, rise’, appearing also in Lett ap-vīrde ‘abscess’; Skt vardhate ‘grows’ < vṛdh- ‘to grow’; Av varadh- ‘id’; Germ wartō (n) ‘wart’; OHG warza; Goth wartan ‘to injure, hurt’; Eng wart. See Preobr. I, 73-74; Vasmer I, 295.

वेय (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.).


वेत्र (vetv)- f. a branch, bough. Is derived fr. věti ‘twig’, traced to viti ‘to weave’ which is still attested in Old Russian. However, according to some scholars vetr is formed fr. vē + suff. tv (< IE* teu) and is cognate with OPr apewitvo, witwan ‘willow’; Lith vytis ‘vine’;

one side in one turn’; Lat versus (versus); Skt vṛtta ‘a round, circle’. See Shansky 56; Vasmer I, 300; Preobr. I, 76.

ved (ved) - conj. ‘you see’, ‘you know’. Is a modified form of OR and OS vêdê which by origin is an old IE perfect T. form. Cp. Skt veda; Av vaedâ, vaeda; Goth wait ‘I know’; Gr o Îda ‘I knew, I know.’ See Vasmer I, 284-5; Preobr. I, 106 (under vêdat’); Shansky 54.


vrat (vratam)-n. will, command; law; custóm; a religious vow or practice, any pious observance (as fasting). Is derived fr. vr- ‘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 *ûr-, *ùr- with the meaning ‘to speak, to say’, cp. Skt vratam ‘oath, vow’; Avuvatâ ‘command’; Gr Frâtrâ ‘dictum’; Lat verbum ‘word’; OPr wirds; Lith vaûdas ‘name’; Goth, OE waurd; Eng word; OR rotâ ‘oath, rotâ (rotâ)-f. vow, oath, swearing (obs.). Is traced to *ûrota: û before r/l in word - initial position was dropped in Sl. as attested by parallels in other IE languages. Some scholars consider rotâ to be a derivative from rek- ‘to say’ with t <kt. According to them there prob. existed a verb *ûr- with the meaning ‘to speak, say’ which fully corresponds to the meaning of rotâ. 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 शा

शकु: (शाकु) - 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).

शतम् (शतम) - n. a hundred. Yāska traces it to daśan + daśat ‘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. *dêkmôtóm was etymologically equivalent to ‘tenness’ or ‘ten (of tens)’. Ṣatam is cognate with Russ sto (cf. ‘sto’ for IE parallels). See also MW 1048; Onions 452-3; AHD 2099 (under dekm [v]).

श्रु: (श्रु) - m. an enemy. Is traced to šam- ‘to quell’ or šad ‘to destroy’ (cp. caus. šādayati/šātayati). Is compar-

कर्रा (कोटरा). f. discord. Is an obsolete and dialectal substantive belonging 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 (*kât ?) ‘to war’. See MW 1051; Varma 233; 241.

शर्धः (śardhaḥ)-defiant, bold; host, crowd, multitude. Is derived from śrdh- ‘to defy’ and is cognate with Av sarāda ‘sort’; Sl čeredá ‘herd, sequence’; Lith *kerdā ‘flock’; Goth hairda ‘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 velars, also to Skt śatru ‘enemy’. See Vasmer II, 353; Shevelov 143.

चिरिद्वा (čeredá)-f. (obs.) sequence; (dial.) herd, flock. Goes back to CS *kerdā < IE *kerdh-; k defore a front vowel changed into ‘ē’ and cluster ‘er’ in mid-conso-nantal position became ‘ere’ in Old Russian. Čeredá is compared with OPr kerdan acc. sg. ‘time, sequence’; Lith *kerdā ‘flock’, reconstructed on the basis of Lith keřdźius ‘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 *k 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.
कसा (kosá)-f. a tool, scythe <kosit 'to cut'. Some scholars consider it related to Lith kásti 'to dig'; Alb korře 'harvest; summer', while others connect it with Skt šasati 'cuts'; Lat castrăre '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.

सखा (soxá)-f. a wooden plough; orig. a forked tree; horns; fork. Is akin to the same group of words as Skt śakhā (q.v.). Cf. also Vasmer III, 729; Shansky 316.

शूष (śuṣ)- śuṣyati, ṣte; 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 huṣka 'dry'; Russ sóxnut 'to become dry', suxój adj. 'dry'. See MW 1084; Burrow 79.

सोख्तत (śoxnutt)-sóxnet; to become dry; wither, fade. The older alternation grade is 'sux', (cf. adj. sůxój 'dry'), parallaeled by Lith sūsti 'to be covered with scabs; saūsas 'dry'; Lett sust, sušet 'becomes dry', sauss 'dry'; OPr saušai (adv.); Gr auxas 'dry'; Skt śuṣyati 'dries', šuṣka 'dry', šoṣa 'dryness'; Av huṣka 'dry'. See Vasmer II, 730; 813.

शून्त (śūna)- p.p.p. fr. śū, a weak form of śvi- 'to swell',
swollen; n. emptiness (orig. 'swollen state', 'hollowness', cf. śūnya adj 'empty, void'). Is traced to IE *keu-, *ku- 'to swell'; vault, hole'. Cp. Lat cavus 'hollow'; Gr koilos 'id', kuein 'to swell'; Russ suetâ 'fuss, vanity'; Arm sut 'false, vain'; Av a-sūna 'not empty'. See MW 1085; AHD 2109.

श्रृंग (śrṅgam)- n. the horn of an animal; the summit or top of a mountain. Yāska derives it fr. śri 'to rest', or śṛ 'to injure', or fr. śām 'to rest' (N. II, 7). Of these last one seems to be highly inappropriate. However, the IE prototype is *kr-, *ker- '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'; Av srvā 'horn'; Skt śṛṅgam 'horn', śīras 'head'; Goth haúrn; Germ, Eng 'horn'. See Vasmer III, 609; Shansky 301; Shevelov 142.

स्मृत्विः (sṁitvī)-f. a deer. Goes back to CS *śirna, related with Lett sirna 'deer'; OPr sírvis; Lat cornu 'horn', cervus 'deer'; Av srvā 'horn'; Skt śṛṅgam 'horn', śīras 'head'; Goth haúrn; Germ, Eng 'horn'. See Vasmer III, 609; Shansky 301; Shevelov 142.

स्मिनियः (sīnij). adj. dark blue. Is said to be based on the same root assijāt 'to shine' (i.e. si + suff.-n) with original meaning; 'shining', traceable to IE *kejā, *ki. 'grey'. Is cognate with Skt śāma 'dark'; Av syāva;
*क्जे- 'a kind of colour'. See Varma 92; MW 1094.

श्याव (श्याव)-adj. dark. drown; dark. Is derived fr. श्याव + suff.-va. For IE cognates cf. Russ сивый ‘grey’. See also the prec. word.

श्रवस (श्रवस)-n. sound; fame, glory, loud praise; the ear. Is derived fr. श्रु- ‘to hear’, corr to IE *κλευ- ‘to hear’ and is cognate with Av sravah; Russ слово ‘word’; Lat clueor; Gr κλέος. See MW 1097; Burrow 72; AHD 2109.

श्रय (श्रय)-şryati, ो; to recline against; to cling to, to lean on. Is traced to IE *κλει- ‘to lean, bend’, appearing also in Gr κλίνε ‘bed’, κλίνειν ‘to lean’; Lat clīnāre ‘to lean, bend’; Lith šlieti ‘lean’; Goth hlains; Germ hlinên; Eng lean; Russ-slonít ‘lean’. See MW 1098; AHD 2109.


सीवय (सीवय)- adj. light grey. Is formed on the same root as sinij (cf. the prec. word) and is akin to Lith šyvas ‘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 Et 362; 364.

स्लोव (स्लोव)- 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 *κλευ-ς, represented in Lett slava, slave ‘fame’; Lith šlovė f. ‘honour’; Skt śravas ‘fame, sound’; Av sravah ‘word’; Gr κλέος (dial. klefOς)n. ‘fame’. See Vasmer III, 673; Preobr. II, 328 (u. slyt’).

-स्लोनित (슬로니트)-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 *κλει, other to IE *κλει-. Balt also has both the reflexes, while Indo-Irn. points to ‘κ’: Skt šrayate
śrū (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; *kleu- ‘to hear’. See MW 1101; AHD 2109, Cf. also the next word.

श्रुष्य (śruṣ) – a collateral form of śru ‘to hear’, appearing in some verbal forms, such as śroṣan, śroṣamaṇa and śrauṣṭi etc. corresponding exactly to Russ slūsat’ ‘to listen’, (cf. s.v. ‘slūšat’ for details).

śvan (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 sravate ‘id’. See Vasmer III, 675; Shansky 308 (u. slonjat’ja); Shevelov 142. Cf. Skt śri for IE cognates.

स्त्रीलु (slyt’) – slyvēt; to be reputed. Is traced to IE įkleu- ‘to hear’, represented also in Lett sluvēt ‘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.

स्त्रूषात्स (slūṣat’) – slūṣaet; to listen, to attend, obey. Goes back to Proto-Sl slušati < *sluxeti, based on sluxū ‘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 klausytī ‘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;

सुका (sūka) – f. female dog, bitch. Is traced to IE *kau- (+suff.-ka), found also in Skt śvā, gen. śunah ‘dog’ (Ved. śuvā); Av spā, gen. sūnō ‘dog’; Lith šūo, gen. šuņš; Lett suns; OPr sunis; Gr
is traced to IE* ḳuon- ‘a dog’, belonging to Av span; Gr kuon ‘dog’; Lith šuo; Goth hunds; OHG hund; Eng hound; Russ súka ‘bitch’. See MW 1105; Onions 449; Varma 92; AHD 2110.

श्वशुर: (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 ‘ś’ when followed by ś in the next syllable; cf. Av hvasura; Gr ekurós; Lat socer, but Skt śvāśura. See Burrow 98; MW 1105.

श्वशृह: (śvaśrūḥ)- f. a mother-in-law. Is cognate with Lat socius; Sl svekr; OE swēger; 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 šrānta. (see M.W. 1106). Is compared with Russ svjatój ‘sacred’ (q.v.).

kúñ. 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.

स्वेकर (svēkor)- m. husband’s father; father-in-law. Is cognate with Skt śvaśuraḥ; Av hvasura; Lith šėšuras; Gr ekurós; Lat socer; OHG swēhor, swēher; OE sweor; Goth swaihra. The usually reconstructed IE form is *svekuros. According to philologists Sl *svekrů (cf. Russ svēkor) instead of expected * svesūrů, is prob. due to the analogy to svekry (< *svekrū) ‘mother-in-law’. See Preobr. II, 256-7; Vasmer III, 571-2.

स्वेक्रोव् (svekrôv’)-f. mother-in-law. Present form goes back to CS *svekry (Sl y < IE *u), corresponding to Sktśvaśrū; Lat socius; OHG swigur (< *svegrū); Gr. ēkurá. See vasmer III, 572; Shansky 297.

स्वतोष्य (svatôj)-adj. holy, saint, sacred. Is traced to Proto-Sl *svētů (Sl ė < IE *en > ja in Russ), corresponding to Skt (Ved.) śvānta ‘placid’; Av spēnta; Lith šveñtas ‘holy’;
śvētā (svetā, RV.I, 113, 2)-f. white, brilliant (said of the dawn). Is traced to śvīt- ‘to be bright’ (N. II, 20) and is cognate with Russ sveča ‘candle’ (q.v.).

š, šo s, so)-pref. and prep. meaning ‘from’, ‘with’, ‘together with’. Is traced to Proto-Sl *sū, *sūn < IE *kōm-.
'similarity', 'equality'; when compounded with nouns to form adj. and adv., means; 'with', 'together with'. Corresponds to Grá; Lat sim; sem; Eng same; ON samr; Russ s, so. See MW 1111; AHD 2123 (u. sem').

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).

सञ्ज् (sañj)–sajati (rarely Ā òte), 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 ç < IE *en).

beside *sem. In nominal compounds corr. to *sq- (=Skt sam). In the sense of 'with', 'together with' is related with Lith sán, są (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.

ससेद (soséd)-m. a neighbour. Is traced to Proto-Sl *sqśđū, an old unsuffixed stem formed fr. sū + 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.

स्थगात् (sjagát') -sjagáet; (generally used with a prefix: posjagát' 'to obtain, seize'; dosjagát' 'to obtain'). Goes back to Proto-Sl *segiti, *segati, 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 *sātjó, paralleled by Av haithyō ‘true’ See Varma 53. For IE parallels cf. Russ су́шчий.

सद् (sad) – sīdati, –ṣte (Ved. sadati, or sīdati, –ṣte); to sit down: Corresponds to IE *sed- ‘to sit’, represented in Av hidaiti; Russ sidét ‘to be seated’; Lith sėstis, sedēti ‘id’; Lett sēdēt; 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 samdā ‘rent’, samdyti ‘to

(u. posjagát’); Preobr. II, 115 (u. posjag); Shevelov 317.

सूर्चिच्य (sūśčij) – pres. part. active of byt’ ‘to be’, exact, real, true; the truth. Is borrowed fr. OS sy. f. soští, with zero grade of *es-ti ‘to be’; (cp. 3rd pers. pl. sut’ < *sćti = Skt santi); cluster štj > šč in Russian and ‘ij’ is the adjectival ending. Thus, су́шчий corr. to Skt sant;

Lith sās, ėsās; Lat sens (in absēns ‘absent’); Grōn, gen. ōntos ‘real’; Goth sunja ‘truth’. See Vasmer III, 812; 814; Shansky 326; AHD 2102 (u. es- ‘to be’).

सिदेत् (sidet’) – sidít; to be seated. Is traced to Proto-Sl *sēděti ‘remain seated’. In Russian ‘i’ appeared in place of ‘e’ following assimilation of e with i in certain personal endings. (cp. 2nd pers. sg. sēdiši, 3rd pers. sg. seditū). See Vasmer III, 618; Shansky 301. For IE parallels see under Skt sad- ‘to sit’.

सुद (sud) – m. court of law, justice. OR sudū. Consists of prep. su (< *som) + dū < *dh-o (zero grade of of IE root *dhē ‘to put or place’). Cp. Lith samdā ‘to hire, rent’; Skt samdhā ‘agreement, union’,
hire'; Lat condere ‘to put together’. See MW 1144; AHD 2100 (u. dhê).

सप्तन् (saptan)—always pl. seven, (a favourite number with the Hindûs, 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 sedmî; Russ sem’; Gr eptâ; 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 sedmû; Gr èbdemos; Lat septimus; Goth sibunda; OHG sibunto; Eng seventh. See MW 1150.

सम्धि ‘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 sedmû ‘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.

सिद्धोष्य (sed’mój)—the seventh. Is traced to Proto-Sl *sebdmos < *septmos; cp. OPr septmas; Lett septûtais; Skt saptama, saptatha; Av haptatha; Lat septimus. Gr like CS has a voiced cluster ‘bd’ instead of ‘pt’ : èbd(o)mos. However, sed’mój is not a genuine Russ. form, as in Russian, Belorussian and Ukrainian, the subsequent
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. rcīsama).

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. sēmyj. Present Russ form sed’mój is supposed to be belonging to Old Slavonic. See Shevelov 194; Vasmer 590-91; Preobr. II, 269-70.

साम, सामिय्य (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. ‘samjy’ indicates superl. degree: samjy krasīvyj ‘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. sem1).

सव्य (savya)—adj. (< sù + ya) left, left hand; south, southern; reverse, contrary.

शूज (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.).

*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 (šīt’)–š’ēt; to sew, stitch. Is traced to Proto- Sl *šiti < *sjū- ‘to sew’, belonging to the same group of IE parallels as Skt siv- ‘to sew’ (q.v.) See also Vasmer IV, 443.

स्रु (su)–ind. (opp. to dus) good, excellent, right, beautiful, well, easy, much, very, easily, quickly. Is cognate with Av hu-; OPers u-; OS sū; Russ s ‘good’; O Ir su-, so ‘good’.

< OS sū ‘good’). Is found prefixed in words like smert’=sū+mert ‘good (timely) death’; sčast’e = sū + čast’e ‘good luck’ etc. Reduced vowel ū did not survive in Russian in weak position, while in strong position it changed into ‘o’. See Vasmer III, 540 (under s ii).
स्वात् (sovat’)—suët; to poke, thrust; shove, push. Is generally compared with Lith šauté ‘to shove, shoot’; Lett šaut ‘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 *séu- ‘to set in motion’. Cp. Skt suvati ‘impels’, Hitt. šu•s• ‘to push’. See Vasmer III, 705.

सून (sůnuh)—m. a son, child, offspring. Is derived fr. sů- (sůte, sůyate) ‘to beget, generate, produce.’ Is cognate with Av hůnu; Lith sūnūs; OPr souns, acc sg. sunun; OS, OR synū; Goth sunu; OHG sunu; Eng son. See MW 1240.

स्कम्भा (skambha)—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)
स्कुन्द (skund)—skundate; to jump. Is compared with Russ kidát’ ‘to throw, cast’. cf. kidát’ for IE cognates.

*ske(m)b- ‘to be bent, curved.’ See Preobr. II, 300-1; Vasmer III, 643; Shansky 304.


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 stenēti ‘to moan’; Lett stenēt ‘id’; Sl stenat’ ‘to moan’; Gr stēnō ‘I moan’; Lat tonāre ‘roar’; Germ donner; OE stunian; Eng stun; ON thunarr. See MW 1257; Varma 69 (u. tanyatu); AHD 2127.

स्तम्भः (stambhah)—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).

स्तबोर (stobór)—OS. m. a column, pillar. Is absent in Mod. Russian, but cp. OR and R Ch. Slstoborie n. coll. ‘row of columns’; Bulg stobór ‘wooden fence’; Serb. Ch Sl stoboru ‘column’. Is cognate with Lith Stābaras ‘dry
स्तिन्ध (stigh)—stighnoti, stighnute; to step, stride. Corresponds to IE *steigh- ‘to stride, step, rise’, represented in Gr steíkhos ‘row’; Sl stigati, stignqti; Goth steigan; Germ; OE stīgan ‘to mount, rise’; Eng sty (obs.) ‘id’. See MW 1258; AHD 2127.

स्तिभि (stibhi)—m. a clump, bunch, tuft (cf. also stabaka, stamba ‘bunch’). Is compared with Russ stēbel’ ‘stem, stalk’, (q.v.).

स्तृ (stṛ)—stṛnoti, stṛṇute or stṛṇāti, stṛṇite (Ved. also starati, ०te); 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’, stambhāḥ ‘pillar, column’. See Vasmer III, 762-3; Preobr. II, 389.

स्तिगात् (stigāt)—used only with a prefix: dostigāt, dostignet ‘obtain, reach’; nastīgnet, nastignet ‘overtake’ etc. Is traced to Proto-Sl *stignqti, *stigti-, cognate to Lith steigtis ‘to hurry’; Lett stēgt ‘id’; Skt stighnoti ‘strides, mounts’; Goth steigan ‘to rise’; Gr steīkhos ‘row’; Eng sty (obs.) ‘to mount.’ See Va.

स्टेबिल् (stēbel’)—m. stem, stalk. Is traced to Proto-Sl *stibli, *stiblo < IE *steib-, *steibh/ *steip-. The reduced vowel ī yielded e in Russ. in strong position, cf. Lith stibis ‘membrum, virile’; Lett stiba ‘stick, rod’; Skt stibhiḥ ‘a bunch, tuft; with other grade: Lith stības ‘stalk, stem’; Lat tibia ‘shin’; Gr stiphrós ‘strong’. See Vasmer III, 750; Shansky 318; Preobr. III, 377-8; Shevelov 435.

प्रस्तिरात् (pro-stirāt)—prostiraet, also prosterĕt’, prostrĕt; 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 prostirâti, sterti ‘to stretch, expand’; Gr sternon ‘breast’; Lat sternere ‘to scatter’; Goth straujan; Germ streuen; OE strewian; Eng strew. Cp. also p.p. strêta ‘bestrewn, covered’; Sl prostîrû; Av frastræta ‘scattered’; Gr stratos; Lat strâtus < IE strîto. See MW 1260; AHD 2127 (u. ster²).


स्त्वान (stâna) – adj. grown dense, coagulated, stiffened; thick, bulky. Is derived fr. styai- (stîyati, °te) ‘to be collected into a heap or mass’. Is compared with Russ stená ‘wall’ (q.v.)

स्तितना (stenâ) – f. a wall. Is compared with Av stâ(y)- ‘heap, mass’; Skt stîyā ‘stagnant or still water < styai ‘to grow dense; p.p.p. stîyâna ‘coagulated, thickened’; Gr stîa, stîon ‘small stone’; Goth staines ‘stone’; OHG stein; OE stân; Eng stone; ON steinn ‘id’. If these correspondences are correct, the original meaning of stenâ 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-).

स्याग (sthag) – sthagati; to cover, hide, conceal. Corresponds स्तोग (stog) – m. haystack, heap, hoard of hay. Majority
to IE *(s)teg, *(s)teg- ‘to cover’, found also in Lith stėgti ‘to cover’, stógas ‘roof’; Gr st égein ‘to cover’, tégos ‘roof’; Lat tegère ‘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.)

Some scholars consider it akin to Lith stógas ‘roof’, stégėti ‘to cover’; OPr steege ‘shed, barn’; Skt stthagati ‘covers’; Gr stégæin ‘to cover’; Lat tegère ‘id’. See Vasmer III, 763; Preobr. II, 389-90; Shansky 320.

स्थोल (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 stōl; 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 ‘stolā’ shows that this word is derived 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’; sthali f. table-land’; Gr stéllο; Germ still; OE stille ‘calm, stable; Eng still. See Vasmer III, 764-5; Preobr. II, 391; Shansky 320.

स्था (sthā)—tiṣṭhati, ०te; 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’, stégėti ‘to cover’; OPr steege ‘shed, barn’; Skt stthagati ‘covers’; Gr stégæin ‘to cover’; Lat tegère ‘id’. See Vasmer III, 763; Preobr. II, 389-90; Shansky 320.

स्थात् (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
*sthə, *stha- ‘to stand’, a root, widely represented in various IE languages. Cp. Av stā ‘to stand’; Lith stoli ‘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’.

स्थान (stan)—n. figure, stature, size, height; place, body, shape. Is derived fr. sta = suff. nū, corresponding to Lith stōnas ‘condition’; Gr (Dor.) dústēnos ‘in bad condition’; Skt sthānam ‘place, abode’; Av and OPer śāna ‘post, place’. See Vasmer III, 745; Meillet Êt 454; Preobr. II, 376-7 (under stā’).

स्थाप (sthāman), n. station, seat, ‘place; strength, power. Is derived fr. sthā + suff. -man. Is akin to Russ stamój ‘steady, constant’ (q.v.)

स्थमौ (stamōj)—adj. constant, unmelting (about ice), stubborn, (arch.) Original form *stamū is derived fr. stat’, stojāt’ ‘to stand’ + suff. -mū. and is cognate with Lith stomuō, gen. stomēns, acc. sg. stōmenį ‘figure, stature’; Lett stāmenis ‘trunk, body’; Skt sthāman n. ‘seat, station’; Gr stēmenai ‘to stand’, stēmōn, gen. stēmōnos ‘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’.

सनुष (snuṣā)–f. the son’s wife, a daughter-in-law. According to some linguists corresponds to IE *snusōs ‘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.

स्ताब्द (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 statio f. ‘stand, station, stop’; OE stede; Eng stead. See Vasmer III, 748; Preobr. II, 374-7; Shansky 318.


स्त्रो (snoxā)–f. daughter-in-law, son’s wife. OR, OS snuxa. Is, generally, traced to IE *snusōs, one of the ancient fem. stems in -o, resulting in *snusā on the model of fem. ā-stems; cf. Gr nuōs ‘daughter-in-law’;
Russ snoxa ‘daughter-in-law’ (cf. snoxá for IE parallels). See also MW 1268.

स्नेह: (snehaḥ)—m. oiliness; fat, grease; smoothness, glossiness; love, tenderness, attachment; moisture. Is derived fr. snih (sniḥyati, ‘te) ‘to be sticky or viscid or moist; to be fond of’, (MW 1267). Corresponds to IE *snigh- ‘to snow’, appearing also in Av snaīžaiti; OHG snéo; Goth snaius; OE snāw; Eng snow. With other grade: Gr neiphei ‘it snows’; Lat ninguit ‘id’; nīwis ‘snow’; OHG snīwit ‘snows’; Av snaēžaiti; Skt snihyati ‘to be sticky or moist’, snigda ‘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 Ėt 206; Vasmer III, 697.

स्फाय (sphāy)—sphāyate; to grow fat, swell, expand. Belongs to Gr sphēlos; Lith Skt snuṣā ‘id’; Arm. nu, gen. nuoy; Lat nurus; OE snoru; OHG snur; Alb nuse. (See Meillet Ėt 246). Others disagree with this view and connect it with IE *senā, *senū- ‘to bind, tie’. According to Trubachov (Terminy rodstva, pg. 131 &ff) snoxā 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.

स्पेत (spet’)—spéet; to ripen, fig. to advance, flourish’; to strive, crave. Is traced to IE
spēti 'to ripen, fig. 'to flourish'.
See Russ. spet' for IE parallels.

स्फर (spira)–adj. fat; much, abundant. Belongs to Lat pro-sper; Gr sphāira; Russ sporyj 'profitable (q.v.)

स्फुर (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 diffuse widely; to bend; discharge.' Both are traced to IE *sp(h)er-, appearing also in Gr spurón; Lat spernere 'to push back'; Lith spirti 'to lean'; Germ spurōn, spurnōn; Eng spur, spurn < OE spornan, spurnan. See MW 1270-71; AHD 2126 (u. spera).

*spē(i)- 'to exert oneself, to spread', represented also in Lith spēti 'to have time'; Lett spēt 'to be able to; to overcome'; Skt sphāyate 'swells'; Lat spatium 'space, stretch'; OHG spuoan 'to succeed'. See Vāsmer III, 734; Meillet Èt 361; Preобр. II, 367-8

स्पोरिय (sporyj) –adj. profitable. OR and O Ch Sl sporū 'abundant' is an o-grade form of the same stem as in Russ spet' 'to ripen, -rū being a suffix. Sporyj is cognate with Lith sperūs 'quick, agile'; Skt sphira 'fat, abundant; Lat prosper 'lucky'. See Preобр. II, 366-7; Vasmer III, 738; Shansky 317 (u. spori'sja).

परेत् (perēt')–prēt; OR and OS pīrrēti '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 *pertī- the 'source root of Russ perēt' with loss of initial 's', is cognate with Lith spirti 'to press; prop up', ātsparas 'support'; Lett spertēs 'to lean on'; Skt sphurati 'jerks, spurms'; Av sparaiti 'treads, pushes'; Lat spernere 'to push back'; ON sporna 'kick', all traceable to IE *sp(h)er-. See
स्फूर्जः (sphūrj)—sphūrjati; caus. sphūrjayati; to rumble, roar, thunder, crash; to burst forth, appear; to crackle. Is compared with Russ prjažīt’ ‘to fry’ (q.v. for cognate deriv.) See also MW 1271.

स्मि (smi)—smayate, also smayati; to smile, blush, shine; to bloom; mock, despise. Corr. to IE *smei- ‘to laugh, smile’, shared by Gr meidós ‘smile’; Lat mīrus ‘wonderful’; Sl smija ‘to laugh at, smile’; OHG smierôn (= Skt smera); OE smerican; Eng smile, smirk. See MW 1271; Onions 838.

श्यायत्वा (smeját’sja)—smeētsja; to laugh, chuckle, to mock at, make fun. Is closely connected with Lett smiēt ‘to laugh, joke’, smaidīt ‘smile’; Skt smayate ‘smiles’, smera adj. ‘smiling’; Gr meidaō ‘I smile’; Eng smile. See Vasmer III, 688; Preobr. II, 342-3; Shansky 310.

शूरिन (šūrin)—m. a wife’s brother. old Russian šūrin is formed fr. šur + suff. -înû (cp. OS šourǐ; Serbo-Croat. šūra). šur-is supposed to have derived fr. šiti- ‘to sew, join, unite’, traceable to IE *sjēr- or *sjū- ‘to sew, bind’. In view of the presence of a long diphthong, šurin is supposed to be
considered akin to Russ šūrin. See Varma 28; 100.

स्माम (srāma)-adj. (of unknown derivation) lame, sick, RV., AV. Is compared with Russ xramój ‘lame’ (q.v.)

स्तु (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 *sru-ı, *sreu-ı, *srū- ‘to flow’, appearing also in Gr rhein ‘to flow’; Lith sravęti; Sl strūja ‘jet, stream, flow’; OHG strum; Eng stream; O Ir sruaim. See MW 1274; Onions 874, AHD 2126 (u. sreu-).

स्म (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: svāṃ duṣayati ‘defies himself’. belonging to Skt śyāla ‘wife’s brother’. See Vasmer IV, 488; Shansky 385; Preobr. III, 111; Shevelov 277.

ख्रोमोष्य (xromój)–adj. lame, limping. OR and OS xromū. According to some scholars initial x could have resulted fr. expressive š < IE *s, while others connect Proto-Sl *xromū with Iranian (where s changes into h regularly), testifying to some peculiar Slavo-Irn. correspondences. See Shevelov 136.

स्तुष (strujá)–f. jet, spurt; stream, flow, current. Is traced to IE *sru-ı or *sre-ı (‘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 strum ‘flow’; Eng stream; with other grade: Lith strovę ‘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.

स्वोष (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 ἕ, ὦς, sphόs; Lat se, sovos, suus; Goth sik; Germ sich; Sl svoj. See MW 1275.

स्वन् (svan)-svanati, also svanate; to sound, make any noise, roar, resound, yell; hum, sing. Corresponds to IE *syeν-, *suoν- ‘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.

ज्वोन (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 sūpati; Lat sopīre, caus. ‘to lull to sleep’, Germ schlafen ‘to sleep’; OE swefan ‘id’. MW 1280. cf. also the following word.

स्वात् (spat)—spít; OR and OS sūpati; to sleep. Is traced to IE *slep- ‘to sleep’, in Russ appearing with zero-grade (cp. OR sūpati). Belongs to the same inherited group as Skt svapiti < svap- ‘o sleep’ (q.v.). See also Sha-nsky 316; Vasmer III, 732-3.

सोन (son)—m. sleep, slumber; dream. Goes back to Proto-Sl *sūnu < *sūpnū ‘sleep’,
other IE languages see under Russ son ‘sleep; dream’. derived from sūpati ‘to sleep’ + suff.-nū. The original cluster ‘pn’ (in sūp-nū) is attested by Lith sāpna; Skt svapna; Av hvanā; Gr úpns; Lat somnus. Cp. also OR and OS sūnie, 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).

स्वर् (svār)—(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 *sēl, and *sūl- ‘the Sun’, all with -1 extension, (Indo Iran. ‘r’ corresponding to IE ‘l’). Cp. Av hvarə, but Gr (Dor.) hālios ‘the Sun’; Lat sól; Lith sąule; Goth sauil; OE sól; Russ sólnee. See MW 1281; Varma 93; AHD 2122 (u. sāwel).

सोल्ने (sólne)—n. the Sun. Is derived fr. a lost stem sūlni—(cf. dial. posolnī ‘along the sun’; usolnī ‘shadow’) + diminutive suffix -ice (< *ioko). Solnē is cognate with OPr saule ‘sun’; Lith sāule; Lett saule; Skt svar, Ved. suvar ‘sun, light, sky’; Av hvarə; Gr ēélios, ēlios; Lat, OE sól; Goth sauil, also sūnō ‘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 ‘i’ and in ‘n’. In Slavonic prob. both coalesced together: sūl-n (+ice). See Meillet Èt 343; Preobr. II, 352-3; Vasmer III, 710-11.
स्वस्र (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 ἕορ ‘daughter, niece’; Lat soror; Lith sesuō; OPr swestro; Goth swistar; Eng sister. See MW 1282; Onions 830; AHD 2128.

स्व (svṛ)—svarati; to utter a sound, sound, resound RV.; pass. svaryate. Is compared with Lat susurrius; Germ schwirren; schwarm; Eng swarm; Russ swirel’ ‘pipe’ (q.v.)

सिस्वा (sestrā)—f. sister. Is traced to IE *sue-sōr, *sue-sr. 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, ‘sestrā’ 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 sesuō, gen. sesērs. See Vasmer III, 612; Shevelov 200-1; Preobr. II, 282; Shansky 301.

स्वरेल (svirel’)—f. pipe, reed pipe, a musical instrument. OR sviriti, svirati, svirjati ‘to play on flute’. Is formed fr. svir- (< IE *suer-, *sur- ‘to sound’) + suff. el’ and is akin to Skt svarati ‘sounds’, svarah ‘sound’; Lat susurris ‘humming’, susurrare ‘to hiss, whisper’; O Icel svarra ‘make noise, whistle’; OHG swarm (of bees); Lith surmā ‘pipe, flue’; Eng swarm. See Vasmer III, 579; Shansky 298; Preobr. II, 260.

ह (ha)—ind. (prob. originally ह्र, ह्र (že, ź)—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 *ghans. According to philologists IE palatovelar ģh > 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 *zqši; cp. Lith ząsis; Lett zuoss; OPr sansy; Gr khen; Lat anser (for hanser); OHG gans; OE gós; Eng goose. See MW 1286; Varma 93; Onions 406; AHD 2104.

gus (gus’)—m. goose, swan. Many linguists trace it to an original CS form *zqši (cp. Lith ząsis; 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.

ह्न्त (han)-hanti (3 pl. ghnanti), rarely hate (3 pl. ghnate); Ved. also jighnate, -ōti; to strike, smite, slay, kill; to hurt; to go, move. Is cognate with Lith geñti ‘chase, drive away’;

ग्नात (gnat’)—gönit; to drive; to drive out, chase, hunt, pursue. Is traced to CS *gъnati < IE *gъhen- ‘to kill’, belonging to Skt han (hanti) ‘to strike’, (Cf. han for IE
OPr guntwei ‘to drive out; SI
gunati ‘to chase, hunt’; AV
janti; Gr theinō ‘I strike’; Lat
offendere (of, a pref. < ob
‘against’ + fendere ‘to strike’,
found only in compounds).
All are traced to IE *gʰen-
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 *gʰer- ‘to
heat, warm’, appearing also
in Gr théros n. ‘summer-
heat’; suffixed form thermos
(cp. Skt gharma ‘heat’, Hindi
garmī); Lett garme ‘it’s
warm’; OPr gorme ‘heat’; Lat
(with o-grade) furnus, fornis
‘oven’; Arm ğerm; 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. hr-
parallels). See also Vasmer I,
419; Shansky 77; Preobr. I,
130; Meillet Ét 117.

ज़ाइत् (zájac)—m. a hare (orig. a
jumper, hopper). Is traced to
IE *gʰai- ‘to jump’. cp. Skt
hayāḥ ‘horse’ < hi-‘to impel,
shoot’; Arm ji ‘horse’; Lith
žąistį ‘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 *gerū < goretī ‘to
burn’; g before ě > ž and ě
after ž was replaced by ‘a, i.e.
geū > žerū > žarū. żar is akin
to Skt haras (q.v.). See Shansky
105; Preobr. I, 221-2; Vasmer
II, 35.

ज़ेल्योरिन्य (zelenyj)—adj. green,
verdant. Is derived fr. zelū
‘green’ by adding suff. -en (yj
(harati, ʿte) ‘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 *ǵher- ‘yellow’. For IE parallels see under Russ. zelényj ‘green’. Cf. also MW 1289 (u. hari).

हर (havah)- m. a call, invocation. Is traced to hve or hū- hvayati, ʿte (Ved. also havate and huvati)’ to call, invoke’. Is cognate with Av zavan (cp. Skt havananam) ‘a call’ zavaite ‘calls’; Russ. zov ‘a call’; zvat ‘to call’. See MW 1308; Varma 85.

हरतकम् (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 *ǵhel- + p.p. suff. ‘to’, as all the Non-Indo-Irn. parallel words have ‘ṭ’ instead of ‘r’. Cp. Russ zóloto ‘gold’; Lith

being the adjectival ending). Cp. OR zel’ ‘verdure, young winter-crop’ (shansky 119). Zel’ is traced to IE *ǵhel- ‘to become green’ and is paralleled by Skt hari, harit ‘golden, yellow, green, tawny’; Av zairi, zairita ‘id’; Lith gėltas ‘yellow’, žalias ‘green’; Lett dzelts ‘yellow’, zaļš ‘green’; OPr saligan ‘id’; Lat helvus ‘pale yellow’; Germ gēlo; OE geolo, Eng yellow. See Preobr. I, 248-9 (u. zel’e); Vasmer II, 92.

जव (zov)– m. a call, summons. Is derived fr. zvat’ (zovēt) ‘to call’; OS zūvati. Is akin to Lith žavēti ‘to conjure’; Lett zavēt ‘id’; Skt hava ‘a call, havate ‘calls’; Av zavan ‘call’; zavaiti ‘calls’. All are traced to IE *ǵheu– ‘to call’. See Vasmer II, 102; Preobr. I, 244 (u. zvat’); Shevelov 34 (d).

जोलेत्त (zóloto)– n. gold. Is derived fr. zol + suff. -to, supposed to be o-grade of IE *ǵhel- to ‘to be green or yellow’. Belongs to the same cognate group as Skt hāṭakam (q.v.). See Vasmer II, 103-4; Shansky 121; Meillet Èt 298.
(dial.) želtas ‘golden’; Lett zelts; Goth (with another grade) gulth ‘gold’; OHG gold; OE golt; Eng gold. See Onions 405; AHD 2104 (u. ghel²).

हिम् (himaḥ)—m. cold, frost, winter, snow. Is cognate with Av zima-; Arm jiun ‘snow’; Russ zima ‘winter’; Lith žiema ‘id’; Lett ziema ‘winter’; OPr semo ‘id’; Gr kheima ‘winter’, kheimôn ‘winter-storm’; Lat hiems ‘winter’; bīmus (for *bihimas) ‘two (winters) ‘old’. All unite under IE *ḡheɪ̯-m, or *gliem. See Varma 60 (u. hemanta); MW 1298; AHD 2104 (u. gheɪ̯-).

जिमा (zimā)—f. winter. According to some is derived fr. zi < IE *ｇ̣hei- ‘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’. zimā is paralleled by Skt hima, m. ‘cold, frost’, himā f. (only with śata) ‘the cold season, winter (also ‘a year’); Av zima-; Lith ziēmā; Lett ziema ‘winter’; Gr kheima ‘id’; Lat hiems ‘winter’. See Shansky 120; Vasmer II, 97; Preobr I, 251.

हृद (hṛd)—n. the heart (as the seat of feelings and emotions), soul, mind, (in older language: ‘interior of the body’). Corresponds to Gr kardia ‘heart’; Lat cor (stem cord) ‘id’; Germ Herz; Russ сérдце; Eng heart. Is thought to be connected with śraddhā ‘faith’, brilliantly explained by Yāska (IX, 30) as a divisible compound of śraddhā+dhā, lit. ‘to place faith’, i.e. ‘trust, faithfulness’. Cp. Lat credēre ‘to trust’ going
back to IE *kred+dhē ‘to put in heart, to trust’. See MW 1302; Varma 4; 175 (u. śraddḥā).

हल्दक (hlādaka)–adj. refreshing, gladdening, cooling. Is derived fr. hlād- (hlādate) ‘to be glad, rejoice’ + k, the suffix. Corresponds to Gr kē- khlada; O Germ gлат; 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 crookedly, to deviate’. Is compared with Russ zloj ‘wicked’ (cf. ‘zloj’ for parallels). See MW 1307-8.

हे (hve)–hvat, ṭe (Ved. also havate; huvati, ṭe) ‘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-).

ग्लादकिक्य (glādkijk)-adj. smooth, even, easy. Is derived fr. gladu ‘smooth’ + k, the suffix (ij being the adjectival ending). Is cognate with Skt hlādaka ‘refreshing’; without k : Lith glodūs; Lat glaber ‘smooth; bald’; OHG glad ‘smooth, shining’; Eng glad. All are traced to IE *ghlād-. See Preobr I, 124; Vasmer I, 409; Shansky 75.

ज्लोज (zloj)–adj. bad, wicked, spiteful. Corresponds to Lith ažūlas, ažūlūs ‘callous, inhuman’; Av zūrah n. ‘unfairness’. With other grade is also connected with Lith žvalūs ‘quick, agile’; Skt hvara, hvala ‘going astray, wrong’; Av zbaraiti ‘goes astray’. See Vasmer I, 99; Preobr. I, 256 (u. zolū).

ज्वात (zvat’)–zovēt; to call. Is closely related with Skt. havate ‘calls’, both having a number of parallel derivatives; cp. Russ zov=Skt hava; Russ zvatel’ =Skt hvāṭr, hotr; OS supin zvatū ‘to call’ = Skt hvātum. Is also akin to Av zavaiti ‘calls’; Lith žavēti ‘to charm, bewitch’; Lett zavēt ‘id’. All are traced to IE *gheu- ‘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.

Linguistic 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 original 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 Ilmen, 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. Moreover, 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 original 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 Western scholars 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

(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 the Vedic 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 > š (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’, krṣṭiḥ ‘farmer’, paṇih ‘trader’, taksan ‘carpenter’, väyī ‘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, Priepet and Vistula while some settled in the
region along the Danube before spreading over the
Carpathians as far as the river Volga, lake Ilmen 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 ‘jagattpraya’. 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 original 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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GENERAL

A DICTIONARY OF SELECTED SYNONYMS IN THE PRINCIPAL INDO-EUROPEAN LANGUAGES: CARL DARLING BUCK, CHICAGO AND LONDON, 1ST IMPRESSION 1949, IIIND IMPRESSION 1971 (USA).

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.

23 cm. xvi+230, intro., biblo., 2007 Rs. 500
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.