

[Text version of database, created 2/12/2018].

Annotated Swadesh wordlists for the Indo-Aryan group (Indo-European family).

Languages included: Vedic Sanskrit (the Atharvaveda), {vda}.

DATA SOURCES

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NOTES

I. Vedic Sanskrit (Atharvaveda).

I.1. General.

The main source for this list of Vedic Sanskrit is the Atharvaveda-Samhita. The data of this later samhita are more comprehensive than those of the Rigveda; moreover, its language is not nearly as solemn and obscure as Rigvedic, and is chronologically more uniform. All differences between the Rigveda and the Atharvaveda are mentioned in our commentary. All contexts from the Rigveda are cited from [Jamison-Brereton 2014]. Contexts from the Atharvaveda are cited mostly from [Whitney-Lanman 1905], sometimes (for hymns absent in Whitney-Lanman) from [Griffith 1895-1896].

I.2. Transliteration.

The following system of transliteration is used:

IAST	GLD
a	a
ā	a:
i	i
ī	i:
u	u
ū	u:
ṛ	r
ṝ	r:
ḷ	l
ḹ	l:
e	e:
ai	a:y
o	o:
au	a:w
ṁ	Ṽ
ḥ	h
k	k
kh	k ^h
g	g
gh	g ^h
ṅ	ŋ
c	č
ch	č ^h
j	ǰ
jh	ǰ ^h
ñ	ɲ
ṭ	t
ṭh	t ^h
ḍ	d
ḍh	d ^h
ṇ	ɳ
t	t

IAST	GLD
th	t ^h
d	d
dh	d ^h
n	n
p	p
ph	p ^h
b	b
bh	b ^h
m	m
y	y
r	r
l	l
v	w
ś	ʃ
ṣ	ʂ
h	ɦ

Notes:

- (1) {a} can have the phonetic value [ə].
- (2) The true phonetic value of {ṁ} is disputed. We treat it as the marker of preceding vowel's nasality.
- (3) It is possible that {c}, {ch}, {j}, {jh} are in fact [ç], [ç^h], [ʒ], [ʒ^h] or [tʃ], [tʃ^h], [dʒ], [dʒ^h].
- (4) {r} is phonetically [ɾ].
- (5) {v} could be a bilabial approximant.

Database compiled and annotated by:

Vedic Sanskrit: Artem Trofimov, July 2016 / revised November 2018.

1. ALL

Vedic Sanskrit *w'if-wa- {vísva-}* (1).

References and notes:

Vedic Sanskrit: BR-6 1871: 1223-1224; Grassmann 1873: 1297-1299. Polysemy: 'all (omnis) / all (totus)'; for example, AV III, 31, 5 "all this creation (bhúvana) goes away". Some examples: AV I, 1, 1 "all forms", AV VII, 63, 1 "may he pass us across all difficult things".

This word is unquestionably the main equivalent for 'all' in the Rigveda and Atharvaveda. It has many frequently used derivatives, for example, *w'if-w'a-tas- {vísvátas-}* 'from or on all sides / everywhere, all around' [BR-6 1871: 1227; Grassmann 1873: 1300].

Distinct from *s'ar-wa- {sárva-}* 'whole / any / every'. An example: AV II, 31, 5 "that whole generation of worms I smite". Grassmann asserts that it occasionally replaces *w'if-wa- {vísva-}* in some late hymns of the Rigveda [Grassmann 1873: 1489-1490]. Sometimes translators use 'all' as an equivalent of *s'ar-wa- {sárva-}*: AV III, 5, 6 "subjects to me do thou, o *parhá,* make all people (*jána*) round about".

Related to Lithuanian {vísas}, OCS {вѣсь} 'all'; continues PIE {*uik-uo-} 'all' [EWAia II: 562-563].

2. ASHES

Vedic Sanskrit *'a:s-a- {ása-}* (1).

References and notes:

Vedic Sanskrit: BR-1 1855: 735. This word is attested only once in Atharvaveda in a figurative context: AV IX, 8, 10 "let wasting malady turn to dust, become the water of disease". It is clear that the meaning is metaphorical, but it is possible to assert that it actually meant 'ashes'. First, etymological connections of this word convincingly point to this meaning: it is derived from the root {*h₂eh₁s-} 'to burn / to dry', similar to such words as OHG {asca} 'ashes'; moreover, in some Dardic and Nuristani languages words with the meaning 'ashes' are derived from this stem [EWAia I: 182-183]. Second, contexts from later periods also prove this meaning.

It seems that the main Sanskrit word designating 'ashes' is *b^has-man- {bhasman-}* [BR 1868: 228-229].

3. BARK

References and notes:

Vedic Sanskrit: Not attested. Sanskrit has the following designation of 'bark': *tvač- {tvác-}*, with polysemy: 'skin / hide / bark' [BR 1861: 463-464]. The Sanskrit words *walk'a- {valká-}* and *walka-la- {valkala-}* mean 'bast / sapwood' [BR 1871: 810].

4. BELLY

Vedic Sanskrit *ud'ar-a- {udára-}* (1).

References and notes:

Vedic Sanskrit: BR-1 1855: 915; Grassmann 1873: 253; RIVELEX 2: 320. Polysemy: 'belly / womb' (also in figurative sense). Some Atharvavedic contexts: AV IV, 16, 7 "let the villain sit letting his belly fall [apart], like a hoopless vessel, being cut round about"; AV

IV, 34, 1 "the *bráhma*n [is] its head, the *bṛhát* its back, the *vāmadevya* the belly of the rice-mess"; IX, 7, 16 "The god-folks his intestines, human beings his entrails, eaters (?*atrá*) his belly (*udára*)"; IX, 8, 9 "yellowness from thy limbs, *apv é* from thy belly within, the *yákṣma*-maker from thy self within we expel etc. etc.". It is worth mentioning that this word is found only in the I, VIII and X books of the Rigveda. These are all contexts with *ud'ar-a-* {*udára-*} found in Rigveda: RV I, 25, 15 "right here within our bellies"; RV I, 30, 3 "in his belly he acquires an expanse like the sea"; I, 42, 9 "fill the belly!" (towards Pūṣan); RV I, 162, 10 "the contents of his belly that bloats up, the odor of his raw flesh" (about the Horse); RV VIII, 1, 23 "fill your belly, like a lake" (towards Indra); RV VIII, 2, 1 "drink your belly well full" (towards Indra). RV VIII, 78, 7 "full of resolve is the belly of the powerful, (booty-) apportioning" (Indra); RV X, 86, 23 "(good) fortune indeed was there for her whose belly (labor-pain) vexed".

It is traditionally believed that the word *ud'ar-a-* {*udára-*} has a close synonym *kukṣ-i-* {*kukṣi-*} 'belly, paunch' [BR-2 1858: 306-307; Grassmann 1873: 328]. Some examples from the Atharvaveda are cited below: AV II, 5, 4 "let the pressed [somas] enter thee, O Indra; fill thy (two) paunches"; AV IX, 5, 20 "this [earth] became its breast, the sky its back, the atmosphere its middle, the quarters its (two) sides, the (two) oceans its paunches"; AV X, 9, 17 "what *plāśi* is thine, what rectum, what (two) paunches, and what thy skin — let them yield etc. etc.". This word is used mostly in dual. There is a context with *ud'ar-a-* {*udára-*} and *kukṣ-i-* {*kukṣi-*} in one line: AV II, 33, 4 "forth from thine entrails, guts, rectum, belly, (two) paunches, *plāśi*, navel, I eject for thee *yákṣma*". Unfortunately, it is not clear from the context whether these words actually designate different parts of body or serve as stylistic synonyms in this incantation. However, the first version seems more probable because of the anatomical precision of such Vedic texts. Moreover, the fact that *kukṣ-i-* {*kukṣi-*} is mainly used in the dual number (this is why many translators try to find an equivalent like '(two) sides', '(two) flanks' etc.) and stands in the second position in incantation AV II, 33 exactly after *ud'ar-a-* {*udára-*}, allows concluding that the main word for 'belly' is the latter.

Moreover, S. Jamison convincingly argues that the initial meaning of *kukṣ-i-* {*kukṣi-*} is not 'belly', but 'cheek' [Jamison 1987]. She posits the semantic change '(two) cheeks' > 'buttocks' ~ 'pregnant belly' > 'belly' [Jamison 1987: 80].

Distinct from *ṣathar-a-* {*jaṭhára-*} 'belly / stomach / womb / entrails' [BR-3 1861: 12-13; Grassmann 1873: 464-465]. This word in its first meaning specifically designates Indra's belly filled with soma in the Rigveda and Atharvaveda. It allows to conclude that this synonym is not stylistically neutral.

In addition, distinct from *wakṣ-aṅ-a-* {*vakṣāṅā-*}, translated by dictionaries and translators as 'belly, abdomen' [BR-6 1871: 616; Grassmann 1873: 1190]. This word occurs much less frequently than *ud'ar-a-* {*udára-*}; moreover, its meaning and etymology are not so certain. For example, M. Thomson translates this word as 'fertile place', arguing that such an equivalent more precisely conveys the meaning of this word [Thomson 2004].

The word *ud'ar-a-* {*udára-*} cannot be separated from Greek {ὄδρεος} 'dropsy', Old Prussian {weders} 'belly / stomach'; it is not clear whether this word is derived from PIE {*ud-er-} 'water' or not [EWAia I: 216].

5. BIG

Vedic Sanskrit *mafi-'ant-* {*mahánt-*} (1).

References and notes:

Vedic Sanskrit: BR-5 1868: 612-613; Grassmann 1873: 1016-1017. Polysemy: 'big / great / important / noble / abundant'. This adjective has three stem variants *mafi-'ant-* {*mahánt-*} / *mafi-'at-* {*mahát-*} / *mafi-at-* {*mahat-*} and the following declension in Vedic: nom. sg. m. *mafi-'a:n* {*mahán*}, nom. sg. n. *mafi-'at* {*mahát*}, acc. sg. m. *mafi-'a:nt-am* {*mahántam*}, instr. sg. m. *mafi-at-'a:* {*mahatá*} etc. It is used with a wide range of objects: RV VI, 17, 12 "the great gush of rivers", RV IX, 83, 5 "great heavenly seat" etc. There is also a root noun *mafi-* {*máh-*} and a form of nom.-acc. sg. *mafi-'i* {*mahi*} with the same meaning.

Distinct from *bṛh-'ant-* {*bṛhánt-*} / *bṛh-at-* {*bṛhat-*} 'wide, broad / high, lofty / abundant / big, great' [BR-5 1868: 119-120; Grassmann 1873: 911-913]; compare AV VIII, 5, 19 "Indra-and-Agni's abundant formidable defense", AV II, 4, 1 "great joy", RV IV, 30, 14 "lofty mountain", RV IV, 54, 5 "from the lofty mountains", RV III, 51, 1 "lofty songs".

Distinct from *b^hu-'ri-* {*bhúri-*} 'many, much / abundant / plentiful' (adjective and adverb) [BR-5 1868: 356; Grassmann 1873: 952-953]; compare AV IV, 30, 2 "many stations", RV I, 124, 12 "much of value", RV IV, 16, 8 "an abundant prize".

In addition, distinct from *sthū-'r'a-* {*sthūrā-*} 'strong, mighty / great' [BR-7 1875: 1338-1339; Grassmann 1873: 1605].

This word is related to Avestan {*maz-*}, {*mazant-*} 'big / vast, spacious', Greek {μέγας} 'big', Old Hittite {*mek-*} 'many' etc.

These forms can be traced back to the same protoform {*meǵh₂-} [EWAia II: 337-339]. M. Mayrhofer thinks that the dental suffix of the word *mañ-ant* {mahánt-} is due to the influence of its (aforementioned) synonym *bṛh-ant-* {bṛhánt-} < {*bʰr̥h₂-} [EWAia II: 337].

6. BIRD

Vedic Sanskrit *pakṣ-ín-* {*pakṣín-*} (1).

References and notes:

Vedic Sanskrit: BR-4 1865: 349; Grassmann 1873: 757. Polysemy: 'winged / bird'. This word is still used as an epithet in the Rigveda; however, in Atharvaveda it is already the main equivalent for 'bird'.

Distinct from Rigvedic *wi-* {ví-} / *we-* {vé-}, *way-* {váy-} 'bird' [BR-6 1871: 978; Grassmann 1873: 1265-1266]. This word occurs several times in the Atharvaveda, compare AV VI, 2, 3 "unto whom enter the drops of soma-plant (*ándhas*) as birds a tree". However, only this passage with the word *wi-* {ví-} does not have parallels in the Rigveda [Whitney 1881: 268], which means that it represents an archaism in this text. This word has some metaphorical meanings in the Rigveda. For example, it can designate arrows or Marut's steeds (RV I, 104, 1) [Grassmann 1873: 1265]. The word under consideration has the following declension in the Rigveda and Atharvaveda: nom. sg. *wi-s* {vís} and *we-s* {vés}, acc. sg. *wi-m* {vím}, gen. abl. sg. *we-s* {vés}; nom. and acc. pl. *wáy-as* {váyas}, instr. pl. *wi-bʰis* {vibhis}, dat. abl. pl. *wi-bʰyas* {vibhyas} etc.

Distinct from *pata-tr-ín-* {patatrín-} 'winged' [BR-4 1865: 408; Grassmann 1873: 764].

The word *pakṣ-ín-* {*pakṣín-*} is a derivative of *pakṣ-a-* {*pakṣá-*} 'wing / shoulder, side (of man)' [BR-4 1865: 344-346; Grassmann 1873: 757], which has no reliable etymology outside of the Indo-Iranian language group [EWAia II: 62].

7. BITE

Vedic Sanskrit *dāñ-* {*damś-*} (1).

References and notes:

Vedic Sanskrit: BR-3 1861: 475-476; Grassmann 1873: 569. An aṅī-root. The finite forms of present, aorist and perfect are not well attested in Vedic texts. Past passive participle (verbal adjective) *daṣ-t'a-* {*daṣtá-*}, perfect active-P participle *da-dañ-wā-s-* {*dadaśvamś-*} [Whitney 1885: 69]. An example from the Atharvaveda: AV V, 14, 10 "like a constrictor trampled on, bite". There are also three Rigvedic contexts: RV I, 189, 5 "do not hand us over to the toothed one who bites"; RV IV, 38, 6 "having bitten the grit"; RV X, 95, 9 "like horses playful and constantly nipping". One more context RV VI, 31, 3 is ambiguous: Jamison and Brereton understand the form *dāñā* {*dáśa*} as 'ten' [Jamison-Brereton 2014: 815], while other researchers treat it as a form of *dāñ-* {*damś-*} 'to bite'.

Distinct from *rad-* {*rad-*} 'to scratch / to gnaw' [BR-6 1871: 262; Grassmann 1873: 1142]. It is possible that this word can sometimes mean 'bite' in the figurative sense. For example, Whitney / Lanman and Elizarenkova use an equivalent 'to bite' and 'кусать / укусить' for this word in AV XI, 9; compare AV XI, 9, 14 "the man is slain, bitten, o Arbudi, of thee".

This word is related to Greek {*δάκνω*} 'to bite', NHG {*Zange*} 'tongs' etc. and continues PIE {**denk-*} 'to bite' [EWAia I: 688; LIV² 2001: 117-118].

8. BLACK

Vedic Sanskrit *krṣ-ñ-a-* {*krṣñá-*} (1).

References and notes:

Vedic Sanskrit: BR-2 1858: 412-414; Grassmann 1873: 349. Used with a wide range of objects.

Distinct from *'a=si-ta-* {ásita-} / *'a=si-kn-i-* {ásiknī-} 'dark / black / darkness etc.' [BR-1 1855: 551-552; Grassmann 1873: 154; RIVELEX 1: 669-670] and from *fya-w'a-* {śyāvā-} 'dark-brown' [BR-7 1875: 329; Grassmann 1873: 1416].

This word is related to Old Prussian {kirsnan} and OCS {чрънъ} 'black'; so, it continues PIE {*k̑ȓs-nó-} [EWAia I: 397-398].

9. BLOOD

Vedic Sanskrit *'as-r-ṣ-* {ásr̥j-} (1).

References and notes:

Vedic Sanskrit: BR-1 1855: 559; Grassmann 1873: 157, 153; RIVELEX 1: 679. Relatively numerous examples from the Atharvaveda unquestionably have the meaning 'blood'. An example: IV, 12, 4 "let thy blood, bone grow". The oblique stem *as-n-* {asn-} is attested in the Atharvaveda: AV V, 5, 8; AV V, 5, 9, namely gen. sg. *as-n-as* {asnás} and instr. sg. *as-n-a-* {asná}. The only Rigvedic context RV I, 164, 4 is figurative: "Where is the blood of earth, the life, the spirit?"

Distinct from *kraw-'is-* {kravís-} '(raw) flesh' [BR-2 1858: 495; Grassmann 1873: 359] and *lofi-ita-* {lôhita-} 'red / blood' [BR-6 1871: 452-454; Grassmann 1873: 1186].

Connected with Hittite {ešhar}, Toch B {yasar}, Greek {ĕar} etc. [EWAia I: 149].

10. BONE

Vedic Sanskrit *'ast^h-i-* {ást^hi-} (1).

References and notes:

Vedic Sanskrit: BR-1 1855: 562-563; Grassmann 1873: 158-159. This word has three different stems in its paradigm: *'ast^h-i-* {ást^hi-} / *ast^h-n-* {asthn-} / *ast^h-a-* {asthá-}. The accent is mobile. The following forms are attested in the Atharvaveda: nom.-acc. sg. *'ast^h-i* {ást^hi}, gen. sg. *ast^h-n-as* {asthnás}, acc. pl. *'ast^h-i:ni* {ást^hīni}, dat. abl. pl. *ast^h-i-b^hyas* {asthīb^hyas} [Whitney 1881: 44]. Examples: AV II, 33, 6 "from thy bones, marrows ... I eject for thee the yákṣma "; AV IV, 10, 7 "the gods' bone became pearl"; AV IV, 12, 1 "grower art thou, grower; grower of severed bone". Attested only once in RV I, 84, 13 in the instrumental plural form *ast^h-a-b^his* {astháb^his}. In addition, there are derivatives *ast^h-an-w'ant-* {asthanvánt-} 'having bones, bony' and *an=ast^h-an-* {anasthán-} 'boneless' in RV I, 164, 4.

The word originates from the old PIE noun reconstructed by M. Mayrhofer as {*h₂ost-h₂/ -n-}; compare Hittite {haštai} 'bone, bones', Greek {ὀστέον} 'bone', Latin {os}, gen. sg. {oss-is} 'bone, bones' [EWAia I: 150-151].

11. BREAST

Vedic Sanskrit *'ur-as-* {úras-} (1).

References and notes:

Vedic Sanskrit: BR-1 1855: 998; Grassmann 1873: 261; RIVELEX 2: 377. Polysemy: 'chest / breast (men's and women's)'. This word serves as the main word for 'chest / breast' in the Atharvaveda; it occurs 9 times in this text. Examples: AV X, 2, 4 "how many gods [and] which were they, who gathered (ci) the breast, the neck-bones of man?"; AV X, 3, 11 "this *varaṇá* on my breast, king, divine forest-tree let it drive (*bādh*) away my foes"; AV XII, 5, 48 "the long-haired women, beating on the breast with the hand". In the Rigveda, on the contrary, there are only two occurrences, both of them in later maṇḍalas (RV I, 158, 5; RV X, 155, 4). The main word for 'chest / breast' in the Rigveda is *w'akṣ-as-* {vákṣas}.

Distinct from *w'akṣ-as-* {vákṣas} 'chest / breast (men's and women's)' [BR-6 1871: 616; Grassmann 1873: 1190]. This word is used 9 times in the Rigveda, but occurs in the Atharvaveda only as a member of two compounds, *ruk-m'a=vakṣ-as-* {rukávákṣas-} 'golden-breasted, having gold ornaments on the breast (said of the Maruts)' and *f'ir-aṅ-ya=vakṣ-as-*

{híranyavakṣas} 'golden-breasted' [Whitney 1881: 255; MW 1899: 882, 1300]. Examples from the Rigveda: RV I, 64, 4 "on their breasts they (Maruts) arrange brilliants for beauty"; RV I, 92, 4 "she uncovers her breast like a ruddy (cow) her udder".

The word *w'akṣ-as-* {vákṣas} has no clear etymology; Mayrhofer thinks that any comparison of this word with Ossetic {wæxsk} / {usqæ} 'shoulder' or with Old Indian *wakṣ-an-a-* {vakṣānā-} 'belly, abdomen' is not convincing; he does not exclude a possibility of derivation from *wakṣ-* {vakṣ-} 'to grow' < IIr {*(H)uakš-} [EWAia II: 487-488].

The noun *'ur-as-* {úras-} is a derivative of *ur-'u-* {urú-} 'wide' [EWAia I: 226].

12. BURN TR.

Vedic Sanskrit *dañ-* {dah-} (1).

References and notes:

Vedic Sanskrit: BR-3 1861: 559-564; Grassmann 1873: 586-587. Present (I) 3 sg. *d'añ-a-ti* {dáhati}, aorist 3 sg. *a=d'h'ak* {adhāk}. Perfect 3 sg. *da=d'āfi-a* {dadāha} is attested since Brahmanas [Whitney 1885: 71]. Mostly telic; compare the standard German translation 'verbrennen'. However, there are some contexts which can be understood as atelic. Examples: AV VI, 37, 2 "avoid us, O curse, as a burning fire a pond"; AV XII, 4, 3 "by a crippled one his houses are burned"; AV XII, 5, 62 {vṛścá prá vṛśca sám vṛśca dáha prá daha sám daha} "cut thou, cut off, cut up; burn thou, burn off, burn up".

Distinct from *oṣ-* {oṣ-} 'to singe / to burn' [BR-1 1855: 1010; Grassmann 1873: 267; RIVELEX 2: 556-558] and *tap-* {tap-} 'to heat / scorch (often about the sun) / to burn in figurative sense (atelic)' [BR-3 1861: 559-564; Grassmann 1873: 586-587]. An example of *tap-* {tap-}: RV VII, 34, 19 "they scorch the rival, like the sun the worlds".

Continues PIE {*d^heg^{uh}-} 'to burn'; related to Tocharian AB {tsäk-} 'to burn up, to consume by fire etc.', Lithuanian {degù} 'I burn' etc. [EWAia I: 712-713].

13. CLAW(NAIL)

Vedic Sanskrit *nak^h-a-* {nakhá-} (1).

References and notes:

Vedic Sanskrit: BR-4 1865: 10-11; Grassmann 1873: 705. Polysemy: 'nail / claw / talon'. The only example in the Atharvaveda is: AV II, 33 "from thy ... (two) hands, fingers, nails, I eject for thee the yákṣma". There are three Rigvedic contexts: RV I, 162, 9 "what is on the hands of the queller-priest and what on his nails"; RV X, 28, 10 "the eagle caught its talon just so, like a lion entrapped into a snare"; RV X, 163, 5 "from your urinator, your love-maker, your hair, your nails".

This word cannot be separated from Latin {unguis} 'nail', Lith. {nāgas} 'nail' etc., though the Indo-Iranian protoform shows a voiceless {*k^h} instead of an expected {*g^h} [EWAia II: 4].

14. CLOUD

Vedic Sanskrit *n'ab^h-as-* {nābhas-} (1).

References and notes:

Vedic Sanskrit: BR-4 1865: 38; Grassmann 1873: 709. Polysemy: 'cloud / sky/ moisture, mist, fog'. Some examples: AV VII, 18, 1 "burst forth, o earth; split this cloud of heaven"; RV II, 4, 6 "smiling like heaven with its clouds". An example for the meaning 'sky': AV V, 18, 5 "both the firmaments (*nābhas*) hate him as he goes about". An example for the meaning 'moisture, mist, fog': AV IV, 15, 5 "ye make the mist fly up".

Distinct from *mifi-* {mih-} 'rain / fog, mist' [BR-5 1868: 790; Grassmann 1873: 1044].

Originates from PIE {*néb^h-es-} 'cloud / sky'; compare Hittite {nēpiš-} 'sky, heaven', Greek {νέφος} 'cloud' etc. [EWAia II: 13].

15. COLD

Vedic Sanskrit *fi:-t'a-* {*śītá-*} (1).

References and notes:

Vedic Sanskrit: BR-7 1875: 223; Grassmann 1873: 1398. Examples: AV I, 25, 4 "I offer homage to the chilly Fever"; AV V, 22, 10 "since thou now cold, now burning hot"; AV V, 22, 13 "chase Fever whether cold or hot" etc.

Only one Rigvedic context is attested: X, 34, 9 "though they are cold they burn up the heart" (heavenly coals).

This word is the past passive participle (verbal adjective) of the root *fyā-* {*śyā-*} 'to freeze / to congeal', which has no parallels outside the Indo-Iranian group [EWAia II: 660-661].

16. COME

Vedic Sanskrit *gam-* {*gam-*} (1).

References and notes:

Vedic Sanskrit: BR-2 1858: 666-685; Grassmann 1873: 378-385; MW 1899: 129, 346-347. An aniṭ-root. Mostly prefixed *a=gam-* {*āgam-*}. Polysemy: 'to come / to make one's appearance / to arrive at, attain, reach'. Present (I) *g'a-č^ha-ti* {*gáchatī*}, aorist 1 sg. '*a-gam-am* {*ágamam*}, 3 sg. '*a-ga-n* {*ágan*}, perfect 3 sg. *ṣa=g'a:m-a* {*jaḡáma*}, past passive participle (verbal adjective) *ga-t'a-* {*gatá-*} [Whitney 1885: 34]. Occurs mostly in aorist forms. Examples: AV II, 29, 4 "given by Indra, instructed by Varuna, sent forth by the Maruts, hath the formidable one come to us"; AV III, 5, 4 "the *parṇá*, Soma's formidable power, hath come, given by Indra"; AV VI, 35, 2 "Vāiśvánara, our ally (*saj ś*), hath come unto this our offering". Sometimes (mostly in the Rigveda) encountered without the adverb *a-* {*ā-*}: RV I, 110, 2 "after your fill of roaming you came to the house of Savitar the pious"; RV X, 39, 7 "you two came to the call of Vadhritam".

Distinct from two close synonyms, *a=ga-* {*āgā-*} 'to go to, to come (to)' [BR-2 1858: 722; Grassmann 1873: 391] and *a=i-* {*ā i-*} 'to go to, to come (to)' [BR-1 1855: 763-764; Grassmann 1873: 192-193], which are not as common as *a=gam-* {*āgam-*} / *gam-* {*gam-*}. Moreover, verbs *ga-* {*gā-*} and *i-* {*i-*} do not occur in the meaning 'to come' without an adverb.

In addition, distinct from *aś-* {*aś-*}, present (V) 3 sg. *aś-n'o:-ti* {*aśnóti*} 'to reach / to come at / to arrive' [BR-1 1855: 506-508; Grassmann 1873: 133-136].

Continues PIE {*g^{em}-} 'to come / to go'; compare Greek {βαίνω} 'I go', Gothic {qiman} 'to come' etc. [EWAia I: 465-466].

17. DIE

Vedic Sanskrit *mar-* {*mar-*} (1).

References and notes:

Vedic Sanskrit: BR-5 1868: 564-565; Grassmann 1873: 1054. An aniṭ-root. Present (I) 3 sg. *m'ar-a-ti* {*márati*}; aorist 3 sg. *a=mr-ta* {*amṛta*}; perfect *ma=m'a:ra* {*mamára*}; past passive participle (verbal adjective) *mṛ-t'a-* {*mṛtá-*} 'dead'. An example: RV X, 55, 5 "today he died; yesterday he was (still) utterly breathing".

From PIE {*mer-} 'to disappear / to die' [EWAia II: 318-319; LIV² 2001: 439-440].

18. DOG

Vedic Sanskrit *ḥwan-* {śván-} (1).

References and notes:

Vedic Sanskrit: BR-7 1875: 410. Grassmann 1873: 1433. This word has the following stems *ḥwan-* {śván-} / *ḥwan-* {śván-} / *ḥun-* {śún-} / *ḥwá-* {śvá-} and the following declension in Vedas: nom. sg. *ḥwá-* {śvá-}, acc. sg. *ḥwan-am* {śvánam}, gen. sg. *ḥun-as* {śúnas}, instr. sg. *ḥun-a-* {śúnā}, nom-acc. du. *ḥwan-a-* {śvánā} / *ḥwan-aw* {śvánau}, nom. pl. *ḥwan-as* {śvánas}, acc. pl. *ḥun-as* {śúnas}, gen. pl. *ḥun-am* {śúnām}, dat. pl. *ḥwá-bhis* {śvábhis} etc. An example: AV VI, 37, 3 "I cast forth for death, as a bone (??) for a dog".

From PIE **k̑on-* / **k̑un-* / **k̑un-*; related to Greek {κύων}, Tocharian AB {ku} 'dog' etc. [EWAia II: 674-675].

19. DRINK

Vedic Sanskrit *pa-* {pā-} (1).

References and notes:

Vedic Sanskrit: BR-4 1868: 615-618; Grassmann 1873: 800-803. A *seṭ*-root. Polysemy: 'to drink / to water / to pour in'. Present (I) 3 sg. *pī-b-a-ti* {píbati}, present (II) 3 pl. *pa-nti* {pānti} (RV II, 11, 14), aorist 3 sg. *a=pa-t* {apāt}, perfect 3 sg. *pa=p'a-w* {papaú}, past passive participle (verbal adjective) *pi-t'a-* {pitá-} [Whitney 1885: 95-96]. An example: AV VII, 73, 11 "eat thou grass, O inviolable one, at all times; drink clear water, moving hither".

Distinct from *gar-* {gar-} 'to swallow' (present (I) 3 sg. *gir-a-ti* {girati}) [BR-2 1858: 690-691; Grassmann 1873: 399].

Originates from PIE **peh₃(-i)-* / *{ph₃-}* / *{pih₃-}* 'to swallow / to drink' with present 3 sg. *{*pí-ph₃-e-ti}*; compare Hittite {pāšš-} 'to swallow'; Greek {πιῖν-ω}, Doric Greek {πῶν-ω} 'I drink' etc. [EWAia II: 113-114].

20. DRY

Vedic Sanskrit *ḥuṣ-ka-* {śúṣka-} (1).

References and notes:

Vedic Sanskrit: BR-7 1875: 272-273; Grassmann 1873: 1408. Only one context is attested in the Atharvaveda, revealing some textological problems: AV XIX, 49, 10 "may he go away in a dry place". In addition, there is a highly dubious word *ḥuṣ-a-* {śuṣá-} (only one form gen. sg. *ḥuṣ-a-sya* {śuṣásya}): AV V, 1, 4 "the poet of the dry". Also worth mentioning is the compound *ḥuṣ-k-a-s-ya-* {śúṣkāśya-} 'dry-mouthed' (AV III, 25, 4; AV VI, 139, 2; AV VI, 139, 4).

However, there are clear Rigvedic examples: RV IV, 4, 4 "a dry thicket"; RV IV, 33, 7 "plants arose upon the dry land"; RV VI, 18, 10 "dry wood" etc.

This word is a derivative of the verbal root *ḥuṣ-* {śuṣ-} 'to dry', derived from PIE **saus-* with dissimilation; compare Greek {αὔος} / {αὔος} 'dry', OCS {suchъ} 'dry' [EWAia II: 648-649].

21. EAR

Vedic Sanskrit *k'arṇ-a-* {kárṇa-} (1).

References and notes:

Vedic Sanskrit: BR-2 1858: 121-122; Grassmann 1873: 315. Unquestionably the main designation for 'ear' in the Atharvaveda and the Rigveda.

Distinct from *śrotra-* {śrotra-} [BR-7 1875: 397; Grassmann 1873: 1432], a more rare synonym, derived from the verb *śrav-* {śrav-} 'to hear' [EWAia II: 666].

Related to Young Avestan {karəna-} 'ear (of Daevic creatures)'; cognates outside of Indo-Iranian are not clear [EWAia I: 314-315].

22. EARTH

Vedic Sanskrit *b^hu:-mi-* {bhūmi-} (1).

References and notes:

Vedic Sanskrit: BR-5 1868: 348-349; Grassmann 1873: 951. Also *b^hu:-mi-* {bhūmī-}. Polysemy: 'earth / soil / land'. Often personified and deified. Examples: AV III, 17, 5 "successfully let the good plowshares thrust apart the earth", AV V, 11, 6 "let the barbarians creep (*s p*) downward to the earth".

Distinct from *kṣam-* {kṣām-} 'ground / earth' [BR-2 1858: 532-533; Grassmann 1873: 363; MW 1899: 326], *pr̥thi-w-i-* {pr̥thivī-} 'earth as the broad one, orbis terrarum' (very often personified and deified) [BR-4 1865: 860-861; Grassmann 1873: 855-857; MW 1899: 646] and *kṣētra-* {kṣētra-} 'land / landed property / field' [BR-2 1858: 571-572; Grassmann 1873: 370].

It seems that this word is derived from *b^haw-* {bhav-} 'to become / to happen / to be etc.'; related to Old Avestan {būmī-} 'earth' [EWAia II: 268].

23. EAT

Vedic Sanskrit *ad-* {ad-} (1) / *af-* {aś-} (2).

References and notes:

Vedic Sanskrit: BR-1 1855: 120-121; Grassmann 1873: 33; RIVELEX 1: 116-117. An aniṭ-root. Present (II) 3 sg. *at-i* {átti}, 3 pl. *ad-anti* {adánti} [Whitney 1885: 3]. Examples: AV V, 18, 7 "I am eating what is sweet"; AV VIII, 6, 23 "They who eat raw meat, and who the flesh of men"; RV II, 35, 7 "he eats food of good essence"; RV X, 28, 11 "the very same ones eat the released oxen". The authors of RIVELEX following the traditional view assert that it is a suppletive verb: according to them, the verb *g^has-* {ghas-} 'to consume' forms its aorist and the verb *aw-aya-* {āvaya-} forms its imperfect [RIVELEX 1: 117]. However, forms of these verbs are rare in the Atharvaveda and occur mostly in passages that are parallel with Rigvedic; because of this, it is preferable not to include them in the list as independent stems.

Distinct from *k^hād-* {khād-} 'to devour, to gorge' [BR-2 1858: 611-612; Grassmann 1873: 373], *g^has-* {ghas-} 'to consume' [BR-2 1858: 884-885; Grassmann 1873: 422] and from *b^has-* {bhas-} 'to chew / smash to pieces' [BR-5 1868: 227; Grassmann 1873: 930].

In addition, the verb *ad-* {ad-} has a very close synonym *af-* {aś-} 'to eat, to consume' [BR-1 1855: 508-510; Grassmann 1873: 136-137]. It is impossible to distinguish properly between *ad-* {ad-} and *af-* {aś-}.

Continues PIE {*h₁ed-} 'to eat'; compare Hittite {ed-} / {ad-}, Greek {ἔδμεναι}, Latin {edere} 'to eat' etc. [EWAia I: 61-62]. BR-1 1855: 508-510; Grassmann 1873: 136-137; RIVELEX 1: 598-600. A seṭ-root. Present (IX) 3 sg. *af-n'a-ti* {aśnāti}, 3 pl. *af-n-anti* {aśnānti}. It is possible that this word had an initial meaning 'to meal / to consume' [Grassmann 1873: 136], but it is regularly used in neutral contexts in the meaning 'to eat'. Examples: AV VII, 101, 1 "what food I eat in dream, [and that] is not found in the morning"; AV VIII, 2, 19 "what thou eatest (*aś*), what thou drinkest, of grain, milk of the plowing what should be eaten (*ad-y'a-m* {ādyám}), what should not be eaten all food I make for thee poisonless".

This word has no reliable etymology [EWAia I: 136].

24. EGG

Vedic Sanskrit *a:ṇḍ- 'a- {āṇḍá-} (1).*

References and notes:

Vedic Sanskrit: BR-1 1855: 614; Grassmann 1873: 174. Polysemy: 'egg / testicle'.

It is probable that this word continues PIIr [*ānd(r)a-] and represents the cognate of Proto-Slavic [jědro] 'kernel, core' [EWAia I: 162].

25. EYE

Vedic Sanskrit *akṣ- {akṣ-} (1).*

References and notes:

Vedic Sanskrit: BR-1 1855: 19-20; Grassmann 1873: 6. This word has two stems, *'akṣ-i-* {ákṣi-} and *akṣ-ṇ-* {akṣṇ-}; compare nom. sg. *'akṣ-i* {ákṣi}, nom.-acc.-voc. du. *'akṣ-i-ṇi:* {ákṣinī}, gen.-loc. du. *akṣ-ṇ-ḅ:s* {akṣṇós} etc. Not surprisingly, the forms of the dual number prevail in texts. In addition, there is a stem *akṣ-* {akṣ-}, attested in the compound *an='akṣ-* {anáṣ-} 'without eyes, blind' (nom. sg. *an='ak* {anáṣ}), found only once in RV II, 15, 7 [BR-1 1855: 166; Grassmann 1873: 50].

Distinct from *č'a=kṣ-us-* {cákṣus-} 'seeing / splendid / eye of the Sun and Agni etc.' [BR-2 1858: 919-920; Grassmann 1873: 432].

Continues PIE [*h₃ek^u-s-]; related to Young Avestan du. [aši] '(two) eyes'; OCS {oko}, Latin {oc-ul-us} 'eye' etc. [EWAia I: 42-43].

26. FAT N.

Vedic Sanskrit *p'i:-was- {p'ívas-} (1).*

References and notes:

Vedic Sanskrit: BR-4 1865: 749; Grassmann 1873: 820-821. Polysemy: 'fat / suet'. Examples: AV I, 11, 4 "Not as it were stuck (áhata) in the flesh, not in the fat, not as it were in the marrows, let the spotted slimy (?) afterbirth come down, for the dog to eat; let the afterbirth descend".

Distinct from *g^hṛ-t'a-* {ghṛtá-} 'ghee, i.e. clarified butter or butter which has been boiled gently and allowed to cool' [BR-2 1858: 891-892; Grassmann 1873: 423-424; MW 1899: 378]. In addition, distinct from a close synonym *m'e:d-as-* {médas-} 'fat (mainly of melted butter used in libations)' [BR-5 1868: 898; Grassmann 1873: 1062]. The fact that *m'e:d-as-* {médas-} is not the basic designation for the notion 'fat' can be proven by the following considerations: in contexts where these two words occur one next to the other, the word *p'i:-was-* {p'ívas-} precedes the word *m'e:d-as-* {médas-}; moreover, the latter is used in restricted contexts.

Derived from *p'i:-wan-* {p'ívan-} 'fat (adj.)' which exactly matches Greek {πί-ων}, f. {πί-ειρα} 'fat (adj.)' [EWAia II: 139].

27. FEATHER

Vedic Sanskrit *par-ṇ'a- {parṇá-} (1).*

References and notes:

Vedic Sanskrit: BR-4 1865: 571-572; Grassmann 1873: 790. Polysemy: 'feather / wing / leaf / feather part of arrow'. Examples: AV V, 25, 1 "let the virile organ, seed-placer of the embryo, set (*ā-dhā*) [it] like the feather on the shaft"; RV I, 182, 7 "the feathers of a wild bird in flight"; RV I, 183, 1 "you fly with the tripartite (chariot) like a bird with its feathers".

Distinct from *pakṣ-ā-* {pakṣā-} 'wing / shoulder, side (of man)' [BR-4 1865: 344-346; Grassmann 1873: 757] and from *p'at-a-tra-* {pātatra-} 'wing (as an instrument of flying)' [BR-4 1865: 407-408; Grassmann 1873: 764].

Words meaning 'down' are not attested.

Related to Hittite {par-tā-uar} 'wing', OCS {pero} 'feather' etc. [EWAia II: 97].

28. FIRE

Vedic Sanskrit *agn-i-* {*agní-*} (1).

References and notes:

Vedic Sanskrit: BR-1 1855: 28-29; Grassmann 1873: 8-9. This word is the only candidate for the main designation of 'fire' in the Rigveda and Atharvaveda. It is also the name of Agni, one of the main Vedic deities. Some examples of non-figurative use: AV II, 25, 4 "do thou, O divine spotted-leaf, go burning after them like fire"; AV III, 8, 3 "may this fire shine for very long, kindled by [my] fellows who gainsay not".

Originates from PIE {*ṅgni-}; compare Latin {ignis} and Lithuanian {ugnis} 'fire' [EWAia I: 44-45].

29. FISH

Vedic Sanskrit *m'atsy-a-* {*mátsya-*} (1).

References and notes:

Vedic Sanskrit: BR-5 1868: 459-460; Grassmann 1873: 976. Occurs once in The Atharvaveda: AV XI, 2, 25 "The dolphins (*śiṅśum īra*), boas (*ajagarā*), *purikāyas*, *jashās*, fishes, *rajasās*, at which thou hurlest". However, there are two clear contexts in the Rigveda: RV VII, 18, 6 "also the Matsyas ['fish'], whetted down (in their quest) for wealth, like fish in water"; RV X, 68, 8 "he caught sight of the honey enclosed by the stone, like a fish living in shallow water".

Continues Ir {*matsja-} 'fish' [EWAia II: 297-298]. Further etymology is not exactly known; some researchers compare this word with Proto-Germanic {*mati-} 'food'; M. Mayrhofer considers this comparison dubious [EWAia II: 298].

30. FLY V.

Vedic Sanskrit *pat-* {*pat-*} (1).

References and notes:

Vedic Sanskrit: BR-4 1865: 393-406; Grassmann 1873: 761-764. A *seṭ*-root. Polysemy: 'fly / hurry / fall'. Present (I) 3 sg. *p'at-a-ti* {pātati}, 3 pl. *p'at-a-nti* {pātanti}, aorist 3 sg. *'a=pa=pt-a-t* {ápaptat}, perfect 3 sg. *pa=p'a:t-a* {papáta}, past passive participle (verbal adjective) *pati-t'a-* {patitá-}. An example: AV I, 11, 6 "as the wind, as the mind, as fly the birds, so do thou, O ten months' [child], fly along with the afterbirth".

Continues PIE {*pet-} (evidence for a *seṭ*-root is not convincing); compare Greek {πέτομαι} 'I fly', Old Welsh {hed-ant} 'they fly' etc. [EWAia II: 71-72; LIV² 2001: 479].

31. FOOT

Vedic Sanskrit *pad-* {*pád-*} (1).

References and notes:

Vedic Sanskrit: BR-4 1865: 444-445; Grassmann 1873: 770. Polysemy: 'foot / bird's foot'. This word has its strong stem in nom. sg. *pa:d* {*pád*}, acc. sg. *pa:d-am* {*pádam*}, nom.-acc.-voc. du. *pa:d-a:w* {*pádu*} and nom. pl. *pa:d-as* {*pád-as*}; the weak stem *pad-* {*pad-*} occurs in other forms, with stress on endings; compare gen.-abl. sg. *pad-'as* {*padás*} and instr. pl. *pad-b^{hi}-is* {*padbhís*}.

Distinct from *čar-'i-tr-a* {*caritra-*} 'foot / leg (as an instrument for going)' [BR-2 1858: 970; Grassmann 1873: 441], *ś'anghā-* {*ś'anghā-*} 'upper part of a leg' [BR-3 1861: 9; Grassmann 1873: 464].

Continues PIE {**pōd-s*} / {**ped-*} 'foot'; there are cognates almost in all other Indo-European languages; compare Greek {*πούς*}, Doric {*πός*}, gen. sg. {*ποδ-ός*}; Latin {*pēs*}, gen. sg. {*ped-is*} 'foot' [EWAia II: 77-78].

32. FULL

Vedic Sanskrit *pu:r-ṛ'a-* {*pūrṛá-*} (1).

References and notes:

Vedic Sanskrit: BR-4 1865: 837; Grassmann 1873: 844. An example: AV II, 36, 5 "ascend thou the boat of Bhaga, full, unfailing".

Derived from *par-* {*par-*} 'to fill'. Related to such words as Latin {*plē-n-us*} and Gothic {*full-s*} 'full', which continue PIE {**p_h1-nó*} 'full', a verbal adjective derived from {**pel_h1-*} / {*ple_h1-*} 'to fill' [EWAia II: 156-157].

33. GIVE

Vedic Sanskrit *da:-* {*dā-*} (1).

References and notes:

Vedic Sanskrit: BR-3 1861: 565-577; Grassmann 1873: 587-592. A *seṭ*-root. Present (III) 3 sg. *d'a=da-ti* {*dádāti*}, aorist 3 sg. *'a=da-t* {*ádāt*}, perfect 3 sg. *da=d'a-w* {*dadaú*}, past passive participle (verbal adjective) *dat-t'a-* {*dattá-*} 'given' [Whitney 1885: 71-72].

Continues PIE {**deh₃₋*} / {**dh₃₋*} / {**de-dh₃₋*} 'to give'; compare Greek {*δί-δω-μι*} 'I give', OCS {*da-ti*} 'to give' etc. [EWAia I: 713-715].

34. GOOD

Vedic Sanskrit *w'as-u-* {*vásu-*} (1).

References and notes:

Vedic Sanskrit: BR-6 1871: 844-847; Grassmann 1873: 1234-1236. Nom. sg. f. *w'as-u-i-* {*vásvī*}. Used with a wide range of objects.

Distinct from the adverb *su-* {*sú-*} 'well' [BR-7 1875: 1025; Grassmann 1873: 1526].

This word is a cognate of Old and Young Avestan {*vohu-*} / f. {*vanhuui-*} 'good', Greek gen. pl. {*ἑάων*} 'goods' etc. [EWAia II: 533-534].

35. GREEN

Vedic Sanskrit *fi'ar-i-ta- {hárita-}* (1).

References and notes:

Vedic Sanskrit: BR-7 1875: 1549-1550; Grassmann 1873: 1650. This word designates the colour of frogs in RV VII, 103; other contexts do not clearly contradict the meaning 'green'. Like many other Vedic colour designations, this word seems to have denoted several hues of green and yellow.

Related to Vedic *fi'ar-i- {hári-}*, a cognate of Young Avestan {zairi} 'yellow', Greek {χλωρός} 'greenish-yellow, pale green', OHG {gelo} 'yellow' etc. [EWAia II: 805-806].

36. HAIR

Vedic Sanskrit *k'e:f-a- {kéśa-}* (-1).

References and notes:

Vedic Sanskrit: BR-2 1858: 431; Grassmann 1873: 352. This word occurs more than 10 times in the Atharvaveda [Whitney 1881: 89-90]. Cf. some examples with non-figurative meaning: AV I, 18, 3 "whatever in thy self, in thy body, is frightful, or what in hair or in mien – all that do we smite away with [our] words"; AV VI, 136, 1 "thou art born divine on the divine one, [namely] the earth, O herb; thee here, O down-stretcher, we dig in order to fix the hair"; AV VI, 136, 3 "what hair of thine falls down, and what one is hewn off with its root, upon it I now pour with the all-healing plant". In the Rigveda this stem is attested only as a member of compounds; compare *fi'ar-i=ke:f-a- {hárikeśa-}* 'having golden hair' [BR-7 1875: 1547; Grassmann 1873: 1649].

Distinct from *r'o:-man- {róman-}* 'body hair (of men and animals)' [BR-6 1871: 447; Grassmann 1873: 1186].

This word does not have a clear etymology. It can be related to Avestan {gaēsu-} 'curly-headed'; in that case the correspondence {k-} ~ {g-} demands an explanation [EWAia I: 401]. We follow [Lubotsky 2001: 302, 311] and treat this word as a loan from an unknown source.

37. HAND

Vedic Sanskrit *fi'as-ta- {hásta-}* (1).

References and notes:

Vedic Sanskrit: BR-7 1875: 1578-1579; Grassmann 1873: 1657-1658. An example: AV IV, 14, 2 "stride ye with the fire to the firmament (*náka*), bearing in your hands vessel-[fires] (*úkhya*)".

Distinct from *ba:fi-'u- {bāhú-}* 'arm / fore body of several animals' [BR-5 1868: 79-80; Grassmann 1873: 906] and *arat-n'i- {aratní-}* 'bend of elbow / cubit, ell' [BR-1 1855: 407; Grassmann 1873: 102-103].

Originates from PIE {*ǵ^hes-to-} 'hand'; related to Avestan {zasta-}, Greek {χεῖρ} < {*ǵ^hes-r} 'hand' etc. [EWAia II: 812].

38. HEAD

Vedic Sanskrit *f'ir-as- {śíras-}* (1).

References and notes:

Vedic Sanskrit: BR-7 1875: 191-192; Grassmann 1873: 1395. Can refer to 'head' of men (and anthropomorphic creatures), gods and animals. The oblique stem *ḥiḥ-ṣ-ṇ-* {śīṣṇ-} ~ *ḥiḥ-ṣ-'an-* {śīṣān-}. Paradigm: nom.-acc. sg. *ḥiḥ-as* {śīras}, gen. sg. *ḥiḥ-ṣ-ṇ-'as* {śīṣṇās}, instr. sg. *ḥiḥ-ṣ-ṇ-'a-* {śīṣṇā}, loc. sg. *ḥiḥ-ṣ-'an* {śīṣān} and *ḥiḥ-ṣ-'aṇ-i* {śīṣāṇi}, acc. pl. *ḥiḥ-ṣ-'aṇ-i* {śīṣāṇi} etc. Examples: AV I, 14, 3 "she shall sit long with the Fathers, until the covering in of her head"; IV, 14, 15 "in the eastern quarter set thou the head of the goat"; IX, 8, 21 "from thy head the disease have I made disappear". This word is frequently used in contexts dealing with cutting or smashing somebody's head, especially of animals and evil creatures; in addition, it often designates heads of different ritual subjects and objects (in the metaphorical sense). Such a fact could point to some stylistic peculiarities of the word under consideration, but it is probably due to the spread of these contexts in Vedic texts.

Distinct from the close synonym *murdh-'an-* {mūrdhān-} [BR-5 1868: 856-858; Grassmann 1873: 1053; MW 1899: 826]. This word has broad polysemy: 'head / forehead / skull / top, summit / chief (applied to persons)'. Examples: AV III, 6, 6 "the head of my foe do thou split apart and overcome"; AV IX, 10, 6 "the cow lowed toward the winking calf; she uttered king at [its] head, in order to lowing"; AV X, 2, 26 "atharvan, having sewed together his head, and also (*yāt*) his heart". It is worth mentioning that it occurs rarely in the Atharvaveda; moreover, it is possible to interpret it as specifically 'skull' or 'forehead' in many contexts with meaning 'head'; compare AV III, 6, 6 "the *skull* of my foe do thou split apart and overcome". It is more common in the Rigveda, but often means 'chief (applied to persons)', compare RV VIII, 67, 13 "they (Ādityas) who, as heads of the settled peoples, untrickable, self-glorious, without deceit", or 'top, summit', compare RV X, 151, 1 "we at the head of good fortune make known our trust with speech".

The word *ḥiḥ-as-* {śīras-} / *ḥiḥ-ṣ-ṇ-* {śīṣṇ-} continues the PIE noun {**k̑r̥h₂-os*} / gen. sg. {**k̑r̥h₂-s-n-os*} 'head'; compare Greek {κάρα}, gen. sg. {καράτος} 'head', Latin {cerebrum} 'brain' etc. [EWAia II: 638-639].

39. HEAR

Vedic Sanskrit *ḥraw-* {śrav-} (1).

References and notes:

Vedic Sanskrit: BR-7 1875: 375-383; Grassmann 1873: 1425-1429. Polysemy: 'to hear / to listen, to attend'. An aniṭ-root. Present {II} 2 sg. *ḥr'o-si* {śrosi}, present (V) 3 sg. *ḥr-ṇ'o-ti* {śrṇóti}, present (V) mediopassive 3 sg. *ḥr-ṇu-t'e* {śrṇuté}, aorist 1 sg. *'a=ḥraw-am* {ásravam}, perfect 3 sg. *ḥu=ḥraw-a* {śusrāva}, past passive participle (verbal adjective) *ḥru-t'a-* {śrutá-} [Whitney 1885: 179-180].

Continues PIE {**kleu-*} 'to hear' (present 3 sg. {**k̑l-néu-ti*}, aorist 3 sg. {**k̑l-néu-ti*}); related to Armenian {*ls-em*} 'I hear', Greek {ἔ-κλυ-ov} 'heard' etc. [EWAia II: 666-667].

40. HEART

Vedic Sanskrit *ḥīṛd-aya-* {ḥīṛdaya-} ~ *ḥīṛd-* {ḥīṛd-} (1).

References and notes:

Vedic Sanskrit: BR-7 1875: 1642-1643; Grassmann 1873: 1678-1679; BR-7 1875: 1641-1642; Grassmann 1873: 1678. Some contexts with *ḥīṛd-aya-* {ḥīṛdaya-}: AV II, 33, 3 "forth from thy heart, lung (*klomán*)... spleen, liver, we eject for thee *yákṣma*"; AV V, 29, 4 "pierce into his heart"; RV I, 122, 9 "he himself installs a wasting disease in his own heart"; RV VI, 53, 5 "bore around the hearts of the niggards with an awl, you poet"; RV X, 87, 4 "pierce the sorcerers in the heart". Some contexts with *ḥīṛd-* {ḥīṛd-}: AV III, 2, 5 "consume [them] in their hearts with pangs"; AV V, 20, 3 "pierce thou with pain the heart of our adversaries".

The word *ḥīṛd-aya-* {ḥīṛdaya-} usually means 'anatomical heart' both in the Rigveda and Atharvaveda, but there are some instances of figurative use of this suffixed form, for example, RV X, 34, 9 "heavenly coals scattered down in the gaming hollow, though they are cold they burn up the heart". The root noun *ḥīṛd-* {ḥīṛd-} (and nom.-acc. sg. n. *ḥīṛd-i-* {ḥīṛdi-} with an additional meaning 'interior of the body' [BR-7 1875: 1602]) often means 'heart in figurative sense, heart as container of inner thoughts and emotions', especially in the Rigveda, where it has the meaning 'heart (anatomical)' mostly in some restricted contexts (connected to the soma-ritual) [BR-7 1875: 1641-1642; Grassmann 1873: 1678]. However, it is clear that

hṛd- {hṛd-} sometimes has the meaning 'anatomical heart' in the Atharvaveda and in some compounds, like *hṛd=ro:g-a-* {hṛdrogá-} "heart disease" (RV I, 50, 11) [Grassmann 1873: 1679].

This word cannot be separated from PIE **k̑ērd-* / {k̑rd-} 'heart' (Hittite {ki-ir} / {kar-ta-aš}, Latin {cor} / gen. sg. {cord-is} etc.), despite its initial *h-* {h-} [EWAia II: 818].

41. HORN

Vedic Sanskrit *śṛṅga-* {śṛṅga-} (1).

References and notes:

Vedic Sanskrit: BR-7 1875: 287-289; Grassmann 1873: 1412. An example: RV III, 8, 10 "just like the horns of horned beasts they appear – the posts, with their knobs, (standing) on the earth".

M. Mayrhofer thinks that the word *śṛṅga-* {śṛṅga-} originates from PIE **k̑r-n-g^(w)o-* and is derived from an aniṭ-variant of **k̑r^h₂-os* / **k̑r^h₂-s-n-os* 'head' [EWAia II: 653].

42. I

Vedic Sanskrit *ahám-* {ahám-} (1) / *ma-* {ma-} (2).

References and notes:

Vedic Sanskrit: BR-1 1855: 572; Grassmann 1873: 163-165. Suppletive paradigm: nom. *ahám* {ahám}, acc. *má-m* {mám}, gen. sg. *má-ma* {máma}, instr. *má-y-a-* {máya}, dat. *má-iyam* {máhyam} / *má-īya* {máhya}, abl. *má-d* {mád}, loc. *má-y-i* {máyi}.

Continues PIE **eǵ^hóm*; compare Old Avestan {azām}, OCS {azъ} etc. [EWAia I: 155]. BR-5 1868: 415; Grassmann 1873: 163-165. The oblique stem.

Originates from PIE **me-*; compare Greek {με-} 'me' etc. [EWAia II: 284-285].

43. KILL

Vedic Sanskrit *áhan-* {áhan-} (1) / *vadh-* {vadh-} (2).

References and notes:

Vedic Sanskrit: BR-7 1875: 1494-1512; Grassmann 1873: 1641-1646. An aniṭ-root. Polysemy 'hit, strike, smite / kill, slain / destroy etc.'. Present (II) *áhan-ti* {hánti}, 3 pl. *g^hn-ánti* {ghnánti}, imperfect 3 sg. *'a=áhan* {áhan}, perfect 3 sg. *śa=g^ha:n-a* {jaghána}, past passive participle (verbal adjective) *áha-t'a-* {hatá-} [Whitney 1885: 202-203]. This verb is suppletive: the root *vadh-* {vadh-} forms the aorist.

Distinct from *mar-áya-ti* {maráyati} 'to cause to death, kill', which is used only three times in the Atharvaveda [Whitney 1881: 229].

Originates from PIE **g^{uh}en-* 'to kill' (present 3 sg. **g^{uh}én-ti*); related to Hittite {ku-en-zi} 'he kills', Greek {θείνω} 'I kill' etc. [EWAia II: 800-801]. BR-6 1871: 659-660; Grassmann 1873: 1201-1202. Aorist 3 sg. *'a=vadh^h-t* {ávadhīt}.

44. KNEE

Vedic Sanskrit *śánu-* {śánu-} (1).

References and notes:

Vedic Sanskrit: BR-3 1861: 84; Grassmann 1873: 483. This word occurs thrice in the Atharvaveda and once in the Rigveda. The weak stem *ṣṭu-* {jñu-} occurs in compounds [EWAia I: 584]. Examples: AV IX, 8, 21 "forth from thy feet, knees, hips ... from thy head the disease have I made disappear"; RV X, 15, 6 "having bent your knee".

Continues PIE {**ǵónu-*} / {**ǵnu-*}; compare Greek {γόνυ}, Latin {genū} etc. [EWAia I: 584-585].

45. KNOW

Vedic Sanskrit *wid* {*vid-*} (1).

References and notes:

Vedic Sanskrit: BR-6 1871: 1041-1047; Grassmann 1873: 1274-1277. A *veṭ*-root. Polysemy: 'to know / to become acquainted with / to learn / to pay attention etc.' [Grassmann 1873: 1274-1275]. Perfect 3 sg *w'e:d-a* {*véda*}, perfect active participle nom. sg. m. *wid-'u-s* {*vidús*}, secondary present (II) 3 sg *wayt-ti* {*vetti*}, 3 pl. *w'e:d-anti* {*vedánti*}. This word has its initial meaning 'to know' ('wissen') in perfect, which is older historically (compare Greek perfect {οἶδα} 'I know'); other derived meanings occur in secondary present and imperfect [Grassmann 1873: 1274-1275]. Examples: AV V, 11, 10 "I know that which is of us two this same birth"; AV XI, 6, 23 "The immortal remedy, chariot-bought, which Mātali knows – that Indra made enter into the waters; that remedy, O waters, give ye"; RV III, 39, 1 "Indra – what is born for you, know that."

Distinct from *ṣṭa-* {jñā-} 'to know (road, man), have knowledge / to become acquainted with / to recognize etc.' [BR-3 1861: 135-149; Grassmann 1873: 500-502; MW 1899: 425].

The perfect 3 sg. *w'e:d-a* {*véda*} has exact parallels in other Indo-European languages; compare Old Avestan perfect 1-3 sg. {*vaēdā*}, Greek {οἶδε}, Gothic {*wait*} 'he knows' etc. Some other formations from the root {**ueǵd-*} in PIE and different Indo-European languages mean 'to see' and 'to find' [EWAia II: 579-581].

46. LEAF

Vedic Sanskrit *par-ṛ'a-* {*parṛá-*} (1).

References and notes:

Vedic Sanskrit: BR-4 1865: 571-572; Grassmann 1873: 790. Polysemy: 'feather / leaf'. Used in this meaning both in the Rigveda and Atharvaveda. An example: AV VIII, 7, 12 "rich in sweets the leaf, rich in sweets the flower of them (plants)".

There is also one stem with the meaning 'leaf / foliage' used in compounds: compare *su=paḷā[a-* {*supalāśá-*} 'leafy' [BR-7 1875: 1077; Grassmann 1873: 793, 1539], occurring in such contexts as RV X, 135, 1 "the leafy tree where Yama holds symposium with the gods". However, the word *par-ṛ'a-* {*parṛá-*} and its derivatives occur more often.

Related to Hittite {*par-tā-ṣar*} 'wing', OCS {*pero*} 'feather' etc. [EWAia II: 97].

47. LIE

Vedic Sanskrit *śay-* {*śay-*} (1).

References and notes:

Vedic Sanskrit: BR-7 1875: 217-220; Grassmann 1873: 1397-1398. A *veṭ*-root. Polysemy: 'to lie / to rest'. Present (II) 3 sg. *śay-e-* {*śáye*} / *śe-te-* {*śéte*} [Whitney 1885: 174]. An example: RV III, 55, 4 "he lies in his resting places [=hearths]".

Originates from PIE {**keǵ-*} 'to lie'; related to Hittite {*ki-it-a*} 'he lies', Greek {*κεῖ-μαι*} 'I lie' etc. [EWAia II: 613-614].

48. LIVER

Vedic Sanskrit *y'ak-r-t- {yákr̥t-}* (1).

References and notes:

Vedic Sanskrit: BR-6 1871: 4; Grassmann 1873: 1069. This word has the nominative case *y'ak-r-t* {yákr̥t-} and the oblique stem *yak-n-* {yakn-} with the stress on endings; compare gen. sg. *yak-n-as* {yaknás-} etc. [Whitney 1881: 235]. It occurs thrice in the Atharvaveda and once in the Rigveda.

The word *y'ak-r-t* {yákr̥t-} / *yak-n-* {yakn-} originates from an old PIE heteroclitic noun {*(H)jek^u-r-} / {*(H)jek^u-n-}; Old Latin {iecur}, gen. sg. {iocineris} is one of cognates [EWAia II: 391].

49. LONG

Vedic Sanskrit *di:rg^h-a- {dīrghá-}* (1).

References and notes:

Vedic Sanskrit: BR-3 1861: 653-654; Grassmann 1873: 610-611. Polysemy: 'long (spatial) / long (temporal)'. An example: RV V, 45, 9 "let the Sun drive here with his seven horses to the tract of land stretching widely at (the end of) his long course".

Related to Hittite {daluki-}, Old Avestan {darəga}, Greek {δολιχός} 'long'; Mayrhofer reconstructs its protoform as [*d]h₁g^ho- [EWAia I: 728-729].

50. LOUSE

References and notes:

Vedic Sanskrit: Not attested. The Old Indian word for 'louse', attested in later texts, is *y'u.k-a-* {yúka-} ~ *y'u.k-a-* {yúkā-} [BR-6 1871: 177-178]. Old Indian *likṣ-a-* {likṣá-} means 'nit' [BR-6 1871: 535].

51. MAN

Vedic Sanskrit *nar- {nár-}* (1) / *p'umā:s- {púmāṃs-}* (2).

References and notes:

Vedic Sanskrit: BR-4 1865: 54; Grassmann 1873: 748-750. Paradigm: acc. sg. *n'ar-am* {nárām}, gen. sg. *n'ar-as* {nárās}, loc. sg. *n'ar-i* {nári}, nom. pl. *n'ar-as* {nárās}, acc. pl. *n'ṛ-n* {nṛñ}, gen. pl. *nar-a:m* {narám} / *nṛ-n-a:m* {nṛnám}, instr. pl. *n'ṛ-b^his* {nṛbhis} etc. The absence of nom. sg. from the stem *nar-* {nár-} poses the question whether it was supplied by *p'umā:s-* {púmāṃs-} 'male (of men and animals) / man', *w'ṛṣ-an-* {vṛṣan-} 'manly / strong, powerful / man / male / any male animal etc.' or by *wi:r-a-* {vīra-} 'hero, a brave or eminent man'. Unfortunately, the data are too scarce to make an unambiguous decision. Polysemy: 'man / person (often about people involved in ritual activities) / warrior, hero'. Examples: AV III, 19, 7 "go forth, conquer, O men; formidable be your arms (*bāhú*)"; AV IV, 31, 1 "let [our] men go forward unto [the foe], having forms of fire"; AV XVIII, 1, 7 "why, O lustful one, wilt thou speak to men with deceit (?*vici*)".

Distinct from a range of synonyms designating a male human or animal: *wṛṣ-an-* {vṛṣan-} 'manly / strong, powerful / man / male / any male animal etc.' [BR-6 1871: 1338-1340; Grassmann 1873: 1345-1348; MW 1899: 1012], *wīr-a-* {vīra-} 'hero, a brave or eminent man' [BR-6 1871: 1296-1298; Grassmann 1873: 1316-1317; MW 1899: 1005-1006], *m'ar-ya-* {márya-} / *m'ar-iyā-* {máriya-} 'young man in the prime of life' [BR-4 1868: 589; Grassmann 1873: 1010-1011].

This word is related to Greek {ἀνῆρ}, Armenian {ayr} 'man'; Welsh {ner} 'hero' etc. [EWAia II: 144-145].

It is impossible to distinguish properly between *nar-* {nár-} and *p'umās-* {púmāṃs-}. BR-4 1865: 774-775; Grassmann 1873: 821. Polysemy 'male (of men and animals) / man'. This word has the nominative *p'uma:n* {púmān} from the stem *p'umās-* {púmāṃs-} and oblique cases derived from the stem *pūs-* {púṃs-}; compare gen. sg. *pūs-as* {pumsás} [Whitney 1881: 184]. It often occurs in contexts together with its antonym *str-ī-* {strī-} 'female (of men and animals) / woman' [BR-7 1875: 1275-1276; Grassmann 1873: 1596]. Examples: AV I, 8, 1 "this oblation shall bring the sorcerers, as a stream does the foam; whoever, woman [or] man, hath done this, here let that person speak out"; AV III, 23, 2 "give birth to a male, a son; after him let a male be born"; AV V, 14, 6 "if woman, or if man, hath made witchcraft in order to evil".

This word was compared to Latin {pūbēs} ~ {pūber-} 'grown-up / adult' if from {*peṃb-ro} < {*peṃm-ro} [EWAia II: 144-145].

52. MANY

Vedic Sanskrit *pur-'u-* {purú-} (1).

References and notes:

Vedic Sanskrit: BR-4 1865: 789-790; Grassmann 1873: 827-829. Nom. sg. f. *pur-w-ī-* {pūrvī-}. Polysemy 'many (adj.) / many (adv.) / very (adv.) / often'.

Distinct from *b'hū-ri-* {bhūri-} 'many, much / abundant / plentiful' (adjective and adverb) [BR-5 1868: 356; Grassmann 1873: 952-953]; compare AV IV, 30, 2 "many stations", RV I, 124, 12 "much of value", RV IV, 16, 8 "an abundant prize". This word is not as widespread as *pur-'u-* {purú-}.

Continues PIE {*p|h₁-ú-}; the word has such cognates as Avestan {pouru-} 'many (adj.) / many (adv.) / abundant / very (adv.)'; Greek {πολύς} 'many (adj.)', {πολύ} 'many (adv.)' [EWAia II: 148-149].

53. MEAT

Vedic Sanskrit *mā:s-'a-* {māṃsá-} (1).

References and notes:

Vedic Sanskrit: BR-5 1868: 687-688; Grassmann 1873: 1028. Polysemy: 'meat / flesh'. An example: AV VIII {yá āmāṃ māṃsam adanti paúruṣeyaṃ ca yé kravíḥ} "they who eat raw meat, and who the flesh of men".

Distinct from *kraw-'is-* {kravís-} '(row) flesh' [BR-2 1858: 495; Grassmann 1873: 359].

Originates from PIE {*mēms-} 'meat'; there are such cognates as Armenian {mis} 'meat', Gothic {mimz} 'meat' etc. [EWAia II: 343-344].

54. MOON

Vedic Sanskrit *čand-r'a* {candrá-} (1).

References and notes:

Vedic Sanskrit: BR-2 1858: 939-940; Grassmann 1873: 436. Polysemy 'shining / moon'. The main designation of 'moon' in the

Atharvaveda. The word *čandr-a-* {candrā-} replaces *ma:s-* {mās-} 'moon / month' [BR-5 1868: 758; Grassmann 1873: 1036]. An example: AV III, 31, 6 "Agni puts together the breaths; the moon is put together with breath".

Distinct from *ma:s-* {mās-} [BR-5 1868: 758; Grassmann 1873: 1036], which is the main word for 'moon' in the Rigveda. Polysemy: 'moon / month'. *ma:s-* {mās-} unquestionably means 'moon' in some Rigvedic passages; compare RV VI, 34, 4 "seeking attachment, the soma has been set firmly in Indra, like the two shining ones, (sun and) moon, in heaven"; RV X, 12, 7 "they (the gods) placed the light in the sun and the nights in the moon"; X, 85, 5 "the moon is the model of the years". In the Atharvaveda *ma:s-* {mās-} usually means 'month'; there is one exception, AV XVIII, 1, 35 "they placed light in the sun, rays in the moon". The latter passage has a parallel in the Rigveda [Whitney 1881: 225]. In addition, the meaning 'moon' in the Atharvaveda can be seen, for example, in a dvandva *sur-ya=ma:s-a-* {sūryāmāsā-} 'sun and moon' in AV III, 29, 5 "the white-footed sheep, accompanied with five cakes, commensurate with [his] world, the giver lives upon, [as] unexhausted in the sun and moon".

In addition, there is a poetic compound *čandr-a=ma:s-* {candrāmās-} meaning 'moon, moon-god' (literally 'shining moon') [BR-2 1858: 943; Grassmann 1873: 436]. It could be an intermediate link between *ma:s-* {mās-} and *čandr-a-* {candrā-}.

The word *čandr-a-* {candrā-} has an older by-form *ščandr-a-* {ščandrā-}; these two forms are derived from PIE {*(s)kend-} 'to shine', probably connected with Latin {candēre} 'to shine' < {*(s)kand-} [EWAia I: 528-529].

55. MOUNTAIN

Vedic Sanskrit *gir-i-* {giri-} (1).

References and notes:

Vedic Sanskrit: BR-2 1858: 744-745; Grassmann 1873: 401. Examples: AV V, 4, 1 "thou that wast born on the mountains, strongest of plants, come"; AV V, 4, 2 "on an eagle-bearing (-*sūvana*) mountain, born from the snowy one"; RV IV, 17 "he split the mountain, hurling his mace with his strength, revealing his power, displaying his might".

Distinct from *p'arw-a-ta-* {pārvata-} 'knotty, rugged (said of mountains) / rock, height / mountain (often personified)' [BR-4 1865: 583-584; Grassmann 1873: 791-792; MW 1899: 609]. This word is unquestionably an adjective in its primary form and use; compare a frequent Vedic expression *p'arw-a-to: gir-iḥ* {pārvato giriḥ} "ruggy mountain" (AV IV, 6, 8; AV VI, 12, 3; RV I, 37, 7 etc.). According to before mentioned facts, the word *p'arw-a-ta-* {pārvata-} seems to have some semantic and stylistic connotations in comparison with *gir-i-* {giri-}. Some examples of its use in the meaning 'mountain': AV II, 3, 1 "what runs down yonder, aiding (?), off the mountain, that do I make for thee a remedy, that thou mayest be a good remedy"; RV II, 11, 7-8 "the land has spread out equally in all directions. Even the mountain, which was about to run, has come to rest. The mountain, never faltering, has been set down".

Related to Young Avestan {gair-i} 'mountain', Albanian {gur} 'stone / rock, cliff', OCS {gor-a} 'mountain' etc. [EWAia I: 487].

56. MOUTH

Vedic Sanskrit *a:s-* {ās-} (1).

References and notes:

Vedic Sanskrit: BR-1 1855: 735, 736, 744; Grassmann 1873: 190, 191. Polysemy: 'mouth / face / jaws'. The root *a:s-* {ās-} is found in Vedic texts in the variety of stems: there is an old root noun *a:s-* {ās-} used only in the Rigveda in abl. sg. and instr. sg. and more frequent stems *a:s-iya-* {āsīya-} [BR-1 1855: 744; Grassmann 1873: 191] and *a:s-an-* {āsán-} / *a:s-n-* {āsn-} [BR-1 1855: 736; Grassmann 1873: 190]. The first stem occurs mostly in adverbial meanings [Grassmann 1873: 190]. Examples: AV X, 10, 20 "from thy mouth (*a:s-n-as* {āsnás}) came (*bhū*) the songs (*g āhā*), from thy napebones, O cow, [came] force etc."; AV VII, 58, 8 "thou that striketh (*pra-h ṅ*) with both, with both tail and mouth (*a:s-iy-e-na* {āsīyena}) – in thy mouth *a:s-iy-e:* {āsīye} is no poison"; RV VI, 3, 4 "he will snap with his mouth (*a:s-a:* {āsā}) like a horse being bridled".

Distinct from *o:ṣṭhā-* {óṣṭha-} 'lip' [BR-1 1855: 1125; Grassmann 1873: 306].

The words *a:s-* {ás-}, *a:s-iyā-* {āsīya-} and *a:s-an-* {āsán-} continue an old PIE noun, reconstructed by M. Mayrhofer as **h₁eh₃-s-* (traditionally **ōs-*). There are such cognates as Hittite nom. sg. {a-i-iš}, gen. sg. {iš-ša-a-aš} 'mouth', Latin {ōs}, gen. sg. {ōr-is} 'mouth' etc. [EWAia I: 181-182].

57. NAME

Vedic Sanskrit *n'a:m-an-* {nāman-} (1).

References and notes:

Vedic Sanskrit: BR-4 1865: 112-114; Grassmann 1873: 724-725. Polysemy: 'name, appellation / characteristic mark / form / kind, manner' [MW 1899: 536].

Related to Hittite {la-a-ma-an}, Greek {ὄνομα}, Latin {nōmen}, Gothic {namo} 'name' etc. [EWAia II: 35-37].

58. NECK

Vedic Sanskrit *gri:-w'a:-* {grīvā-} (1).

References and notes:

Vedic Sanskrit: BR-2 1858: 865; Grassmann 1873: 419.

Related to Young Avestan {grīuuā-} 'neck (of Daevic creatures)', Russian *grīva-* {грива} 'mane', Old Russian {griv-ъn-a} 'necklace' etc. [EWAia I: 509].

59. NEW

Vedic Sanskrit *n'aw-a-* {náva-} (1).

References and notes:

Vedic Sanskrit: BR-4 1865: 69; Grassmann 1873: 714. Polysemy: 'new / fresh / young'.

There is also a suffixal derivative *n'aw-ya-* {návyā-} / *n'aw-iyā-* {náviyā-} with the same meaning [BR-4 1865: 76; Grassmann 1873: 716-717].

The forms *n'aw-a-* {náva-}, *n'aw-ya-* {návyā-} / *n'aw-iyā-* {náviyā-} originate from PIE {néu-o-} / {néu-jo-} 'new'; compare Greek {νέος} 'young', Latin {nou-us}, OCS {нов-ъ} 'new' etc. [EWAia II: 25].

60. NIGHT

Vedic Sanskrit *r'a:-tr-i:-* {rātrī-} (1).

References and notes:

Vedic Sanskrit: BR-6 1871: 320; Grassmann 1873: 1160. Unquestionably the main word for 'night' in the Atharvaveda and Rigveda. Examples: AV IV, 18, 1 "The same light with the sun – night possesses the same with the day"; AV VII, 69, 1 "be the days weal for us; [as] weal let the night be applied; weal for us let the dawn shine forth"; RV I, 94, 7 "You see across even the blind darkness of night". Often personified or deified (compare AV XIX, 47; RV X, 127, 8; RV I, 35, 1 etc.).

Distinct from *kṣap-* {kṣáp-} [BR-2 1858: 530; Grassmann 1873: 362], used only in the Rigveda mostly in adverbial sense (compare RV IX, 99, 2 "and prepared by night, he plunges toward the prizes") and as a part of poetical expressions together with the word *uṣ-^áas-* {uṣás-} in the plural number meaning 'dawn' (compare RV VI, 52, 15 "let those gods seek a wide place for us to prosper day and night for our whole lifetime"; RV VII, 15 "shine throughout the nights and dawns!"). Such use of this word shows that it represents an archaism already in the Rigveda (unlike its Avestan cognates {xšap-} / {xšap-an-} / {xšap-ar-} 'night' [Bartholomae 1904: 548-549]).

In addition, distinct from another archaic noun *n'ak-ta-* {náкта-} 'night' (less frequent stem is *n'ak-ti-* {nákti-}), which is used adverbially or in order to designate a personified and deified night in poetical expressions (often together with the word *uṣ-^áas-* {uṣás-}) [BR-4 1865: 6; Grassmann 1873: 703]. The adverb *n'ak-tam* {náktam} 'by night', derived from its acc. sg., is used mostly with the counterpart *d'íva-a-* {dívá} 'by day'; compare RV I, 24, 10 "Yonder Bears [=stars of Ursa Major], set on high, are visible at night (*n'aktam* {náktam}); they have gone somewhere else by day (*d'íwa-* {dívá})".

The word *ra-tr-i-* {rátri-} 'night' does not have a clear etymology; M. Mayrhofer states that it was initially an epithet of more archaic words *kṣap-* {kṣap-} and *n'ak-ta-* {náкта-} and can be derived from the verbal root *ra-* {rā-} 'to be quiet, to rest' [EWAia II: 447; 443-444].

61. NOSE

Vedic Sanskrit *nas-* {nas-} ~ *na:s-* {nās-} (1).

References and notes:

Vedic Sanskrit: BR-4 1865: 82, 126-127, 128; Grassmann 1873: 720, 726. Polysemy: 'nose / nostrils / muzzle'.

The root *nas-* {nas-} 'nose' forms several stems in the Rigveda and the Atharvaveda. There is a root noun *nas-* {nás-} (instr. sg. *nas-'a-* {nasá}, gen. du. *nas-'o:s* {nasós}) [BR-4 1865: 82; Grassmann 1873: 720], a stem *n'a:s-a-* {nāsā-}, used in the dual number [BR-4 1865: 126-127; Grassmann 1873: 720, 726], occurring twice in the Rigveda and once in the Atharvaveda, and a suffixed derivative *n'a:s-ik-a-* {násikā-} [BR-4 1865: 128; Grassmann 1873: 726].

Related to Latin {nār-is} 'nostril (sg.) / nose (pl.)', Lithuanian {nós-is}, OCS {nos-ь} 'nose' etc. [EWAia II: 30-31].

62. NOT

Vedic Sanskrit *na-* {ná-} (1).

References and notes:

Vedic Sanskrit: BR-4 1865: 1-4; Grassmann 1873: 700-702. Polysemy: 'not / as, as if' (dubious) [Grassmann 1873: 700-702].

Distinct from the prohibitive negation *ma-* {mā-} [BR-5 1868: 679-680; Grassmann 1873: 1026-1028].

Originates from PIE {*ne-} 'not'; compare Latin {ne-sciō} 'I do not know', OCS {ne} 'not' etc.; it is possible that the polysemy 'not / as, as if' is inherited from the protolanguage [EWAia II: 1-2].

63. ONE

Vedic Sanskrit *'e:-ka-* {éka-} (1).

References and notes:

Vedic Sanskrit: BR-1 1855: 1069-1071; Grassmann 1873: 295-296. Polysemy: 'one / the only one / alone etc'.

This word continues the PIE protoform {*o₁-ko-} 'one', which is parallel to protoforms {o₁-no-} and {o₁-uo-} with the same meaning (compare Gothic {ains} 'one' and Avestan {aēuua-} 'one' respectively) [EWAia I: 262-263].

64. PERSON

Vedic Sanskrit *ǰ'an-a- {jána-}* (1).

References and notes:

Vedic Sanskrit: BR-3 1861: 23-24; Grassmann 1873: 472-474; MW 1899: 410. Polysemy: 'person (sg.) / people (pl.) / living being / stock, race'. Examples: AV V, 11, 4 "even that wily man (*jána*) now is afraid of thee"; AV X, 1, 8 "this person is unknown to thee".

Distinct from *m'an-u-ṣa-* {mānuṣa-} 'human (adj.) / man as opposed to gods' [BR-5 1868: 728-729; Grassmann 1873: 1033-1034] and *p'uru-ṣa-* {pūruṣa-} ~ *p'uru-ṣa-* {pūruṣa-} 'man as opposed to animals / (deified) progenitor of the mankind / spirit' [BR-4 1865: 793-796; Grassmann 1873: 833].

Derived from the set-verb {jan-} 'to generate, to beget etc.' < PIE {*ǵenh₁-} 'to beget etc.'; compare Greek {γόνος} 'offspring, child / race, stock / begetting' [EWAia I: 566-567].

65. RAIN

Vedic Sanskrit *warṣ-a- {varṣá-}* (1).

References and notes:

Vedic Sanskrit: BR-6 1871: 799-800; Grassmann 1873: 1225. The main word with the meaning 'rain' in the Atharvaveda. An example: AV IV, 15, 6 "by thee poured out, let abundant rain come". Occurs only twice in the Rigveda: RV V, 58, 7; RV V, 83, 10.

In addition, there is an etymologically related word *warṣ-t'i-* {vṛṣṭí-} [BR-6 1871: 1346; Grassmann 1873: 1351-1352], which is more frequent in the Rigveda. Examples: RV I, 38, 8 "their rain has been sent gushing"; RV II, 6, 5 "do you (give) us rain from heaven"; RV II, 27, 15 "both (heaven and earth) jointly make heaven's rain swell for him".

The words *warṣ-a-* {varṣá-} and *warṣ-t'i-* {vṛṣṭí-} are derived from the root *warṣ-* {varṣ-} 'to rain' continuing PIE {*H₂ers-} 'to rain / dew / mist'; compare Hittite {uarša-} 'fog, mist', Greek {έέεεεε} 'dew' etc. [EWAia II: 522-523].

66. RED

Vedic Sanskrit *r'o:fi-i-ta- {róhita-}* (1).

References and notes:

Vedic Sanskrit: BR-6 1871: 452-454; Grassmann 1873: 1186. Polysemy: 'red / blood (figurative) / a name of deity'. Phonetic variation *r'o:fi-i-ta-* {róhita-} ~ *l'o:fi-i-ta-* {lóhita-}. The second meaning is attested thrice in incantations. Examples: AV V, 23, 4 "of like form two, of various form two, black two, red two; both the brown and the brown-eared, the vulture and the cuckoo (*kóka*) they are slain"; AV XI, 3, 7 {śyāmám áyo 'sya māṃsáni lóhitam asya lóhitam} "dark metal its flesh, red its blood". In addition, this word is a name of deified Sun in AV XIII, 1-3.

The phonetic variant *r'o:fi-i-ta-* {róhita-} is the only attested form in the Rigveda; it also occurs in the Atharvaveda, mostly as a name of the deity Rohita.

Distinct from *aru-ṣ'a-* {aruṣá-} 'red, reddish (the colour of Agni and his horses, of cows, of the team of Uṣas, the Ásvins' [BR-1 1855: 417-418; Grassmann 1873: 108; MW 1899: 88], *aru-ṇ'a-* {aruṇá-} 'reddish-brown, reddish, golden' [BR-1 1855: 415-416; Grassmann 1873: 107; MW 1899: 88]

Continues PIE {*reud^h-} / {*rud^h-} 'red / to be red'; related to Greek {έεεεεε} 'red', Latin {ruber} 'red' etc. [EWAia II: 471].

67. ROAD

Vedic Sanskrit *pat^h-* {*path-*} (1).

References and notes:

Vedic Sanskrit: BR-4 1865: 421; Grassmann 1873: 767-768. Polysemy: 'road / path / way, track'. The root *pat^h-* {*path-*} forms the following stems: *p'ant^h-a-* {*pánthā-*} / *pat^h-i-* {*pathí-*} / *pat^h-* {*path-*}. Paradigm: nom. sg. *p'ant^h-a-s* {*pánthās*}, acc. sg. *p'ant^h-a-m* {*pánthām*}, instr. sg. *pat^h-a* {*pathā*}, abl.-gen. sg. *pat^h-as* {*pathás*}, loc. sg. *pat^h-i* {*pathí*}; pl. nom. *p'ant^h-a-s* {*pánthās*}, acc. pl. *pat^h-as* {*pathás*}, gen. pl. *pat^h-am* {*pathám*} / *pat^h-i-n-am* {*pathīnám*}, instr.-dat. pl. *pat^h-i-b^his* {*pathíbhīḥ*}, loc. *pat^h-i-ṣu* {*pathíṣu*}. This word is often used in figurative contexts. Examples: AV IX, 5, 19 "at the meeting of the ways"; AV IV, 3, 5 "let him go by the falling-off (*apadhvaṃśá-*) of roads"; RV I, 139, 4: "(you two) going as if on a path". Translators choose different equivalents for this word; for example, Jamison and Brereton always translate *pat^h-* {*path-*} as 'path', Whitney and Elizarenkova – depending on the context.

Distinct from *'ad^h-van-* {*ádhvān-*} 'way, track' [BR-1 1855: 162; Grassmann 1873: 48], *w'art-man-* {*vártman-*} 'rut, track of a wheel' [BR-6 1871: 781-782; Grassmann 1873: 1223], *wart-an-i-* {*vartanī-*} 'roll, rolling / rut, track of a wheel' [BR-6 1871: Grassmann 1873: 1223] and *k'aṣṭh'a-* {*káṣṭhā-*} 'track, race course / course of clouds' [BR-2 1858: 276-277; Grassmann 1873: 325].

Related to Greek {*πάτος*} 'path, way'; Latin {*pons*} 'bridge'; Old Prussian {*pint-is*}, OCS {*ꙗꙋꙋ*} 'path, way' etc. [EWAia II: 81-83].

68. ROOT

Vedic Sanskrit *m'u:l-a-* {*múla-*} (1).

References and notes:

Vedic Sanskrit: BR-5 1868: 859-861; Grassmann 1873: 1054. An example: AV VI, 14, 2 "I cut its bond like the root of a gourd". The phonetic variant *m'u:r-a-* {*múra-*} occurs once in AV I, 28, 3.

The word *m'u:l-a-* {*múla-*} has no etymology [EWAia II: 369].

69. ROUND

References and notes:

Vedic Sanskrit: Not attested. There are some late adjectives with the meaning 'round (adj.)', for example, *wrt-t'a-* {*vṛttá-*} [BR-6 1871: 1314-1316], *wart-ula-* {*vartula-*} [BR-6 1871: 780-781] (both are derived from the verb *wart-* {*vart-*} 'to turn (round) / to roll'), *m'aṇḍ-ala-* {*máṇḍala-*} [BR-5 1868: 448-451] etc.

70. SAND

Vedic Sanskrit *s'ik-a-ta-* {*síkatā-*} (-1) / *pā:s-'u-* {*pāṃśú-*} (1).

References and notes:

Vedic Sanskrit: BR-7 1875: 978. Polysemy: 'gravel / sand'. This word is attested 4 times in the Atharvaveda. It occurs in plural: nom.

pl. *s'ik-a-ta-s* {sikatās-}, loc. pl. *s'ik-a-ta-su* {sikatā-su}. An example: AV VII, 109, 2 "do thou, O Agni, carry ghee for the Apsarases, dust (*pā:s'u:n* {pāṃsūn}) for the dice, gravel (*s'ikata:s* {sikatās}) and waters".

Related to Old Persian {θikā} 'gravel', Pashto {šəga} ~ {səga}, Iron Ossetic *šəžət* {сӕдӕжыт} 'earth' etc.; there are no cognates outside of the Indo-Iranian group. The variation of the first consonant can point to a borrowing from an unknown source [EWAia II: 728]. See also [Lubotsky 2001: 302, 312].

However, it is impossible to distinguish properly between *s'ik-a-ta-* {sikatā-} and *pā:s-'u-* {pāṃsū-}; it is probable that one word means 'coarse sand' and the other 'fine sand', respectively. BR-4 1865: 620; Grassmann 1873: 803. Polysemy: 'dust / sand'.

Related to such Iranian words as Young Avestan {paṣnu-} 'dust', Digor Ossetic *funuk* {фунук} 'ashes' and (probably) to OCS {pěsъ-къ} 'sand' [EWAia II: 114-115].

71. SAY

Vedic Sanskrit *braw-* {*brav-*} (1) / *wač-* {*vac-*} (2).

References and notes:

Vedic Sanskrit: BR-5 1868: 156-160; Grassmann 1873: 918-919. A *seṭ*-root. Present (II) 3 sg. *br'awi-ti* {brāviti}, 3 pl. *bruu-anti* {bruvānti}, imperfect 3 sg. *'a=brawi-t* {ābravīt} etc. [Whitney 1885: 107]. This word usually designates a single speech act.

It is reasonable to treat this verb as suppletive, because the root *braw-* {*brav-*} does not form neither aorist nor perfect in the Rigveda and Atharvaveda. Aorist forms with the meaning 'to say' are derived from the root *wač-* {*vac-*}, perfect forms – from the defective stem *a:fi-* {*āh-*}.

Distinct from the root *wad-* {*vad-*} 'to speak / to say / to tell / to praise etc.' [BR-6 1871: 649-657; Grassmann 1873: 1199-1201] occurs mostly in its first or third meaning and sometimes designates solemn speech (praising).

The Vedic root *braw-* {*brav-*} originates from PIE {**mleuH-*} 'to say / to speak'; it is related to Young Avestan {*mraoiti*} 'he says', Old Russian {*mlǫviti*} 'to speak' etc. [EWAia II: 235-236]. BR-6 1871: 619-626; Grassmann 1873: 1191-1194. Aorist 3 sg. *a=vo:č-a-t* {avocat}. Polysemy 'to speak / to say / to utter / to announce, declare / to proclaim etc.'. Often has stylistic connotations (especially in other tenses). For example, its present (III) 3 sg. *wi=wak-ti* {vívakti} usually means 'to announce'.

72. SEE

Vedic Sanskrit *paḥ-* {*paś-*} ~ *spaḥ-* {*spaś-*} (1) / *darḥ-* {*darś-*} (2).

References and notes:

Vedic Sanskrit: BR-4 1865: 600-606; Grassmann 1873: 1606-1608. An *aniṭ*-root. Polysemy: 'to see / to look at / to perceive, notice'. Present (IV) 3 sg. *p'af-ya-ti* {páśyati} [Whitney 1885: 95]. An example: AV III, 13, 6 "then indeed I see, or also hear; unto me comes the noise, to me the voice of them".

This verb is suppletive. Its perfect and aorist are derived from the root *darḥ-* {*darś-*}.

Originates from PIE {**spek-*} 'to look at, to observe / to spy'; compare Young Avestan {*spasiieiti*} 'spies', {*spas-*} 'observer'; Greek {*σπεκτρομαί*} 'I look about carefully, spy / consider', Latin {*speciō*} 'I observe / take into consideration' etc. [EWAia II: 107-108]. BR-3 1861: 530-538; Grassmann 1873: 626-628. An *aniṭ*-root. Polysemy: 'to see / to look at / consider / to be seen, to be visible, appear (med.-pass.)'. Perfect 3 sg. *da=darḥ-a* {dadárśa}, perfect med.-pass. 3 sg. *da=darḥ-e* {dadṛśé}, aorist med.-pass. 3 pl. *a=dṛk-ṣ-a-ta* {adr̥kṣata}, past passive participle (verbal adjective) *dṛṣ-ṭa-* {dṛṣṭá-} [Whitney 1885: 78]. An example: AV IX, 9, 4 "who saw it first in process of birth...?"

Originates from PIE {*derk-*} 'to look at, to glance'; compare Young Avestan {*dādarəsa*} 'I have seen', Greek {*δέ=δορικ-α*} 'I have looked at', Old Irish {*derc*} 'eye' etc. [EWAia I: 704-706].

73. SEED

Vedic Sanskrit *b'i:ž-a- {bīja-}* (1).

References and notes:

Vedic Sanskrit: BR-5 1868: 93-94; Grassmann 1873: 907. Polysemy: 'seed / semen'. Examples: AV X, 6, 33 "as seed in a cultivated field (*urvāra*) grows up in what is dragged with the plow-share, so in me let progeny, cattle, food upon food, grow up"; RV V, 53, 13 "along which (course) you convey the imperishable granular seed to offspring and descendants"; RV X, 85, 37 "Pūṣan, rouse her, most kindly disposed –(she) in whom humans scatter their seed".

Distinct from *r'e-ta-s-* {*rétas-*} meaning 'semen, seminal fluid etc.' [BR-6 1871: 432-433; Grassmann 1873: 1181] and *sas-y'a-* {*sasyá-*} 'corn, grain' (AV VII, 11, 1; AV VIII, 10, 24) [BR-7 1875: 851].

Related to Buddhist Sogdian {byz'k} 'seed', Parachi *biz* {*biz*} 'corn, grain'; there are no parallels outside the Indo-Iranian group [EWAia II: 227].

74. SIT

Vedic Sanskrit *a:s- {ās-}* (1).

References and notes:

Vedic Sanskrit: BR-1 1855: 729-735; Grassmann 1873: 188-190. A *veṭ*-root. Present (II) *'a:s-te:* {*āste*}, present medio-passive participle *'a:s-i-na-* {*āsīna-*} and *a:s-an'a-* {*āsānā-*} [Whitney 1885: 6-7]; perfect and aorist forms are attested neither in the Rigveda nor in the Atharvaveda. The absence of such forms is semantically motivated: aorist and perfect of the root *sad-* {*sad-*} naturally mean 'to sit down', see below.

Distinct from *sad-* {*sad-*} with the main meaning 'to sit down', frequently connected to cult and offerings; this root forms aorist 3 sg. *'a=sad-a-t* {*ásadat*} and perfect 3 sg. *sa=s'a:d-a* {*sasáda*} [BR-7 1875: 591-603; Grassmann 1873: 1455-1460].

Related to Hittite {*e-eš-zi*} 'he sits' and Greek {*ἵμαι*} 'I sit; I am situated'; Mayrhofer reconstructs the PIE root {*h₁eh₁s-*} 'to sit' [EWAia I: 181].

75. SKIN

Vedic Sanskrit *twač- {tvác-}* (1).

References and notes:

Vedic Sanskrit: BR-3 1861: 463-464; Grassmann 1873: 564. Examples: AV I, 23, 4 "of the bone-born leprous spot, and of the body-born that is in the skin"; AV I, 24, 2 "it has made the leprous spot disappear, has made the skin uniform"; AV I, 33, 4 "with propitious body touch my skin" etc.

Distinct from *čar-man-* {*cárman-*} 'removed skin, fell' (often of a cow) [BR-2 1858: 974-975; Grassmann 1873: 442], frequently used in mythological and ritual contexts: compare AV X, 9, 2 "be thy (cow) skin the sacrificial hearth".

The Vedic word *twač-* {*tvác-*} can be compared to Hittite {*tuekka-*} 'body (sg.) / limbs (pl.)' [EWAia I: 684].

76. SLEEP

Vedic Sanskrit *svap- {svap-}* (1).

References and notes:

Vedic Sanskrit: BR-7 1875: 1428-1430; Grassmann 1873: 1625-1626. A *veṭ*-root. Polysemy: 'to sleep / to fall asleep / to die (figurative meaning)'. Unquestionably the main verb 'to sleep' in the Atharvaveda. Present (II) 3 sg. imp. *sv'ap-tu*, perfect *su=ṣup-us* {suṣupus} etc. [Whitney 1885: 201].

Continues PIE {**sʷep-*} / {**sup-*} 'to sleep'; compare Hittite {*supp-*} 'to sleep', Latin {*sōp-ire*} 'to fall asleep', Old English {*swef-an*} 'to sleep' etc. [EWAia II: 791].

There is another archaic verb with the same meaning: *sas-* {*sas-*} [BR-7 1875: 850; Grassmann 1873: 1494]. It occurs only once in the Atharvaveda (nom. sg. m. of present active participle *sas-'an* {*sasán*}) and several times in the Rigveda. An example: AV IV, 1, 6 "he was born together with many thus, sleeping now in the loosened (*vi-si*) eastern half". It is a cognate of Hittite {*šeš-zi*} 'he sleeps / rests / lies down' [EWAia II: 716-717].

77. SMALL

Vedic Sanskrit '*arb^h-a-* {*árbha-*} ~ '*arb^h-a-ka-* {*árbhaka-*} (1).

References and notes:

Vedic Sanskrit: BR-1 1855: 447; Grassmann 1873: 115. Polysemy: 'small / weak / young' [Grassmann 1873: 115]. Examples: AV VII, 56, 6 "petty thing"; AV XI, 2, 29 "not our great one, and not our small, not our carrying one, and not those that will carry, not our father and mother do thou harm".

The stem without the suffix *-ka-*, '*arb^h-a-* {*árbha-*} [BR-1 1855: 447; Grassmann 1873: 115], is attested several times in the Rigveda and once in the Atharvaveda.

Cannot be separated from Greek {*ὀρφανός*}, Latin {*orbus*}, Armenian {*orb*} 'orphan'; Gothic {*arbi*} 'inheritance, legacy' etc. [EWAia I: 119-120].

78. SMOKE

Vedic Sanskrit '*d^hu:-m'a-* {*dhūmá-*} (1).

References and notes:

Vedic Sanskrit: BR-3 1861: 980; Grassmann 1873: 689. Examples: AV VI, 76, 2 "the soothsayer (*add^hāti*) sees the smoke arising"; AV VIII, 8, 2 "seeing afar smoke, fire, let our enemies set fear in their hearts".

Continues the PIE noun {**d^huh₂-mó*}, resulting in such words of other Indo-European languages as Latin {*fūmus*}, OCS {*дымъ*} 'smoke' etc. [EWAia I: 795].

79. STAND

Vedic Sanskrit '*st^ha:-* {*sthā-*} (1).

References and notes:

Vedic Sanskrit: BR-7 1875: 1285-1318; Grassmann 1873: 1596-1603. A *seṭ*-root. Polysemy: 'to stand / to stand firmly / to stop, to cease / to remain etc.' [Grassmann 1873: 1596-1597; MW 1899: 1262]. Present (III) 3 sg. *t'i=ṣt^ha-ti* {*tíṣṭhati*}, aorist 3 sg. '*a=st^ha-t* {*ásthāt*}, perfect 3 sg. *ta=ṣt^ha-w* {*taṣṭāu*}, past passive participle (verbal adjective) *st^hi-t'a-* {*sthitá-*} [Whitney 1885: 194-195]. An example: AV I,

2, 4 {yát^hā dyām ca pṛt^hivīm cāntás tiṣṭati téjanam / evá rógam cāsrāvám cāntás tiṣṭatu múñja ít} "as between both heaven and earth stands the bamboo (?téjana), so let the reed-stalk (múñja) stand between both the disease and the flux (āsrāvā)."

Originates from PIE {steh₂-} 'to stand'; compare Latin {stāre} 'to stand', OCS {stati} 'to stand up' etc. [EWAia II: 764-766].

80. STAR

Vedic Sanskrit *stṛ-* {stṛ-} ~ *t'a:r-a-k-a-* {tārakā-} (1).

References and notes:

Vedic Sanskrit: BR-3 1861: 306-307. The stem *t'a:r-a-k-a-* {tārakā-} Occurs 5 times in the Atharvaveda [Whitney 1881: 128].

In addition, there is an archaic root noun *stṛ-* {stṛ-} 'star' in the Rigveda (nom. pl. f.) [BR-7 1875: 264, 1260; Grassmann 1873: 547, 1589], etymologically related to *t'a:r-a-k-a-* {tārakā-}.

Both *stṛ-* {stṛ-} and *t'a:r-a-k-a-* {tārakā-} 'star' are related to Hittite {ḫa-aš-te-er-za}, Greek {ἀστὴρ}, Gothic {stair-no} 'star' etc. [EWAia II: 755-756].

81. STONE

Vedic Sanskrit *'af-man-* {áśman-} (1).

References and notes:

Vedic Sanskrit: BR-1 1855: 516; Grassmann 1873: 139. Polysemy: 'stone / rock / thunderbolt / sky (figurative)'. This word has the oblique stem *'af-na-* {áśna-}, cf. gen. sg. *'af-na-s* {áśnas} and instr. sg. *'af-na:* {áśnā}. Examples: AV I, 2, 2 "O bow-string, bend about us ; make thyself a stone"; AV II, 13, 4 "come, stand on the stone; let thy body become a stone"; AV V, 23, 13 "both of all worms and of all she-worms I split the head with a stone".

From PIE {*h₂ek^h-mon} / {*h₂ek^h-m^h} / {*h₂ek^h-mn-} 'stone'; compare Greek {ἄκμων} 'meteoric stone, thunderbolt / anvil', Lithuanian {akmuõ} 'stone' etc. [EWAia I: 137-138].

82. SUN

Vedic Sanskrit *s'u:r-ya-* {súrya-} ~ *s'u:r-ya-* {súriya-} (1).

References and notes:

Vedic Sanskrit: BR-7 1875: 1172-1173; Grassmann 1873: 1567-1569. Polysemy: 'sun / the Sun (personified, as a deity)'. An example: AV I, 29, 5 "up hath gone yon sun, up this spell (*vācas*) of mine".

Distinct from related *s'uwar-* {súvar-} ~ *sur-* {sur-} 'light, shining / sunlight / sun etc.' [BR-7 1875: 1441-1443; Grassmann 1873: 1630].

Both *s'uwar-* {súvar-} ~ *sur-* {sur-} and *s'u:r-ya-* {súrya-} ~ *s'u:r-ya-* {súriya-} are related to Old Avestan nom.-acc. sg. n. {huuarē}, Greek dial. {ἄελιος} < {*ἡαφέλιος}, Gothic {sauil} and {sunno} 'sun' etc.; Mayrhofer reconstructs the protoform {*suh₂el-} for the former word [EWAia II: 793-794] and the protoform {suh₂l-ijo-} for the latter [EWAia II: 742].

83. SWIM

Vedic Sanskrit *plaw-* {plav-} (1).

References and notes:

Vedic Sanskrit: BR-4 1865: 1187-1193; Grassmann 1873: 892-893. This word is scarcely attested in the Rigveda and the Atharvaveda; present (I) mediopassive 3 sg. *pl'aw-a-te*, imperative 2 sg. *plaw-aswa* {plavasva}, past passive participle *plu-t'a-* {plutá-} (aorist and perfect stems are found in later Vedic texts) [Whitney 1885: 103-104]. The phonetic variant *praw-* {prav-} is typical for the Rigveda, Brahmanas etc. An example: AV IV, 15, 14 "O she-frog... swim in the midst of the pool, spreading thy four feet".

From PIE *pleǵ- 'to swim'; compare Greek {πλέω} 'swim', OHG {flouwen} 'rinse, wash', OCS {pluti} 'float / navigate' [EWAia II: 194-196].

84. TAIL

Vedic Sanskrit *p'uč^h-a-* {púcha-} (-1).

References and notes:

Vedic Sanskrit: BR-4 1865: 752. This word does not occur in the Rigveda, but unquestionably designates 'tail' (of snake and of cow) in the Atharvaveda.

Distinct from words *śe-p-a-* {śépa-} 'tail / penis' [BR-7 1875: 294; Grassmann 1873: 1412] and *śi-n'a-* {śísna-} 'tail / penis' [BR-7 1875: 211-212; Grassmann 1873: 1396], which are used in the Atharvaveda in the second meaning.

In addition, distinct from *v'a-r-a-* {vára-} 'the hair of any animal's tail (esp. of a horse's tail / horse tail)' [BR-6 1871: 935; Grassmann 1873: 1260-1261; MW 1899: 943].

The word *p'uč^h-a-* {púcha-} has no clear etymology; Mayrhofer thinks that comparison with OHG {fuhs} etc. (compare Torwali {pūš} < {*pucchin} 'having a tail') is the best solution [EWAia II: 140]. We follow [Lubotsky 2001: 312] and treat *p'uč^h-a-* {púcha-} as a loan from an unknown source.

85. THAT

Vedic Sanskrit *a-* {a-} (1).

References and notes:

Vedic Sanskrit: BR-1 1855: 123-125; Grassmann 1873: 35. The main pronoun of distal deixis with polysemy 'that / there / then'. This pronoun has three stems with different suffixes: *a-s-* {as-}, *a-d-* {ad-} and *a-m-* {am-}. The latter is used in oblique cases. Paradigm: nom. sg. m.-f. *a-s-'a-w* {asáu}, nom. sg. n. *a-d-'as* {adás}, acc. sg. m. *a-m-'u-m* {amúm}, instr. sg. m. *a-m-'u-ṇ-a-* {amúnā}, loc. sg. m. *a-m-'u-ṣm-in* {amúšmin} nom. pl. m. *a-m-'i-* {amī}, gen. pl. m. *a-m-'i-ṣ-a-m* {amīṣām} etc.

Distinct from another Vedic pronoun with the meaning 'that', *sa-* {sa-} / *ta-* {ta} [BR-7 1875: 451-453; Grassmann 1873: 1437] with the following declension: nom. sg. m. *s-a-s* {sás}, nom. sg. f. *s-a-* {sá}, nom.-acc. sg. n. *t-a-d* {tád}, acc. sg. m. *t-a-m* {tám}, acc. sg. f. *t-a-m* {tám}, gen. sg. m. *t-'a-sya* {tásya}, loc. sg. m. *t-'a-sm-in* {tásmin} / *s-'a-sm-in* {sásmin}, nom. pl. m. *t-e-* {té}, gen. pl. m. *t-'e-ṣ-a-m* {tészām} etc. This pronoun "refers to something already known either as just mentioned or as generally familiar" [Macdonell 1916: 293].

In addition, distinct from *ty'a-* {tyá-} 'that (well known)' [BR-3 1861: 407-408; Grassmann 1873: 552-553; Macdonell 1916: 197].

86. THIS

Vedic Sanskrit *i-* {i-} ~ *e-* {e-} (1).

References and notes:

Vedic Sanskrit: BR-1 1855: 794-796; Grassmann 1873: 207-210. The main pronoun of proximal deixis. Polysemy: 'this / here / now'. Suppletive paradigm: nom. sg. m. *a-y-'am* {ayám}, nom.-acc. sg. n. *i-d-'am* {idám}, nom. sg. f. *i-y-'am* {iyám}, acc. sg. m. *i-m-'am* {imám}, gen. sg. m. *a-sy'a* {asyá}, loc. sg. m. *a-sm-'in* {asmín}, instr. sg. f. *a-y-'a* {ayá} nom. pl. m. *i-m-'e* {imé}, acc. pl. m. *i-m-'an* {imán}, instr. pl. m. *e-bh'is* {ebhís}, gen. pl. m. *e-ṣ-'a:m* {eṣám} etc.

Distinct from another Vedic pronoun with the meaning 'this', *e-ṣ-'a-* {eṣá-} / *e-t-'a-* {e-tá-} [BR-1: 1855: 1091-1092; Grassmann 1873: 298], which declines like *sa-* {sa-} / *ta-* {ta-}; it is more emphatic and "refers to something known to the listener as present either to his senses or his thoughts" [Macdonell 1916: 295].

87. THOU

Vedic Sanskrit *tuw-'am* {tuvám} ~ *tw-am* {tvám} (1).

References and notes:

Vedic Sanskrit: BR-3 1861: 460-461; Grassmann 1873: 561-563. Paradigm: nom. *tuw-'am* {tuvám} / *tw-am* {tvám}, gen. *t'aw-a* {táva}, dat. *t'u-bh'yam* {túbhyam}, acc. *tuw-'a:m* {tuvám} / *tw-'a:m* {tvám}, instr. *tuw-a-* {tuvá} / *tw-a-* {tvá} / *tw-ay-a-* {tváyā}, abl. *tuw-'a-t* {tvát} / *tw-a-t* {tvát}, loc. *tuw'-e-* {tuvé} / *tw'-e-* {tvé}. Enclitic forms: acc. *tva:* {tvā}, gen.-dat. *te:* {te}.

Related to Latin {tū}, Gothic {þu}, OCS {ty} 'you (thou)' etc. [EWAia I: 682-683].

88. TONGUE

Vedic Sanskrit *ṣih-w-'a:-* {jihvā-} (1).

References and notes:

Vedic Sanskrit: BR-3 1861: 107; Grassmann 1873: 490-491. Polysemy: 'tongue / tongue as the organ of speech / speech'. The word is used in a range of figurative expressions ('tongue of Agni' etc.). An example: AV IV, 13, 7 "the tongue [is] forerunner of voice".

Cannot be separated from Old Avestan {hizū-} / {hizuā-} 'tongue', Old Latin {dingua}, Latin {lingua} 'tongue / tongue as the organ of speech / speech', Old Prussian {insuwis} 'tongue' etc.; details of reconstruction of the first consonant are not clear [EWAia I: 591-593].

89. TOOTH

Vedic Sanskrit *dant-* {dánt-} (1).

References and notes:

Vedic Sanskrit: BR-3 1861: 508; Grassmann 1873: 573. Nom. sg. *dan* {dán}, instr. sg. *dat-'a-* {datá}, acc. pl. *dat-'as* {datás}, gen. pl. *dat-'a:m* {datám}, abl. pl. *dad-bh'yas* {dadbhyás}.

In addition, there is a thematic stem {dánta-} 'tooth' [BR-3 1861: 508; Grassmann 1873: 575].

Distinct from *ṣambh-a-* {jámha} 'tooth / tusk / set of teeth, jaws' [BR-3 1861: 41; Grassmann 1873: 478; MW 1899: 412]. Although the latter word is more frequent, it apparently has additional semantic connotations. First, it is used throughout the text of the Rigveda and Atharvaveda mostly for the designation of Agni's teeth (figurative 'fire's teeth, fire's tusk'); second, this word can be derived from the verb *ṣambh-* {jambh-} 'to snap at / to crush, destroy' [BR-3 1861: 37-38; Grassmann 1873: 477; MW 1899: 412].

Related to Greek {ὀδούς}, gen. sg. {ὀδόντ-ος}, Latin {dens}, gen. sg. {dent-is} 'tooth' etc. [EWAia I: 693-694].

90. TREE

Vedic Sanskrit *vr̥kṣa-* {*vr̥kṣá-*} (1).

References and notes:

Vedic Sanskrit: BR-6 1871: 1309-1310; Grassmann 1873: 1325-1326. Contexts proving the meaning 'tree': AV VI, 2, 2 "unto whom enter the drops of soma-plant (*ándhas*) as birds a tree"; AV X, 7, 38 "the branches of a tree roundabout the trunk"; RV III, 45, 4 "as a man with a crook shakes a tree for ripe fruit"; RV IV, 20, 5 "a fruited tree"; RV VI, 24, 4 "the branches of a tree".

Distinct from *d'ar-u-* {*dáru-*} 'wooden stick, log, beam / (fire)wood' [BR-3 1861: 595; Grassmann 1873: 595-596] and *w'an-a-* {*vana-*} 'forest / forest tree / wood, timber' [BR-6 1871: 666-667; Grassmann 1873: 1206-1207; MW 1899: 917-918] (the second and third meanings are not as frequent as the first meaning). In addition, there is a derivative *wan-'in-* {*vanín-*} 'forest tree', literally, 'that is in forest' [BR-6 1871: 676; Grassmann 1873: 1209] and a compound *wan-as=p'at-i-* {*vanaspáti-*} 'forest tree etc.', literally, 'the king of forest' [BR-6 1871: 673-674; Grassmann 1873: 1208-1209].

Mayrhofer believes that *vr̥kṣa-* {*vr̥kṣá-*} can be a cognate of *w'alf-a-* {*válsa-*} 'a shoot, branch, twig' and continue PIE {**u̯l̥k-s-ó*} [EWAia II: 572].

91. TWO

Vedic Sanskrit *dwa-* {*dvá-*} / *duw'a-* {*duv́a-*} (1).

References and notes:

Vedic Sanskrit: BR-3 1861: 818; Grassmann 1873: 649-650. An example: AV IV, 13, 2 "these two winds blow from the river as far as the distance".

Continues PIE {**du̯o-*} / {**du̯o-*} 'two' [EWAia I: 761-763].

92. WALK (GO)

Vedic Sanskrit *i-* {*i-*} (1) / *ga-* {*gā-*} (2).

References and notes:

Vedic Sanskrit: BR-1 1855: 753; Grassmann 1873: 192-201. An *aniṭ*-root. Present (II) 3 sg. *'e-ti* {*éti*}, 3 pl. *y-'anti* {*yánti*}, perfect 3 sg. *iy-a:y-a* {*iyāya*}. Suppletive aorist is formed by the root *ga-* {*gā-*}. Unquestionably the main root designating 'to go'. In addition, this word occurs in figurative contexts (for example, with inanimate subjects).

Distinct from *čar-* {*car-*} 'to move' [BR-2 1858: 952-966; Grassmann 1873: 437-440].

Originates from PIE {**(h₁)ei-*} 'to go, to walk' [EWAia I: 102]. BR-2 1858: 719-723; Grassmann 1873: 391-393. Aorist 3 sg. *a=ga-t* {*agāt*}.

93. WARM (HOT)

Vedic Sanskrit *uṣ-ṇ'a-* {*uṣṇá-*} (1).

References and notes:

Vedic Sanskrit: BR-2 1858: 1013; Grassmann 1873: 269. Polysemy: 'warm / hot'. Examples: AV VI, 68, 1 "come, O Vāyu, with hot water"; AV VIII, 9, 17 "six they call the cold, and six the hot months"; RV X, 4, 2 "you, upon whom the peoples converge like cows on a warm pen, o youngest one".

In addition, there are other words meaning 'hot': *t'ap-u-* {táp-u-} [BR-3 1861: 248; Grassmann 1873: 523], *t'ap-u-s-* {tápus-} 'burning, hot / heat' [BR-3 1861: 248; Grassman 1873: 524].

The word *uṣ-ṛá-* {uṣṛá-} is derived from the verbal root *uṣ-* {oṣ-} 'to singe / to burn' [EWAia I: 281].

94. WATER

Vedic Sanskrit *ud-a-k'a-* {*udaká-*} (1).

References and notes:

Vedic Sanskrit: BR-1 1855: 908; Grassmann 1873: 252. This word is unquestionably the main designation of 'water' in the Atharvaveda. Examples: AV I, 15, 4 "what [fountains] of butter (*sarpís*) flow together, and of milk, and of water, with all those confluences we make riches flow together for me"; AV IX, 5, 5 "with a verse I set the kettle upon the fire; pour thou on the water"; also RV I, 161, 8 " [The Ṛbhus to the gods:] You said, 'Drink this water'".

In the Rígvēda we found the suppletive paradigm *w'a:r-* {vár-} [BR-6 1871: 934-935; Grassmann 1873: 1260] / *ud-an-* {udán-} 'water' [BR-1 1855: 911-912; Grassmann 1873: 252]. The first stem has also such meanings as 'stagnant water / moisture'; the second is traditionally translated as 'wave' in some contexts.

It is worth mentioning that there are related stems: *ud-r'a-* {udrá-} 'water' [BR-1 1855: 932; Grassmann 1873: 254], *ud-* {ud-} 'wave / water' [BR-1 1855: 908; Grassmann 1873: 252]. They occur not as frequently as *ud-a-k'a-* {*udaká-*} in the Atharvaveda or *w'a:r-* {vár-} / *ud-an-* {udán-} in the Rígvēda. In addition, these words are distinct *ap-* {áp-} / *a:p-* {áp-} 'pl. the Waters considered as divinities' [BR-1 1855: 275; Grassmann 1873: 70-71].

Words, derived from the root *ud-* {ud-}, including *ud-a-k'a-* {*udaká-*}, continue PIE {**ued-*} 'water' [EWAia I: 215-216].

95. WE

Vedic Sanskrit *way-'am* {*vayám*} (1) / *nas-* {*nas-*} ~ *as-m'a-* {*asmá-*} (2).

References and notes:

Vedic Sanskrit: BR-6 1871: 691; Grassmann 1873: 164-165. Suppletive paradigm: nom. *way-'am* {*vayám*}, gen. *asm-'a-k-am* {*asmákam*}, dat. *asm-'a-b^hyam* {*asmábhyam*} / *asm-'e:* {*asmé*}, acc. *asm-'a:n* {*asmán*}, instr. *asm-'a-b^his* {*asmábhis*} abl. *asm-'a-t* {*asmát*}, loc. *asm-'a-su* {*asmásu*} / *asm-'e:* {*asmé*}. Enclitic form of gen.-dat.-acc. is *nas* {*nas*}.

The form of the nominative case *way-'am* {*vayám*} is related to Avestan {*vaēm*}, Gothic {*weis*} 'we' etc. [EWAia II: 508]. BR-4 1865: 82; Grassmann 1873: 164-165 (*nas-* {*nas-*}) BR-1 1855: 564; Grassmann 1873: 164-165 (*as-m'a-* {*asmá-*}). The oblique stem. *nas-* {*nas-*} is the en

The variant *nas-* {*nas-*} originates from PIE {**nos-*} 'we'; compare Latin {*nōs*} 'we', Gothic {*uns*} 'us' [EWAia II: 30]. *as-m'a-* {*asmá-*} continues related {*ṛs-mé-*}, compare Greek (Aeol. Hom.) {*ἄμμε*} 'us' [EWAia I: 151-152].

96. WHAT

Vedic Sanskrit *ka-d* {*kád*} (1).

References and notes:

Vedic Sanskrit: BR-2 1858: 46-47; Grassmann 1873: 311.

Formally, this word represents the neuter gender of *ka-* {ka-} 'who' and continues PIE {*k^{uo}-d}; this situation wholly reflects Latin {qui-s} 'who' / {qui-d} 'what' [EWAia I: 284-285].

97. WHITE

Vedic Sanskrit *f^wei:t-'a-* {śvetá-} (1).

References and notes:

Vedic Sanskrit: BR-7 1875: 422-423; Grassmann 1873: 1435. Polysemy: 'white / light, bright / shining'. Seems to be the main word with the meaning 'white' in the Rigveda and Atharvaveda.

In addition, in the Atharvaveda there is a derivative from the same root: *f^wit-r'a-* {śvitrá-} 'white / light, bright' [BR-7 1875: 422; Grassmann 1873: 1435]. It occurs three times in AV in contexts similar to each other.

Distinct from *fuk-r'a-* {śukrá-} / *fuk-l'a-* {śuklá-} 'light, bright / whitish / clear, pure' [BR-7 1875: 238-240, 241-242; Grassmann 1873: 1399], *arṣ-u-na-* {árjuna-} 'light, bright / whitish / silvery' [BR-1 1855: 429-430; Grassmann 1873: 112-113] etc.

This word continues PIE {k^{uej}to-} 'light, bright' and is related to Young Avestan {spaēta-} 'white', OCS {svěť} 'light' etc. [EWAia II: 679-680]. The stem *f^wit-r'a-* {śvitrá-} continues {*k^{uit}-ro-} 'light, bright' respectively.

98. WHO

Vedic Sanskrit *ka-* {ká-} (1).

References and notes:

Vedic Sanskrit: BR-2 1858: 1-6; Grassmann 1873: 307-308. An example: AV VIII, 9, 10 "Who understandeth (*pra-vid*) the pairness of *viráj*? who the seasons, who the ordering (*kálpa*) of her".

This word continues PIE {*k^{uo}-} 'who'; compare Gothic {hva-s} 'who', Lithuanian {kà-s} 'who' etc. [EWAia I: 284-285].

99. WOMAN

Vedic Sanskrit *n'a:r-i-* {nāri-} ~ *n'a:r-i-* {nāri} (1) / *str-i-* {strī-} (2).

References and notes:

Vedic Sanskrit: BR-4 1865: 117; Grassmann 1873: 725. This word seems to designate 'woman' as the agent for certain prototypical activities: bearing children, carrying vessels etc. Examples: AV I, 11, 1 "let the woman, rightly engendered, be relaxed; let her joints go apart in order to birth"; AV III, 12, 8 "bring forward, O woman, this full jar, a stream of ghee combined (*sam-bh*) with ambrosia (*amṛta*); anoint these drinkers (?) with ambrosia"; AV XI, 1, 23 "apply, O woman, the cleansed shoulder-bearer (?); on that set the rice-dish of them of the gods"; AV XII, 2, 31 "let these women, not widows, well-spoused, touch themselves with ointment, with butter; tearless, without disease, with good treasures (*-rátna*), let the wives ascend first to the place of union (*yóni*)".

Distinct from a range of synonyms: *gn-'a-* {gnā-} 'a divine female, kind of goddess' [BR-2 1858: 830; Grassmann 1873: 415; MW 1899: 370]; *śan-i-* {jāni-} 'wife / woman' [BR-3 1861: 29; Grassmann 1873: 475], *y'o-ṣ-aṅ-a-* {yóṣaṅā-} 'girl' with by-forms *y'o-ṣ-a-* {yóṣā-} and *y'o-ṣ-it-* {yoṣít-} [BR-6 1871: 200; Grassmann 1873: 1128], *m'en-a-* {ménā} 'woman / female of any animal' [BR-5 1868: 903-904; Grassmann 1873: 1064].

The word *n'a:r-i-* {nāri-} / *n'a:r-i-* {nāri} is the feminine formation from *nar-* {nar-} 'man' [EWAia II: 19-20]. BR-7 1875: 1275-1276; Grassmann 1873: 1596. Often used in contexts similar to *n'a:r-i-* {nāri-} ~ *n'a:r-i-* {nāri}. Examples: AV I, 8, 1 "whoever, woman [or] man, hath done this, here let that person speak out"; AV X, 4, 8 "in this field [are] two snakes, both a female and a male"; AV VIII, 6, 25 "let them not make the male female"; AV V, 17, 8 "and if [there were] ten former husbands of a

woman". This word is an exact antonym of *p'umā:s-* {púmāms-} ~ *pūs-* {púms-} 'male / man'.

Related to Young Avestan {strī} 'female (of men and animals) / woman'; there are no clear cognates outside the Indo-Iranian group [EWAia II: 763].

100. YELLOW

Vedic Sanskrit *h'ar-i-ta-* {hárīta-} (1).

References and notes:

Vedic Sanskrit: BR-7 1875: 1549-1550; Grassmann 1873: 1650. This case is dubious. However, the word *h'ar-i-ta-* {hárīta-} seems to designate both green and yellow colours in the Atharvaveda and the Rigveda and is the best candidate.

101. FAR

Vedic Sanskrit *dur-'e:* {dūr'é} (1) / *ar-'e:* {ār'é} (2).

References and notes:

Vedic Sanskrit: BR-3 1861: 717-718; Grassmann 1873: 624-625. Different case forms of the adjective *dur-'a-* {dūrā-} 'far' have the following meanings: acc. sg. *dur-'am* {dūrám} 'to the far', abl. sg. *dur-'at* {dūrāt} 'from the far', *dur-'e:* {dūr'é} 'in the far' (locative meaning). Therefore, the form *dur-'e:* {dūr'é} is a perfect candidate for designation of an adverbial meaning 'far'. An example: RV V, 7, 4 "again he makes a beacon here, even during the night, for him who is far away".

The adjective *dur-'a-* {dūrā-} has such cognates as Hittite {tūya-} 'far', Greek {δηρός} 'long, too long', Armenian {erkar} 'long' [EWAia I: 739].

However, it is impossible to distinguish properly between *dur-'a-* {dūrā-} 'far' and *ar-'a-* {ārā-} 'far'. BR-1 1855: 682, 686, 689; Grassmann 1873: 183. Vedic language knows another adjective, *ar-'a-* {ārā-} 'far', which has the following forms: *ar-'at* {ārāt} 'from the far' [BR-1 1855: 686] and *ar-'e:* {ār'é} 'far, in the far' (locative meaning) [BR-1 1855: 689]. An example: "far (*ar-'e:* {ār'é}) be that from us – may [your] missile (*hetī*) be, O gods; far the bolt (*ácman*) which ye hurl".

It is probable that the stem *ar-'a-* {ārā-} is older, because it occurs in two forms with the meaning 'far' only in RV and AV and seems to be used only occasionally in the Post-Vedic period in derived meanings [BR-1 1855: 686, 689].

The Vedic stem *ar-'a-* {ārā-} has an ambiguous etymology. It can be related to Old Indian *'ar-a-ṇa-* {āraṇa-} 'far / strange, alien' and Latin {alius} 'other' [EWAia I: 173; 107-108] or to Latin {ōl-īm} 'before, once / long ago / one day / sometimes', {ul-tim-us} 'most distant, farthest away etc.' [Dunkel 2014: 593-594].

102. HEAVY

Vedic Sanskrit *gur-'u-* {gurú-} (1).

References and notes:

Vedic Sanskrit: BR-2 1858: 767-769; Grassmann 1873: 403. Unquestionably the basic word with the meaning 'heavy' in the Old Indian language. Examples: RV IV, 5, 6 "heavy burden"; RV I, 164, 13 "its axle does not become hot, though its load is heavy"; RV I, 147, 4 "heavy spell" (figurative use) etc.

This word continues PIE {*gʷr̥h₂-ú} 'heavy' and has such cognates as Greek {βαρύς} 'heavy', Latin {gravis} 'heavy' etc. [EWAia I: 490-491].

103. NEAR

Vedic Sanskrit *'an-ti {ánti}* (1).

References and notes:

Vedic Sanskrit: BR-1 1855: 252; Grassmann 1873: 66. An exact antonym of *dur-e*: {dūré} 'in the far'. An example: RV I, 94, 9 "whatever rapacious ones are in the distance or nearby". Polysemy: 'opposite / before one's eyes / near' [Grassmann 1873: 66; EWAia I: 78].

Related to Hittite nom. sg. {ḫa-an-za} 'front side / face', Greek {ἀντί} 'opposite, over against', Armenian {ənt} 'for / instead of', Latin {ante} 'in front of' etc. [EWAia I: 78].

104. SALT

Vedic Sanskrit *law-a-ṛ'a- {lavaṛá-}* (1).

References and notes:

Vedic Sanskrit: BR-6 1871: 519. This word is attested only once in the Atharvaveda: AV VII, 76, 1 "more dissolving than salt". Not attested in the Rigveda. In addition, it serves as the main designation of 'salt' in later Sanskrit sources.

Probably derived from the root *law-* {lav-} 'to cut' (so the word could originally mean 'cutting, sharp') [EWAia II: 475-476].

105. SHORT

References and notes:

Vedic Sanskrit: Not attested. It seems that the main notion for 'short' in later Sanskrit texts is *firas-w'a-* {hrasvá-} [BR-7 1875: 1672-1673]. This word is derived from the verb *firas-* {hras-} 'lessen / shorten' and is possibly related to Middle Irish {gerr} 'short' [EWAia II: 823].

106. SNAKE

Vedic Sanskrit *'aḥ-i- {áhi-}* (1).

References and notes:

Vedic Sanskrit: BR-1 1855: 574; Grassmann 1873: 166. Polysemy: "snake / serpentine, dragon". Examples: AV IV, 3, 4 "the tiger first of [creatures] with teeth do we grind up, upon that also the thief, then the snake, the sorcerer"; AV V, 13, 4 "O snake, do not live; let thy poison go back against thee" etc. It is a very frequent word in both the Rigveda and Atharvaveda (although it can often mean 'snake / dragon' poetically).

Other Vedic synonyms of this word occur rarely. For example, both *a=^bawg-'a-* {ābhogá-} 'snake' (literally 'wriggling') [BR-1 1855: 667; Grassmann 1873: 180] and *sarp-'a-* {sarpa-} 'snake' (literally 'creeping') [BR-7 1875: 808; Grassmann 1873: 1489] are each used only once in the Rigveda. In addition, the transparent derivation of such synonyms does not allow treating them as basic designations for 'snake'.

The word *'aḥ-i-* {áhi-} has a reliable etymology. It has such cognates as Avestan {aži}, Greek {ὄφις}, Armenian {iž} 'snake'

etc. [EWAia I: 156].

107. THIN

Vedic Sanskrit *tan-'u-* {*tanú-*} (1).

References and notes:

Vedic Sanskrit: BR-3 1861: 222-224. Nom. sg. f. *tan-'u-* {*tanú-*} and *tan-w-'i-* {*tanví-*} [BR-3 1861: 222]. This word does not occur in that neither in the Rigveda nor in the Atharvaveda; the earliest use is attested in Brahmanas [EWAia I: 620]. Grassmann thought that the adjective *tan-'u-* {*tanú-*} is attested twice in the Rigveda as an epithet of a song [Grassmann 1873: 519]. However, these cases can be treated differently and forms mentioned by Grassmann are more probably from *tan-'u-* {*tanú-*} 'body'. There are no serious alternative candidates for the basic word 'thin'; moreover, this word has solid cognates meaning exactly 'thin' in other IE languages.

Continues PIE {**t̥nH-ú-*} 'thin' possibly derived from {**ten-*} 'stretch etc.'; the Vedic word has such cognates as Greek {*τανύ-*}, Latin {*tenuis*}, OHG {*dunni*}, OCS {*тънь-къ*} 'thin' etc. [EWAia I: 620-621].

108. WIND

Vedic Sanskrit *w'a:-ta-* {*vāta-*} (1).

References and notes:

Vedic Sanskrit: BR-6 1871: 905-906; Grassmann 1873: 1257. Examples: AV IV, 13, 2 "these two winds blow from the river as far as the distance"; AV VII, 69, 1 "weal for us let the wind blow"; RV II, 14, 3 "to him (bring) this (soma), (rushing swiftly) like the wind within the midspace".

Distinct from related *wa-y'u-* {*vayú-*} '(personified) wind, god of the wind' [BR-6 1871: 931-932].

Continues Iir {**H₂uaHata-*} < PIE {**h₂ueh₁-nt-o-*} 'wind'; compare such cognates of *w'a:-ta-* {*vāta-*} as Hittite {*ḫu-u-ua-an-t*} 'wind' < {**h₂uh-ent-*}, Latin {*uentus*} 'wind' etc. [EWAia II: 542].

109. WORM

Vedic Sanskrit *k'ṛ-m-i-* {*kṛmi-*} (1).

References and notes:

Vedic Sanskrit: BR-2 1858: 407. Often written as *kr'i-m-i-* {*krími-*}. An example: AV II, 31, 1 "the great mill-stone that is Indra's, bruiser (*tārhaṇa*) of every worm – with that I mash (*piṣ*) together the worms".

The traditional view is that there are neither words nor compounds with the meaning 'worm' in the Rigveda. However, Jamison and Brereton translate the word *kr'i-w-i-* {*krívi-*} [BR-2 1858: 499; Grassmann 1873: 359] as 'worm'; it is obvious that they posit a protoform {**k_wṛi-*}, which is parallel to {**k_wṛmi-*} 'worm'; compare Proto-Slavic {**čъръ*} 'worm'. This explanation of *kr'i-w-i-* {*krívi-*} goes back to an article of Rönnow published in 1938 [EWAia I: 412]. In addition, it is possible to interpret the enigmatic word *kimi:d-'in-* {*kimīdín-*} designating some kind of monster [BR-2 1858: 287; Grassmann 1873: 325] as 'worm-eater'; compare the translation of RV VII, 104, 2 and RV X, 88, 24 by Jamison and Brereton and the Mayrhofer's explanation of this word in [EWAia I: 351].

Continues PIE {**k_wṛmi-*}; compare Old Irish {*cruim*}, Lith. {*kirmis*} 'worm' [EWAia I: 394-395].

110. YEAR

Vedic Sanskrit *sā=vat-sa-r'a- {saṃvatsarā-}* (1).

References and notes:

Vedic Sanskrit: BR-7 1875: 462-463; Grassmann 1873: 1438. Examples: AV I, 35, 4 "with seasons of summers (? *sāmā-*), of months, we [fill] thee, with the milk of the year I fill [thee]"; AV III, 10, 9 "I sacrifice to the seasons, the lords of the seasons, them of the seasons (*ārtavā-*), and the winters (*hāyanā-*), to the summers (*sāmā-*), the years, the months".

Distinct from *a:r-ta-w'a- {ārtavā-}* 'a section of the year, a combination of several seasons' [BR-1 1855: 693], *s'am-a- {sāmā-}* 'summer / half of a year' [BR-7 1875: 697; Grassmann 1873: 1481] and *jar'ad- {śarād-}* 'autumn' [BR-7 1875: 93; Grassmann 1873: 1382-1383]. The two last words can mean 'year' poetically. In addition, *sā=vat-sa-r'a- {saṃvatsarā-}* is distinct from closely related *pari=vat-sa-r'a- {parivatsarā}* 'a full year' [BR-4 1865: 543; Grassmann 1873: 787].

This word continues the PIE stem {**uét-es-*} and has such cognates as Old Indian *wats-'a- {vatsá-}* 'a calf, the young of any animal' (originally 'yearling'), Greek {*ἔτος*} 'year' etc. [EWAia II: 495].