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

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

DATA SOURCES

I. General.


II. Vedic Sanskrit.


Russian translation of the Atharvaveda.


Whitney 1885 = Whitney, W. D. *The roots, verb-forms, and primary derivatives of the Sanskrit language: a supplement to his Sanskrit grammar.* Leipzig: Breitkopf and Härtel. // *A list of the Sanskrit roots and verb-forms (including Vedic).*


NOTES

I. Vedic Sanskrit (Atharvaveda).


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.

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Notes:
(1) {a} can have the phonetic value [ə].
(2) The true phonetic value of {m} 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 [ɕ], [ɕʰ], [ʒ], [ʒʰ] or [ʏ], [ʏʰ], [ɭ], [ɭʰ].
(4) {r} is phonetically [ɽ].
(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 wīf-wa- {vīśva-} (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 (bhūvana) 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, wīf-wa-tas- [vīśvátas-] 'from or on all sides / everywhere, all around' [BR-6 1871: 1227; Grassmann 1873: 1300].

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

Related to Lituanian {vìsas}, OCS {vьsь} 'all'; continues PIE [*i-o-] 'all' [EWAia II: 562-563].

2. ASHES
Vedic Sanskrit 'as-a- {āsa-} (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 bhas-man- [bhasman-] [BR 1868: 228-229].

3. BARK

References and notes:

Vedic Sanskrit: Not attested. Sanskrit has the following designation of 'bark': tvāc- [tvác-], with polysemy: 'skin / hide / bark' [BR 1861: 463-464]. The Sanskrit words valká- [valká-] and valkala- [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 bráhman [is] its head, the bhrát its back, the vámadevyá the belly of the rice-mess"; IX, 7, 16 "The god-folks his intestines, human beings his entrails, eaters (tatrā) his belly (udārā); IX, 8, 9 "yellowness from thy limbs, apru from thy belly within, the yāksna-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 udār-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 udār- [udára-] has a close synonym kusk-i- [kuksi-] '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 udār-a- [udára-] and kusk-i- [kuksi-] in one line: AV II, 33, 4 "forth from thine entrails, guts, rectum, belly, (two) paunches, plāśi, navel, I eject for thee yāksma'. 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 kusk-i- [kuksi-] 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 udār-a- [udára-], allows concluding that the main word for 'belly' is the latter.

Moreover, S. Jamison convincingly argues that the initial meaning of kusk-i- [kuksi-] is not 'belly', but 'cheek' [Jamison 1987]. She posits the semantic change 'two) cheeks' > 'buttocks' ~ 'pregnant belly' > 'belly' [Jamison 1987: 80]. It is worth mentioning that this word is derived from PIE {*udʰar-} '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 vakṣ- [vakṣa-], translated by dictionaries and translators as 'belly, abdomen' [BR-6 1871: 616; Grassmann 1873: 1190]. This word occurs much less frequently than udār-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 udār-a- [udára-] cannot be separated from Greek (οὐκακός) '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 mahi-ant- {mahânt-} (1).

References and notes:

Vedic Sanskrit: BR-5 1868: 612-613; Grassmann 1873: 1016-1017. Polysemy: 'big / great / important / noble / abundant'. This adjectives has three stem variants mahi-ânt- [mahânt-] / mahi-ât- [mahât-] / mahi-at- [mahat-] and the following declension in Vedic: nom. sg. m. mahi-ânt- [mahân], nom. sg. n. mahi-ât- [mahât], acc. sg. m. mahi-ânt-am [mahântam], instr. sg. m. mahi-at-â [mahatâ] 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 mahi- [mâh] and a form of nom.-acc. sg. mahi-â [mah] with the same meaning.

Distinct from bhr-ant- [bhânt-] / bhr-at- [bhât-] '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 bhr-ri- [bhûri-] '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 stuc-ât- [stûrâ-] 'strong, mighty / great' [BR-7 1875: 1338-1339; Grassmann 1873: 1605].

This word is related to Avestan [maz-], [mazant-] 'big / vast, spacious', Greek [μεγα] 'big', Old Hittite [mek-] 'many' etc.
These forms can be traced back to the same protoform [*meɡh₂-] [EWAia II: 337-339]. M. Mayrhofer thinks that the dental suffix of the word mah-ant [mahânt-] is due to the influence of its (aforementioned) synonym brh-ant- [bṛhânty-] < [*tṛṇ-ant-] [EWAia II: 337].

6. BIRD

Vedic Sanskrit pakṣ-’in- {paksin-} (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- [ви-] / we- [ве-], way- [вáй-] '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 (āndhás) as birds a tree'. However, only this passage with the word wi- [ви-] 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 [vēs], acc. sg. wi-m [vim], gen. abl. sg we-s [vēs]; nom. and acc. pl. wāy-as [vāyas], instr. pl. wi-bhās [vibhyas], dat. abl. pl. wi-bhāyas [vibhyas] etc.

Distinct from pāta-tr-īn- [patatrin-] 'winged' [BR-4 1865: 408; Grassmann 1873: 764].

The word pakṣ-’in- [paksin-] is a derivative of pakṣ-’a- [paksā-] '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 dāṣ- {daṃṣ-} (1).

References and notes:

Vedic Sanskrit: BR-3 1861: 475-476; Grassmann 1873: 569. An aniṭ-root. The finite forms of present, aorist and perfect are not well attested in Vedic texts. Past passive participle (verbal adjective) daṣ-’ūr- [dastā-], perfect active-P participle da=daṣ-’ūr-s- [dadasvāṃs-] [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 daṣa [daśa] as 'ten' [Jamison-Berereton 2014: 815], while other researchers treat it as a form of dāṣ- {daṃṣ-} 'to bite'.

Distinct from raid- [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 'kṣyāra / ykyāśra' 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 [kákōv] 'to bite', NHG [Zange] 'tongs' etc. and continues PIE [*denk-] 'to bite' [EWAia I: 688; LIV2 2001: 117-118].

8. BLACK

Vedic Sanskrit kṛṣ-’a- [kṛṣṇa-] (1).

References and notes:

9. BLOOD
Vedic Sanskrit ‘as-r-ṣ- {āṣṛj-} (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-ṇas [asnás] and instr. sg. as-n-ā: [asņā]. The only Rigvedic context RV I, 164, 4 is figurative: "Where is the blood of earth, the life, the spirit?"

Distict from kraw-śe- [krav-śi] 'raw flesh' [BR-2 1858: 495; Grassmann 1873: 359] and lōh-ṇa- {lōhita-} 'red / blood' [BR-6 1871: 452-454; Grassmann 1873: 1186].

Connected with Hittite [eš-tar], Toch B [yasar], Greek [i̯ar] etc. [EWAia I: 149].

10. BONE
Vedic Sanskrit ‘asth-śi- {āsthî-} (1).

References and notes:

Vedic Sanskrit: BR-1 1855: 562-563; Grassmann 1873: 158-159. This word has three different stems in its paradigm: 'asth-śi- [āsthî-] / asth-śi- [āsthnî-] / asth-śi- [āsthâ-]. The accent is mobile. The following forms are attested in the Atharvaveda: nom.-acc. sg. 'asth-śi [āsthî], gen. sg. asth-śi-ṇas [asthñás], acc. pl. asth-śi-ṇi [āsthñî], dat. abl. pl. asth-śi-ṇa-yaśas [asthñbhþyas] [Whitney 1881: 44]. Examples: AV II, 33, 6 "from thy bones, marrows … I walk through 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 asth-śi-bhþs [asthñbhþis]. In addition, there are derivatives asth-śi-ṇa-yaś- [asthñbhþyan-] 'having bones, bony' and an-asth-śi- [ānasthān-] 'boneless' in RV I, 164, 4.

The word originates from the old PIE noun reconstructed by M. Mayrhofer as ‘ʰyost-h-śi- -n-]; compare Hittite [haštài] 'bone, bones', Greek [o̞t̊t̊ı̊ov] 'bone', Latin [os], gen. sg. [os-is] 'bone, bones' [EWAia I: 150-151].

11. BREAST
Vedic Sanskrit ‘ur-asi- {ūras-} (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 vāraṇa on my breast, king, divine forest-tree let it drive (bādhl) 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 manḍalas (RV I, 158, 5; RV X, 155, 4). The main word for 'chest / breast' in the Rigveda is wākṣ-śi- [vākṣas].

Distinct from wākṣ-śi- [vākṣas] '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-mā-vākṣ-śi- [rukmnāvākṣas-] 'golden-breasted, having gold ornaments on the breast (said of the Maruts) and fīr-aŋ-ya-vākṣ-śi-
The word *vákṣ-as* has no clear etymology; Mayrhofer thinks that any comparison of this word with Ossetic *wæsk* / *usqæ* 'shoulder' or with Old Indian *vakṣ-imāt-*. *vakṣāṇā*- 'belly, abdomen' is not convincing; he does not exclude a possibility of derivation from *vāk*- (vaks-) 'to grow' < IIr *(H)*akš- [EWAia II: 487-488].

The noun *úras* is a derivative of *úru*- (urú-) 'wide' [EWAia I: 226].

12. BURN TR.
Vedic Sanskrit *dah- {dah-}* (1).

References and notes:

**Vedic Sanskrit**: BR-3 1861: 559-564; Grassmann 1873: 586-587. Present (I) 3 sg, *dāh-u-ti* (dāhati), aorist 3 sg. *a=dʰak* (adhāk). Perfect 3 sg. *dadʰā́ha* 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 *vṛṣā ca prá vṛṣā ca dáha prá dáha* “cut thou, cut off, cut up; burn thou, burn off, burn up”.

Distinct from *oːʂ- {oʃ-}* ‘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 *dʰegʰ- ‘to burn’; related to Tocharian AB *tsāk-* ‘to burn up, to consume by fire etc.’, Lithuanian [degū] ‘I burn’ etc. [EWAia I: 712-713].

13. CLAW(NAIL)
Vedic Sanskrit *nakʰ- ‘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 ejet for thee the yāksma”. 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 (*kʰ*) instead of an expected (*gʰ*) [EWAia II: 4].

14. CLOUD
Vedic Sanskrit *nabʰ- ‘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 mīr- [mih-] 'rain / fog, mist' [BR-5 1868: 790; Grassmann 1873: 1044].
Originates from PIE *nēbʰ-es- 'cloud / sky'; compare Hittite *nēp[i]š- 'sky, heaven', Greek *vē̂θος- 'cloud' etc. [EWAia II: 13].

15. COLD
Vedic Sanskrit fi-ta- {śītā-} (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 fiṣ- [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:

Polysemy: 'to come / to make one's appearance / to arrive at, attain, reach'. Present (I) ga=c-a-ti [gāchatī], aorist 1 sg. a-gam-am [āgamam], 3 sg. a-ga-n [āgan], perfect 3 sg. a=gam=a [jagāma], past passive participle (verbal adjective) ga-ta- [gātā-] [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 parṇā, Soma's formidable power, hath come, given by Indra"; AV VI, 35, 2 "Vāśvānara, 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 Vadhirmatī".
Distinct from two close synonyms, a=gac- [āgāc-] 'to go to, to come (to)' [BR-2 1858: 722; Grassmann 1873: 391] and a=wi- [ā wi- ] '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 af- [āf-], present (V) 3 sg. af=nu-ti [aśnōti] 'to reach / to come at / to arrive' [BR-1 1855: 506-508; Grassmann 1873: 133-136].
Continues PIE *gœm- '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 anit-root. Present (I) 3 sg. mār-a-ti [mārati]; aorist 3 sg. a=mr-ta [amṛta]; perfect ma=māra [mamāra]; past passive participle (verbal adjective) mr-ta- [mṛtā-] '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].

11
18. DOG
Vedic Sanskrit *fwan-* {śvān-} (1).

References and notes:


From PIE *'kmön-* / *'kmun-* / *'kmun-*; related to Greek (ιεύν), 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 set-root. Polysemy: 'to drink / to water / to pour in'. Present (I) 3 sg. *pi-b-a-ti* [pibati], present (II) 3 pl. *pa-n-nti* [pānti] (RV II, 11, 14), aorist 3 sg. *a-p-x-nti* [apānti], perfect 3 sg. *pe-p/a-x-w* [papāu], past passive participle (verbal adjective) *pi-ta-*, *pi-tā-* [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* [giratī]) [BR-2 1858: 690-691; Grassmann 1873: 399].

Originates from PIE *'phb-’(j)-* / *'phw-’* / *'phw-’* 'to swallow / to drink' with present 3 sg. *'pi-phw-’-t*; compare Hittite *pāsš-* 'to swallow'; Greek (πίν-ω), Doric Greek (πίν-ν-ω) 'I drink' etc. [EWAia II: 113-114].

20. DRY
Vedic Sanskrit *fus-ka-*, *śūśka-* (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 *fus-ka-*, *śūśka-* (only one form gen. sg. *fusª-ª-sª* [śusāsā]); AV V, 1, 4 "the poet of the dry". Also worth mentioning is the compound *fusª-ª-ª-ª-ª-* (śusāsā) '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 *fus-* [śos-] 'to dry', derived from PIE *'saus-* with dissimilation; compare Greek (αύς) / (αύς) 'dry', OCS [sucha] 'dry' [EWAia II: 648-649].

21. EAR
Vedic Sanskrit *kārṇa-* {kārṇa-} (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 \(fr\text{-}tra\)- [sotra-] [BR-7 1875: 397; Grassmann 1873: 1432], a more rare synonym, derived from the verb \(frau\text{-}\text{[s}rav\text{-}\text{]} \) 'to hear' [EWAia II: 666].

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

22. EARTH

Vedic Sanskrit \(b^h\text{u}\text{-}\text{mi}-\) [bhūmi-] (1).

References and notes:

Vedic Sanskrit: BR-5 1868: 348-349; Grassmann 1873: 951. Also \(b^h\text{u}\text{-}\text{mi}-\) [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 \(\text{(s)p)}\) downward to the earth".

Distinct from \(k\text{sam-}\)- [ksám-] 'ground / earth' [BR-2 1858: 532-533; Grassmann 1873: 363; MW 1899: 326], \(pr\text{h}i\text{-}\text{e}-\text{v-}\)- [prthivī-] 'earth as the broad one, orbis terrarum' (very often personified and deified) [BR-4 1865: 860-861; Grassmann 1873: 853-857; MW 1899: 646] and \(k\text{š}c\text{-}\text{tra-}\)- [ksēтра-] 'land / landed property / field' [BR-2 1858: 571-572; Grassmann 1873: 370].

It seems that this word is derived from \(b^h\text{av-}\)- [bhāv-] 'to become / to happen / to be etc.'; related to Old Avestan [būmī-] 'earth' [EWAia II: 268].

23. EAT

Vedic Sanskrit \(a\text{d-}\) [ad-] (1) / \(a\text{f-}\) [aś-] (2).

References and notes:

Vedic Sanskrit: BR-1 1855: 120-121; Grassmann 1873: 33; RIVELEX I: 116-117. An anīt-root. Present (II) 3 sg. \(a\text{t-}\) [ātti], 3 pl. \(a\text{d-}\text{anti}\) [adānti] [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 \(g^h\text{as-}\) [ghas-] 'to consume' forms its aorist and the verb \(a\text{v\text{-}\text{a}\text{-}\text{a}-}\) [āvaya-] forms its imperfect [RIVELEX I: 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 \(k\text{ad-}\)- [khād-] 'to devour, to gorge' [BR-2 1858: 611-612; Grassmann 1873: 373], \(g^h\text{as-}\) [ghas-] 'to consume' [BR-2 1858: 884-885; Grassmann 1873: 422] and from \(b^h\text{as-}\)- [bhās-] 'to chew / smash to pieces' [BR-5 1868: 227; Grassmann 1873: 930].

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

Continues PIE \(\text{[h}\text{ed-]} \) 'to eat'; compare Hittite [ed-] / [ad-], Greek [iō\text{μενόυ}] | [iō\text{μενόν}] 'to eat' etc. [EWAia I: 61-62].BR-1 1855: 508-510; Grassmann 1873: 136-137; RIVELEX I: 598-600. A set-root. Present (IX) 3 sg. \(a\text{f-}\text{u-}\text{t-}\) [aśnātī], 3 pl. \(a\text{f-}\text{u-}\text{anti}\) [aśnānti]. It is impossible to distinguish properly between \(a\text{d-}\) [ad-] and \(a\text{f-}\) [aś-].

This word has no reliable etymology [EWAia I: 136].
24. EGG
Vedic Sanskrit \(aṇḍ-\) {\(aṇḍá-\)} (1).

References and notes:


It is probable that this word continues PIE \(*aṇḍa-\) and represents the cognate of Proto-Slavic \(jέ̆d̥ro\) ‘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, \(akṣ-\) {\(akṣ-\)} and \(akṣ-\) {\(akṣ-\)}; compare nom. sg. \(akṣ-\) {\(akṣi-\)}, nom.-acc.-voc. du. \(akṣ-\) {\(akṣi-\)} {\(akṣinīi\)}, gen.-loc. du. \(akṣ-\) {\(akṣós\)} {\(akṣnós\)} etc. Not surprisingly, the forms of the dual number prevail in texts. In addition, there is a stem \(akṣ-\) {\(akṣ-\)}, attested in the compound \(an=akṣ-\) {\(anákṣ-\)} ‘without eyes, blind’ (nom. sg. \(an=akṣ-\) {\(anák\)}, found only once in RV II, 15, 7 [BR-1 1855: 166; Grassmann 1873: 50]).

Distinct from \(cākṣ-\) {\(cākus-\)} ‘seeing / splendent / eye of the Sun and Agni etc.’ [BR-2 1858: 919-920; Grassmann 1873: 423-424; MW 1899: 378]. In addition, distinct from a close synonym \(mēḍas-\) {\(médas-\)} ‘fat (mainly of melted butter used in libations)’ [BR-5 1868: 898; Grassmann 1873: 1062]. The fact that \(mēḍas-\) {\(médas-\)} 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 \(pĩː-\) {\(pīvas-\)} precedes the word \(měćd-\) {\(médas-\)}; moreover, the latter is used in restricted contexts.

Derived from \(pĩː-\) {\(pīvan-\)} ‘fat (adj.)’ which exactly matches Greek \(πῑ́-\) {\(πιρά\)} ‘fat (adj.)’ [EWAia II: 139].

26. FAT N.
Vedic Sanskrit \(pĩː-\) {\(pīvas-\)} (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 (\(hata\)) 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 \(g̥r̩-tā-\) {\(ghṛtā-\)} ‘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 \(měćd-\) {\(médas-\)} ‘fat (mainly of melted butter used in libations)’ [BR-5 1868: 898; Grassmann 1873: 1062]. The fact that \(měćd-\) {\(médas-\)} 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 \(pĩː-\) {\(pīvas-\)} precedes the word \(měćd-\) {\(médas-\)}; moreover, the latter is used in restricted contexts.

27. FEATHER
Vedic Sanskrit \(par-\) {\(parṇā-\)} (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 pāk-ṣā- 'wing / shoulder, side (of man)' [BR-4 1865: 344-346; Grassmann 1873: 757] and from pāt-a-tra- 'wing (as an instrument of flying)' [BR-4 1865: 407-408; Grassmann 1873: 764].

Words meaning 'down' are not attested.

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

28. FIRE
Vedic Sanskrit agn-ʾi- {agni-} (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 [*ngni-]; compare Latin [ignis] and Lithuanian [ugnìs] 'fire' [EWAia I: 44-45].

29. FISH
Vedic Sanskrit mātsy-a- {mātya-} (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 (siṃśum ʾa), boas (ajagarā), purikāyas, jashās, fishes, rajāsās, 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 IIr {*matsa-} '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 set-root. Polysemy: 'fly / hurry / fall'. Present (I) 3 sg. pāt-a-ti [pātati], 3 pl. pāt-a-niti [pātanti], aorist 3 sg. a≡pa=pt-a-t [āpaptat], perfect 3 sg. pa=pa=pt-a [papāta], past passive participle (verbal adjective) pāt-ti-a- [patitā-]. 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 set-root is not convincing); compare Greek [πέτομαι] 'I fly', Old Welsh [hed-ant] 'they fly' etc. [EWAia II: 71-72; LIV^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. pad {pád}, acc. sg. pícd-um {pádám}, nom.-acc.-voc. du. pí¿-a¿ {páda¿} and nom. pl. pí¿-as {pád-as}; the weak stem pad- {pad-} occurs in other forms, with stress on endings; compare gen.-abl. sg. pad-í¿s {padás} and instr. pl. pad-bʰí¿s {padbhís}.

Distinct from čár-í¿-r-a [carítra-] ‘foot / leg (as an instrument for going)’ [BR-2 1858: 970; Grassmann 1873: 441], jāñg-ʰ {jáṅghá-} ‘upper part of a leg’ [BR-3 1861: 9; Grassmann 1873: 464].

Continues PIE {*pʰód} / {*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-ís} ‘foot’ [EWAia II: 77-78].

32. FULL
Vedic Sanskrit pu¿r-ňa- {pūṃṇá-} (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-ús} and Gothic {full-ís} ‘full’, which continue PIE {*pʰl₁-n-ó} ‘full’, a verbal adjective derived from {*pelh₁-} / {pleh₁-} ‘to fill’ [EWAia II: 156-157].

33. GIVE
Vedic Sanskrit da¿- {dā-} (1).

References and notes:


Continues PIE {*deh₁-} / {*dh₁-} / {*de-dh₁-} ‘to give’; compare Greek {δί-δω-μι} ‘I give’, OCS {da-ti} ‘to give’ etc. [EWAia I: 713-715].

34. GOOD
Vedic Sanskrit wás-u- {vásu-} (1).

References and notes:


Distinct from the adverb su- {sú-} ‘well’ [BR-7 1879: 1025; Grassmann 1873: 1526].

This word is a cognate of Old and Young Avestan {vohu-} / f. {vaŋhuai-} ‘good’, Greek gen. pl. {έαων} ‘goods’ etc. [EWAia II: 533-534].
35. GREEN
Vedic Sanskrit ūr-i-ta- {hārta-} (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 ūr-i- [hārī-], 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 kēj-a- {kēśa-} (-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 ūr-i-kēj-a- [hārikeśa-] 'having golden hair' [BR-7 1875: 1547; Grassmann 1873: 1649].

Distinct from rōc-man- [rōman-] '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 {gāē su} '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 ūr-as-ta- {hāsta-} (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 (nīka), bearing in your hands vessel-[fires] (ūkhya)'.

Distinct from bań-u- [bāhū-] 'arm / fore body of several animals' [BR-5 1868: 79-80; Grassmann 1873: 906] and arat-ni- [aratni-] 'bend of elbow / cubit, ell' [BR-1 1855: 407; Grassmann 1873: 102-103].

Originates from PIE [*gʰ-es-to-] 'hand'; related to Avestan [zasta-], Greek {χτίq} < [*gʰ-es-r] 'hand' etc. [EWAia II: 812].

38. HEAD
Vedic Sanskrit ūr-as- {sīras-} (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 *fīr-r-ṇ-ā (śīrans-) ~ *fīr-r-ṇ-ān (śīransān)-. Paradigm: nom.-acc. sg. *fīr-ā (śīras), gen. sg. *fīr-r-ṇ-ās (śīrṇasās), instr. sg. *fīr-r-ṇ-āx (śīrṇāx), loc. sg. *fīr-r-ṇ-ān (śīransān) and *fīr-r-ṇ-āy (śīransāy), acc. pl. *fīr-r-ṇ-āy- (śīransāy-) 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 mukṛdham- (mūrṇān-) [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 (yān) 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 may known our trust with speech".


39. HEAR
Vedic Sanskrit *fraw- (śrav-) (1).

References and notes:


Vedic Sanskrit: BR-7 1875: 334-335; Grassmann 1873: 191-192; MW 1899: 826. The form *fraw- is said to be the root of the Vedic verbal noun *fraw- (śrāvā), gen. sg. *fraw- (śrāvā). This root is used in the Rigveda to mean 'to hear', but it is also used in other contexts, such as 'to know', 'to perceive', 'to comprehend', and 'to understand'. The root *fraw- is also used in the Vedic verses to denote the act of hearing, listening, or attending to something.

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 *hrd-aya-: AV II, 33, 3 "forth from thy heart, lung (klomān)… spleen, liver, we eject for thee [akṣma]"; 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 *hrd-: 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 *hrd-aya-: *hrdaya- 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 *hrd- (hrd-) (and nom.-acc. sg. n. *hārd- [hārdi-] 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
**hrd-** [{hrd-}] sometimes has the meaning 'anatomical heart' in the Atharvaveda and in some compounds, like hrdr-rog-ir- {hrd rog-ir} "heart disease" (RV I, 50, 11) [Grassmann 1873: 1679].

This word cannot be separated from PIE {*h2 rh2-} / {*h2 r2-} 'heart' (Hittite {ki-ir} / {kar-ta-aš}, Latin {cor} / gen. sg. {cord-is} etc.), despite its initial hr- [EWAia II: 818].

41. HORN

_Vedic Sanskrit_ ḍṛṇg-a- {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 ḍṛṇg-a- {śṛṅga-} originates from PIE {*k2 n-gw0-} and is derived from an anīṭ-variant of {*k2h-os} / {*k2h-s-n-os} 'head' [EWAia II: 653].

42. I

_Vedic Sanskrit_ aḥ'am- {ahám-} (1) / ma- {ma-} (2).

**References and notes:**

_Vedic Sanskrit_ BR-1 1855: 572; Grassmann 1873: 163-165. Suppletive paradigm: nom. aḥ'am [ahám], acc. mā&m [mám], gen. sg. mā'ma [máma], instr. mā'y-a: [máyā], dat. mā'hyam [máhyam] / mā'hya [máhya], abl. ma-d [mád], loc. mā'y-i [máyi].

Continues PIE {*m2h-}; compare Old Avestan {azām}, OCS {azā} ets. [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_ ṣhan- {han-} (1) / wadʰ- {vadh-} (2).

**References and notes:**

_Vedic Sanskrit_ BR-7 1875: 1494-1512; Grassmann 1873: 1641-1646. An anīṭ-root. Polysemy 'hit, strike, smite / kill, slain / destroy etc.' Present (II) ṣhan-ti [ḥánti], 3 pl. g'n'inti [ghánnti], imperfect 3 sg. ṣa=ḥan [āhan], perfect 3 sg. ṣa=g'han-a [jagḥána], past passive participle (verbal adjective) ḍa-ti- [hátá-] [Whitney 1885: 202-203]. This verb is suppletive: the root wadʰ- {vadh-} forms the aorist.

Distinct from māc'a-y-a-ti [marāyati] 'to cause to death, kill', which is used only three times in the Atharvaveda [Whitney 1881: 229].

Originates from PIE {*gʰ?-e-n-} 'to kill' (present 3 sg. {*gʰe-ṇ-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. ṣa=wadʰ-t-ti [āvadhīt].

44. KNEE

_Vedic Sanskrit_ ḍān-u- {jānu-} (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 ɟɨɦ- ([jɪu-] 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 [*ǵ̣ónu-] / [*ǵ̣nu-]; 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 root. Polysemy: 'to know / to become acquainted with / to learn / to pay attention etc.' [Grassmann 1873: 1274-1275]. Present 3 sg. wɛd-a [věda], perfect active participle nom. sg. m. wid-u-s [vidus], perfect active participle nom. sg. f. wayt-ti [vetti], 3 pl. wɛd-i-antti [vedantti]. 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 Mātalī 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 ɟɨɦ- [jɪā-] '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. wɛd-a [věda] has exact parallels in other Indo-European languages; compare Old Avestan perfect 1-3 sg. vaēdā, Greek oĭde, Gothic wai 'he knows' etc. Some other formations from the root (*̣ẹd-*) in PIE and different Indo-European languages mean 'to see' and 'to find' [EWAia II: 579-581].

46. LEAF

Vedic Sanskrit **par-ṇā-** {parṇā-} (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=palāṇa- {supalāṇa-} '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-ṇa*- {parṇa-} and its derivatives occur more often. Related to Hittite [par-tā-qar] 'wing', OCS [pero] 'feather' etc. [EWAia II: 97].

47. LIE

Vedic Sanskrit **ʃaɪ-** {šay-} (1).

References and notes:


Originates from PIE *kej-* 'to lie'; related to Hittite [ki-it-a] 'he lies', Greek [κεί-μαι] 'I lie' etc. [EWAia II: 613-614].
48. LIVER
Vedic Sanskrit *y`ak-r-t- {yākṛt-} (1).

References and notes:

**Vedic Sanskrit**: BR-6 1871: 4; Grassmann 1873: 1069. This word has the nominative case *y`ak-r-t [yākṛt-]* and the oblique stem *yak-n- [yakn-]* with the stress on endings; compare gen. sg. *yak-n-ās [yaknās-]* etc. [Whitney 1881: 235]. It occurs thrice in the Atharvaveda and once in the Rigveda.

The word *y`ak-r-t [yākṛt-] / yak-n- [yakn-]* originates from an old PIE heteroclitic noun *[H]ek-r- / *[H]ek-n-; Old Latin [iectur], gen. sg. [iocineris] is one of cognates [EWAia II: 391].

49. LONG
Vedic Sanskrit *divr`h-a- {dīrghā-} (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 [daroga], Greek [doxači] 'long'; Mayrhofer reconstructs its protoform as *[dʰhɡʰo]- [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`uːka- [yūka-] / y`uk-a- [yūkā-] [BR-6 1871: 177-178]. Old Indian *lik-ːa- [likā-] means 'nit' [BR-6 1871: 535].

51. MAN
Vedic Sanskrit *nar- {nár-} (1) / p`umās- {pūmāṁs-} (2).

References and notes:

**Vedic Sanskrit**: BR-4 1865: 54; Grassmann 1873: 748-750. Paradigm: acc. sg. *n`ar-ām [nārām], gen. sg. *n`ar-ās [nārās], loc. sg. *n`ar-i [nāri], nom. pl. *n`ar-ās [nāras], acc. pl. *n`r-n [nṛṅ], gen. pl. *n`r-ām [nṛām] / *n`r-ām [nṛām], instr. pl. *n`r-ḥ-is [nṛbhis] etc. The absence of nom. sg. from the stem *nar- [nār-] poses the question whether it was supplied by *p`umās- [pūmāṁs-] 'male (of men and animals) / man', *vṛṣ-ān- [vṛṣan-] 'manly / strong, powerful / man / male / any male animal etc.' or by *vīr-ā- [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 (bāhū);" 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 (?vṛći)".

21
Distinct from a range of synonyms designating a male human or animal: *wīrā- {vrṣan-} 'manly / strong, powerful / man / male / any male animal etc.' [BR-6 1871: 1338-1340; Grassmann 1873: 1345-1348; MW 1899: 1012], *wīr- {vīr-} 'hero, a brave or eminent man' [BR-6 1871: 1296-1298; Grassmann 1873: 1316-1317; MW 1899: 1005-1006], *mār-ya- {mārya-} / *mār-īya- {māriya-} 'young man in the prime of life' [BR-4 1868: 589; Grassmann 1873: 1010-1011].

This word is related to Greek {ἄνηρ}, Armenian { ayr} 'man'; Welsh { ner} 'hero' etc. [EWAia II: 144-145]. It is impossible to distinguish properly between *nār- {nār-} and *pūmās- {pūmās-}. BR-4 1865: 774-777; Grassmann 1873: 821. Polysemy 'male (of men and animals) / man'. This word has the nominative *pūmān from the stem *pūmās- {pūmās-} and oblique cases derived from the stem *pūs- {pūms-}; compare gen. sg. *pūs-ās [pūmsās] [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 {pūbes} - [pūber-] 'grown-up / adult' if from {pēub-ro-} < {pēum-ro} [EWAia II: 144-145].

52. MANY
Vedic Sanskrit *pur-ū- {purú-} (1).

References and notes:


Distinct from *bīc-ri- [bhīri-] '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-ū- {purū-}.

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

53. MEAT
Vedic Sanskrit *mās-ā- {māṃsā-} (1).

References and notes:


Distinct from *kraw-īs- {kravis-} 'row flesh' [BR-2 1858: 495; Grassmann 1873: 359].

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

54. MOON
Vedic Sanskrit *cand-rā {candrā-} (1).

References and notes:

Vedic Sanskrit: BR-2 1858: 939-940; Grassmann 1873: 436. Polysemy 'shining / moon'. The main designation of 'moon' in the
The word čaud-vi- [candrá-] replaces maś- [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 maś- [mās-] [BR-5 1868: 758; Grassmann 1873: 1036], which is the main word for 'moon' in the Rigveda. Polysemy: 'moon / month'. maś- [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, 8, 5 "the moon is the model of the years".

In the Atharvaveda maś- [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 sacr-yag=maś-)[-]-[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 čaudr-va- [candrā-] meaning 'moon, moon-god' (literally 'shining moon') [BR-2 1858: 943; Grassmann 1873: 436]. It could be an intermediate link between maś- [mās-] and čaud-vi- [candrá-].

The word čaudr-va- [candrá-] has an older by-form čaudr-va- [-scandrá-]; these two forms are derived from PIE *(s)kend- 'to shine', probably connected with Latin [candere] 'to shine' < *(s)kand- [EWAia I: 528-529].

55. MOUNTAIN
Vedic Sanskrit gir-’ī- [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 (-sivana) 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 pīrau-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 pīrau-ta- [pārvata] 'gir-ī [pārvato girib] 'ruggy mountain' [AV IV, 6, 8; AV VI, 12, 3; RV I, 37, 7 etc.]. According to before mentioned facts, the word pīrau-ta- [pārvata-] seems to have some semantic and stylistic connotations in comparison with gir-ī- [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 failling, has been set down".

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

56. MOUTH
Vedic Sanskrit as- [ās-] (1).

References and notes:
Vedic Sanskrit: BR-1 1855: 735, 736, 744; Grassmann 1873: 190, 191. Polysemy: 'mouth / face / jaws'. The root as- [ās-] is found in Vedic texts in the variety of stems: there is an old root noun as- [ās-] used only in the Rigveda in abl. sg. and instr. sg. and more frequent stems as-īg- [āsiya-] [BR-1 1855: 744; Grassmann 1873: 191] and as-āv- [āsāv-] / as-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 (as-n-ās [āsāśi]) came (bhū) the songs (gẖā), from thy napebones, O cow, [came] force etc."; AV VII, 58, 8 "thou that striketh (pra-h) with both, with both tail and mouth (as-īg-ec-na [āsiyena]) – in thy mouth as-īg-ec [āsiye] is no poison"; RV VI, 3, 4 "he will snap with his mouth (as-ā: [āsā]) like a horse being bridled". 

23
Distinct from ˈoːʃʰ-a- [oːʃʰa-] ‘lip’ [BR-1 1855: 1125; Grassmann 1873: 306].
The words aːs- [aːs-], aːs-ɪəɣa- [aːs-ɪəɣa-] and aːs-ɪaː- [aːs-ɪaː-] continue an old PIE noun, reconstructed by M. Mayrhofer as [ˈθeh-s-] (traditionally [ˈθös-]). There are such cognates as Hittite nom. sg. [a-iš], gen. sg. [iš-ş-a-aš] ‘mouth’, Latin [ōs], gen. sg. [ōr-is] ‘mouth’ etc. [EWAia I: 181-182].

57. NAME
Vedic Sanskrit n‘aːm-an- {náman-} (1).

References and notes:


Related to Hittite [la-a-ma-an], Greek [ōnoma], Latin [nōmen], Gothic [namo] ‘name’ etc. [EWAia II: 35-37].

58. NECK
Vedic Sanskrit grīː-waː- {grīvā-} (1).

References and notes:

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

Related to Young Avestan [grīwā]- ‘neck (of Daevic creatures)’, Russian griv- [grīv-] ‘mane’, Old Russian [griv-šn-a] ‘necklace’ etc. [EWAia I: 509].

59. NEW
Vedic Sanskrit n‘aːw-a- {náva-} (1).

References and notes:


There is also a suffixal derivative n‘aːw-ya- [návya-] / n‘aːw-ɪya- [náviya-] with the same meaning [BR-4 1865: 76; Grassmann 1873: 716-717].


60. NIGHT
Vedic Sanskrit r‘aː-tr-iː- {rātriː-} (1).

References and notes:

Vedic Sanskrit: BR-6 1871: 320; Grassmann 1873: 1160. Unquestionably the main word for ‘night’ in the AThravaveda 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 ḱap- {kṣap-} [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 uś- [uśas-] 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 nāk-ta- [nākt-] ‘night’ (less frequent stem is nāk-ti- [nāk-ti-]), which is used adverbially or in order to designate a personified and deified night in poetical expressions (often together with the word uś- [uśas-]) [BR-4 1865: 6; Grassmann 1873: 703]. The adverb nāk-tam [nāktam] ‘by night’, derived from its acc. sg., is used mostly with the counterpart dīra-a: [dīvā] ‘by day’; compare RV I, 24, 10 ‘ Yonder Bears [=stars of Ursa Major], set on high, are visible at night (nāktam [nāktam]); they have gone somewhere else by day (dīrā: [dīvā])’. The word ra:-tr-ː [rātr-ː] ‘night’ does not have a clear etymology; M. Mayrhofer states that it was initially an epithet of more archaic words ḱap- [kṣap-] and nāk-ta- [nākt-] and can be derived from the verbal root nā:- [rā-] ‘to be quiet, to rest’ [EWAia II: 447; 443-444].

61. NOSE

Vedic Sanskrit nas- {nas-} ~ naːs- {nās-} (1).

References and notes:


The root nas- [nas-] ‘nose’ forms several stems in the Rigveda and the Atharvaveda. There is a root noun nas- [nās-] (instr. sg. nas-ː [nāsā], gen. du. nas-ːs [nasōs]) [BR-4 1865: 82; Grassmann 1873: 720], a stem nās-ːːc- [nāsāː], 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 nās-ːːk-ːːc- [nāsikāː] [BR-4 1865: 128; Grassmann 1873: 726].

Related to Latin nāːr-ːs ‘nose’ etc. [EWAia II: 30-31].

62. NOT

Vedic Sanskrit na- {nā-} (1).

References and notes:


Distinct from the prohibitive negation maː- [māː] [BR-5 1868: 679-680; Grassmann 1873: 1026-1028].

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

63. ONE

Vedic Sanskrit eː-kā- {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 *oːk-oː ‘one’, which is parallel to protoforms *oːn-oː and *oːu-oː with the same meaning (compare Gothic {ains} ‘one’ and Avestan {āēuua-} ‘one’ respectively) [EWAia I: 262-263].
64. PERSON
Vedic Sanskrit ʒan-a- {jāna-} (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 (jāna) now is afraid of thee"; AV X, 1, 8 "this person is unknown to thee".

Distinct from mīṣa-u-pa- [mānusa-] 'human (adj.) / man as opposed to gods' [BR-5 1868: 728-729; Grassmann 1873: 1033-1034] and pūru-pa- [pūrūsa-] = pṛcru-pa- [pṛruṣa-] '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 {ˈgn̩eh₁-} 'to beget etc.; compare Greek {γόνος} 'offspring, child / race, stock / begetting' [EWAia I: 566-567].

65. RAIN
Vedic Sanskrit warʃ-a- {varṣā-} (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-i- [vṛṣṭi-] [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- [varṣa-] and warṣ-i- [vṛṣṭi-] are derived from the root warṣ- [varṣ-] 'to rain' continuing PIE {ˈH̩ers-} 'to rain / dew / mist'; compare Hittite [garša-] 'fog, mist', Greek [ἐκπηντήρ] 'dew' etc. [EWAia II: 522-523].

66. RED
Vedic Sanskrit rəʃi-i-ta- {rōhita-} (1).

References and notes:

Vedic Sanskrit: BR-6 1871: 452-454; Grassmann 1873: 1186. Polysemy: 'red / blood (figurative) / a name of deity'. Phonetic variation r̥əʃi-i-ta- [rōhita-] ~ rəʃi-i-ta- [lōhita-]. 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 (kōka) they are slain"; AV XI, 3, 7 [ṣyāmām āyo 'sya māṃsāṇī lōhitam asya lōhitam] "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 rəʃi-i-ta- [rōhita-] 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-pa- [arunā-] 'red, reddish (the colour of Agni and his horses, of cows, of the team of Usas, the Aśvins' [BR-1 1855: 417-418; Grassmann 1873: 108; MW 1899: 88], aru-ṛa- [arunā-] 'reddish-brown, reddish, golden' [BR-1 1855: 415-416; Grassmann 1873: 107; MW 1899: 88]

Continues PIE {ˈreudʰə-} / {ˈrudʰə-} 'red / to be red'; related to Greek {ἰχθοῦς} 'red', Latin [ruber] 'red' etc. [EWAia II: 471].

26
67. ROAD
Vedic Sanskrit \( pat^h \cdot \) \( \{path\} \) (1).

References and notes:

**Vedic Sanskrit:** BR-4 1865: 421; Grassmann 1873: 767-768. Polysemy: 'road / path / way, track'. The root \( pat^h \cdot \) \( \{path\} \) forms the following stems: \( p\text{\textit{ā}nt}^h\cdot\textit{a}- \) \( \{p\text{\textit{ā}nt}th\} \) / \( pat^h\cdot\textit{a}- \) \( \{path\} \) / \( pat^h \cdot \) \( \{path\} \). Paradigm: nom. sg. \( p\text{\textit{ā}nt}^h\cdot\textit{a}-s \) \( \{p\text{\textit{ā}nt}th\} \), acc. sg. \( p\text{\textit{ā}nt}^h\cdot\textit{a}-m \) \( \{p\text{\textit{ā}nt}th\} \), instr. sg. \( p\text{\textit{ā}nt}^h\cdot\textit{a}-v \) \( \{path\} \), abl.-gen. sg. \( p\text{\textit{ā}nt}^h\cdot\textit{a}-s \) \( \{path\} \), loc. sg. \( pat^h\cdot\textit{i} \) \( \{path\} \); pl. nom. \( p\text{\textit{ā}nt}^h\cdot\textit{a}-s \) \( \{p\text{\textit{ā}nt}th\} \), acc. pl. \( pat^h\cdot\textit{a}-s \) \( \{path\} \), gen. pl. \( pat^h\cdot\textit{a}-s \) \( \{path\} \) / \( pat^h\cdot\textit{i}-\textit{u}-\textit{a}-s \) \( \{path\} \) / \( pat^h\cdot\textit{i}-\textit{a}-s \) \( \{path\} \) / \( pat^h\cdot\textit{i}-\textit{b}^\text{h}\cdot\textit{i}s \) \( \{path\} \). 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 (apadīvans̄̄) 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 Breerton always translate \( pat^h \cdot \) \( \{path\} \) as 'path', Whitney and Elizarenkova – depending on the context.

Distinct from \( \text{\textit{ā}nt}^h\cdot\textit{a}- \) \( \{\text{\textit{ā}nt}th\} \) 'way, track' [BR-1 1855: 162; Grassmann 1873: 48], \( \text{\textit{ā}nt}^h\cdot\textit{a}- \) \( \{\text{\textit{ā}nt}th\} \) 'rut, track of a wheel' [BR-6 1871: 781-782; Grassmann 1873: 1223], \( \text{\textit{ā}nt}^h\cdot\textit{a}- \) \( \{\text{\textit{ā}nt}th\} \) / \( \text{\textit{ā}nt}^h\cdot\textit{i}-\textit{a}-s \) \( \{\text{\textit{ā}nt}th\} \) / \( \text{\textit{ā}nt}^h\cdot\textit{i}-\textit{a}-s \) \( \{\text{\textit{ā}nt}th\} \) / \( \text{\textit{ā}nt}^h\cdot\textit{i}-\textit{b}^\text{h}\cdot\textit{i}s \) \( \{\text{\textit{ā}nt}th\} \) 'track, race course'.

Related to Greek \( \text{\textit{n}á}t\text{	extit{o}}\text{\textit{c}} \) 'path, way'; Latin \( \text{\textit{pons}} \) 'bridge'; Old Prussian \( \text{\textit{pint}} \) 'bridge'; OCS \( \text{\textit{pont}} \cdot \text{\textit{s}} \) 'path, way' etc. [EWAia II: 81-83].

68. ROOT
Vedic Sanskrit \( m\text{\textit{u}}\text{\textit{l}}\cdot\textit{a}- \) \( \{\text{\textit{m}ú}l\} \) (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 \( \text{\textit{m}úcr} \cdot \textit{a}- \) \( \{\text{\textit{m}ú}r\} \) occurs once in AV I, 28, 3.

The word \( \text{\textit{m}úcl} \cdot \textit{a}- \) \( \{\text{\textit{m}ú}l\} \) 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, \( \text{\textit{vwr}t\text{\textit{c}}\cdot\textit{a}- \) \( \{\text{\textit{vwr}t\} \) / \( \text{\textit{v\text{\textit{c}}\cdot\textit{t}a}- \) \( \{\text{\textit{v\text{\textit{c}}}t\} \) / \( \text{\textit{v\text{\textit{c}}}t\cdot\textit{a}- \) \( \{\text{\textit{v\text{\textit{c}}}t\} \) / \( \text{\textit{v\text{\textit{c}}}t\cdot\textit{a}- \) \( \{\text{\textit{v\text{\textit{c}}}t\} \) / \( \text{\textit{v\text{\textit{c}}}t\cdot\textit{a}- \) \( \{\text{\textit{v\text{\textit{c}}}t\} \) / \( \text{\textit{v\text{\textit{c}}}t\cdot\textit{a}- \) \( \{\text{\textit{v\text{\textit{c}}}t\} \) / \( \text{\textit{v\text{\textit{c}}}t\cdot\textit{a}- \) \( \{\text{\textit{v\text{\textit{c}}}t\} \) / \( \text{\textit{v\text{\textit{c}}}t\cdot\textit{a}- \) \( \{\text{\textit{v\text{\textit{c}}}t\} \). [EWAia II: 448-451] etc.

70. SAND
Vedic Sanskrit \( s\text{\textit{ik}}\cdot\textit{a}-\textit{ta}- \) \( \{\text{\textit{sik}k\} \) / \( \text{\textit{pās}}\cdot\textit{u}- \) \( \{\text{\textit{pā}n}s\} \) (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. sīk-a-ta-s [sikatas-], loc. pl. sīk-a-ta-su [sikatā-su]. An example: AV VII, 109, 2 "do thou, O Agni, carry ghee for the Apsaras, dust (pāśa=ñ [pāmsūn]) for the dice, gravel (sīkatas [sikatās]) and waters".

Related to Old Persian (ṭīkā) 'gravel', Pashto [ṣağa] ~ [ṣoğa], Iron Ossetic šārt (cārdar) '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 sīk-a-ta- [sikatā-] and pāśa=ñ- [pāmsū-]; 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 [pāsnu-] 'dust', Dīgīr Ossetic funuk [ʃuŋiŋk] 'ashes' and (probably) to OCS [pēš-ku] 'sand' [EWAia II: 114-115].

71. SAY

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

References and notes:


It is reasonable to treat this verb as suppletive, because the root brow- [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 asḥ- [āḥ-].

Distinct from the root waḍ- [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 brow- [brav-] originates from PIE {*mleḥ-H} 'to say / to speak'; it is related to Young Avestan [mraoiti] 'he says', Old Russian [mlaviti] 'to speak' etc. [EWAia II: 235-236].BR-6 1871: 619-626; Grassmann 1873: 1191-1194. Aorist 3 sg. a=wać-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. wī=wač-ti [ivivakti] usually means 'to announce'.

72. SEE

Vedic Sanskrit paf- {paś-} ~ spaʃ- {spaš-} (1) / darʃ- {darš-} (2).

References and notes:

Vedic Sanskrit: BR-4 1865: 600-606; Grassmann 1873: 1606-1608. An anit-root. Polysemy: 'to see / to look at / to perceive, notice'. Present (IV) 3 sg. p'af-yu-ti [pāṣyati] [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 darʃ- [darš-].

Originates from PIE {*spek-} 'to look at, to observe / to spy; compare Young Avestan [spasiiti] 'spies', {spaʃ-} 'observer'; Greek [oκεντρομα] 'I look about carefully, spy / consider', Latin [specio] 'I observe / take into consideration' etc. [EWAia II: 107-108].BR-3 1861: 530-538; Grassmann 1873: 626-628. An anit-root. Polysemy: 'to see / to look at / consider / to be seen, to be visible, appear (med.-pass.). Perfect 3 sg. da=r=ʃ-a [dadāśa], perfect med.-pass. 3 sg. da=r=ʃ-a [dadāśa], aorist med.-pass. 3 pl. a=drk=ʃ-a-ta [adṛkṣata], past passive participle (verbal adjective) drk=ʃ-a [drṣṭa] [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 [dādarasa] 'I have seen', Greek [δει-βλεπ-α] 'I have looked at', Old Irish [derc] 'eye' etc. [EWAia I: 704-706].
73. SEED

Vedic Sanskrit *bīj-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 (urūra) 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 "Pūsan, rouse her, most kindly disposed – (she) in whom humans scatter their seed".

Distinct from *rēta-s* [rētas-] meaning 'semen, seminal fluid etc.' [BR-6 1871: 432-433; Grassmann 1873: 1181] and *sasya- {sasyá-} 'corn, grain' [AV VII, 11, 1; AV VIII, 10, 24] [BR-7 1875: 851]. Related to Buddhic Sogdian [byz’k] 'seed', Parachi *biz* [bīz] '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 vet-root. Present (II) *a:s-te {āste}, present medio-passive participle *a:s-ita {āśīta} and *a:s-an {āśāna} [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-* {sadv-} naturally mean 'to sit down', see below.

Distinct from *sad-* {sadv-} with the main meaning 'to sit down', frequently connected to cult and offerings; this root forms aorist 3 sg. *a:s-ad-t {āsadat} and perfect 3 sg. *a:s-sa-i-d {āsāda} [BR-7 1875: 591-603; Grassmann 1873: 1455-1460]. Related to Hittite [e-es-zi] 'he sits' and Greek [ίμαι] 'I sit; I am situated'; Mayrhofer reconstructs the PIE root [h2ehs-] '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- {címan-} '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 *swap- {svap-} (1).
References and notes:

Vedic Sanskrit: BR-7 1875: 1428-1430; Grassmann 1873: 1625-1626. A vet-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. su\'ap-tu, perfect su\'up-as (susupas) etc. [Whitney 1885: 201].

Continues PIE *s\(\epsilon\)ep- / *sup- 'to sleep'; compare Hittite {supp-} 'to sleep', Latin {s\(\o\)p-\(\i\)re} 'to fall asleep', Old English {swef-\(\a\)n} 'to sleep' etc. [EWAia I: 119-120].

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

77. SMALL
Vedic Sanskrit \(arb^h\)-a (\(\acute{a}rbha\)) ～ \(arb^h\)-a-ka (\(\acute{a}rbhaka\)) (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- (\(\acute{a}rbha\)) [BR-1 1855: 447; Grassmann 1873: 115], is attested several times in the Rigveda and once in the Atharvaveda. Cannot be separated from Greek {\o\(m\)\(\o\)\(r\)\(f\)\(a\)\(n\)\(t\)\(o\)\(n\)\(a\)}, Latin {orbus}, Armenian {orb} 'orphan'; Gothic {arbi} 'inheritance, legacy' etc. [EWAia I: 119-120].

78. SMOKE
Vedic Sanskrit \(d^h\u:ma\)-a (\(d\u\u:ma\)) (1).

References and notes:

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

Continues the PIE noun {*\(d^h\)\(u\)\(m\)\(\a\)}-\(\u\)\(m\), resulting in such words of other Indo-European languages as Latin [\(\u\)\(f\)\(u\)\(m\)], OCS \{\(d\)\(y\)\(m\)\} 'smoke' etc. [EWAia I: 795].

79. STAND
Vedic Sanskrit \(st^h\)-a- (\(sth\)) (1).

References and notes:

Vedic Sanskrit: BR-7 1875: 1285-1318; Grassmann 1873: 1596-1603. A set-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. \(l\i\(\o\)\(n\)\(t\)\(\u\)\(m\)-\(\i\)\(t\) [\(t\)\(\i\)\(\i\)\(\i\)\(\i\)\(t\)\(a\)], aorist 3 sg. \(w=st\^h\)-\(\i\)\(t\) [\(\acute{a}\)\(st\)\(\i\)\(t\)], perfect 3 sg. \(t\=st\^h\)-\(\u\)\(w\) [\(t\)\(\a\)\(\\e\)\(\\a\)], past passive participle (verbal adjective) \(st\^h\)-\(\u\)\(m\) (\(\acute{a}\)\(st\)\(\i\)\(t\)\(a\)] [Whitney 1885: 194-195]. An example: AV I,
2, 4 [yātāṃ dyām ca prahīṃ cāntās tiṣṭatī tejanam / evā rōgaṃ cāśrāvāṃ cāntās tiṣṭatu mūṇja it] "as between both heaven and earth stands the bamboo (?tejana), so let the reed-stalk (mūṇja) stand between both the disease and the flux (āṣrāvā)."

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

80. STAR
Vedic Sanskrit str- {stṛ-} ~ t'acr-a-k-a- {tārakā-} (1).

References and notes:


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

Both str- {stṛ-} and t'acr-a-k-a- {tārakā-} 'star' are related to Hittite [ha-aš-te-er-za], Greek [aστήρ], Gothic [stair-nol] 'star' etc. [EWAia II: 755-756].

81. STONE
Vedic Sanskrit 'aṣ-man- {āśman-} (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 'aṣ-na- [āśna-], cf. gen. sg. 'aṣ-na-s [āśnas] and instr. sg. 'aṣ-na- [āśnā]. 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-mon | *h₂ek-mn) | *h₂ek-mn) 'stone'; compare Greek [aχμων] 'meteoric stone, thunderbolt / anvil', Lithuanian [akmu] 'stone' etc. [EWAia I: 137-138].

82. SUN
Vedic Sanskrit s'ucr-ya- {sūrya-} ~ s'ucr-iya- {sūriya-} (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 (vīcas) of mine".

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

Both s'ucr- {sūvar-} ~ sur- {sur-} and s'ucr-ya- {sūrya-} ~ s'ucr-iya- {sūriya-} are related to Old Avestan nom.-acc. sg. n. {hhuarā}, Greek dial. [iαiως] < (*h₂pελιος), Gothic [saudil] and [sunno] 'sun' etc.; Mayrhofer reconstructs the protoform (*suhr-) for the former word [EWAia II: 793-794] and the protoform [suhI-jo-] for the latter [EWAia II: 742].

83. SWIM
Vedic Sanskrit plaw- {plav-} (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 *śc-pa- [śc-pa-] 'tail / penis' [BR-7 1875: 294; Grassmann 1873: 1412] and *jaś-n- [jaś-n-] 'tail / penis' [BR-7 1875: 211-212; Grassmann 1873: 1396], which are used in the Atharvaveda in the second meaning.

In addition, distinct from *uś-a- [uś-a-] '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'uc-a- [p'uc-a-] has no clear etymology; Mayrhofer thinks that comparison with OHG [fuhs] etc. (compare Torwali [pūh] < *[pucchi] having a tail) is the best solution [EWAii II: 140]. We follow [Lubotsky 2001: 312] and treat *p'uc-a- [p'uc-a-] as a loan from an unknown source.

84. TAIL

**Vedic Sanskrit** *p'uc-a- {púcha-} (-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. *plaw-a-te*, imperative 2 sg. *plaw-asva* [plavasva], past passive participle *plut-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 *pleu- 'to swim'; compare Greek {πλέω} 'swim', OHG {flouwen} 'rinse, wash', OCS {pluti} 'float / navigate' [EWAii II: 194-196].

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-.a-s-a-s [asā], nom. sg. n. a-d-ns [adās], acc. sg. m. a-m-u-m [amūm], instr. sg. m. a-m-u-u-a-s [amūnā], loc. sg. m. a-m-u-p-m-in [amūśmin] nom. pl. m. a-m-i- [amī], gen. pl. m. a-m-i-p-a-am [amīśām] 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 [säs], nom. sg. f. s-a [sā], nom.-acc. sg. n. t-a-d [tád], acc. sg. m. t-a-m [tām], acc. sg. f. t-a-m [tām], gen. sg. m. t-a-a-sa [táśa], loc. sg. m. t-a-m-in [táśmin], nom. pl. m. t-e [tē], gen. pl. m. t-c-p-a-am [tēśām] 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- [ty-] '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:
87. THOU

Vedic Sanskrit *tuw-am* (tuvām) ~ *tw-am* (tvām) (1).

References and notes:


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

88. TONGUE

Vedic Sanskrit *ṣīh-ō-ā-:* (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 (*hīz-*) / *hīzu-ah* *tongue*, Old Latin (*dingua*), Latin (*lingua*) *tongue / tongue as the organ of speech / speech*, Old Prussian (*insuwisi*) *tongue* etc.; details of reconstruction of the first consonant are not clear [EWAia I: 591-593].

89. TOOTH

Vedic Sanskrit *dant-* (dānt-) (1).

References and notes:


In addition, there is a thematic stem (*dānta-*) *tooth* [BR-3 1861: 508; Grassmann 1873: 575].

Distinct from *jambh-a* (*jamhba*) *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 *jambh-* *to snap at / to crush, destroy* [BR-3 1861: 37-38; Grassmann 1873: 477; MW 1899: 412].

Related to Greek (*ōdouc*), gen. sg. (*ōdōnt-ōc*), Latin (*dens*), gen. sg. (*dent-is*) *tooth* etc. [EWAia I: 693-694].
90. TREE
Vedic Sanskrit \( wṛkṣ-\)a- {\( vṛkṣā-\)} (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 (\( ṛndhas\)) 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 \( dā\)-ru- {\( dṛ\)-\( ru\)} 'wooden stick, log, beam / (fire)wood' [BR-3 1861: 595; Grassmann 1873: 595-596] and \( w\)-\( an\)-a- {\( vāna\)}- '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 \( w\)-\( an\)-\( in\)-a- {\( vanin\)}- 'forest tree', literally, 'that is i\( n\) forest' [BR-6 1871: 676; Grassmann 1873: 1209] and a compound \( w\)-\( an\)-\( as=p\)-\( at\)-\( i\)- {\( vanaspāti\)}- 'forest tree etc.', literally, 'the king of forest' [BR-6 1871: 673-674; Grassmann 1873: 1208-1209].

Mayrhofer believes that \( wṛkṣ-\)a- {\( vṛkṣā-\)} can be a cognate of \( w\)-\( al\)-\( s\)-a- {\( válsa\)} 'a shoot, branch, twig' and continue PIE {\*\( s\)-\( ó\)} [EWAia II: 572].

91. TWO
Vedic Sanskrit \( dwa\)- {\( dvá\)} / duw\( a\)- {\( duvá\)} (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 {\*\( d\)-\( o\)}- / {\*\( du\)-\( o\)}- '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 anit-root. Present (II) 3 sg. \( 'c\)-\( ti\) [\( éti\)], 3 pl. \( y\)-\( ānti\) (\( ñānti\)), perfect 3 sg. \( iy\)-\( aya\)-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 \( ṣ\)-\( ar\)- {\( ṣ\)-\( car\)}- 'to move' [BR-2 1858: 952-966; Grassmann 1873: 437-440].

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

93. WARM (HOT)
Vedic Sanskrit \( uṣ-\( ū\)-a- {\( uṣṇā\)} (1).

References and notes:
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 (sarpis) 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 R̥ṣṣi] to the gods:] You said, ’Drink this water’”.

In the Rigveda we found the suppletive paradigm wōr- [vār-] [BR-6 1871: 934-935; Grassmann 1873: 1260] / ud-īm- [udān-] 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-rā- [udrā-] ‘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 wōr- [vār-] / ud-īm- [udān-] in the Rigveda. In addition, these words are distinct ap- [āp-] / ap- [āp-] ‘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 (*ṛṣed-) ‘water’ [EWAia I: 215-216].

95. WE

Vedic Sanskrit way-’am {vayām} (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 {vayām}, gen. asm-’a-k-am (asmákam), dat. asm-’a-b’yam [asmábhyan] / asm-’i [asmé], acc. asm-’i-xn [asmánn], instr. asm-’i-b’is [asmábhíis] abl. asm-’a-t (asmát), loc. asm-’i-x-su [asmássu] / asm-’i [asmé]. Enclitic form of gen.-dat.-acc. is nas [nas].

The form of the nominative case way-’am {vayām} 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: 556; Grassmann 1873: 164-165 (as-m’a- [asmá-]). The oblique stem. nas- [nas-] is the en


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 [*kwo-d]; this situation wholly reflects Latin [qui-s] 'who' / [qui-d] 'what' [EWAvia I: 284-285].

97. WHITE
Vedic Sanskrit ēvai-t-ā- (śvetā-) (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: ēvit-r-ā- (śvitrā-) 'white / light, bright' [BR-7 1875: 422; Grassmann 1873: 1435]. It occurs three times in AV in contexts similar to each other. Distinct from juk-r-ā- (śukrā-) / juk-l-ā- (śuklā-) 'light, bright / whithish / clear, pure' [BR-7 1875: 238-240, 241-242; Grassmann 1873: 1399]. arj-u-na- (ājuna-) 'light, bright / whithish / silvery' [BR-1 1855: 429-430; Grassmann 1873: 112-113] etc. This word continues PIE [kṣeṣṭo-] 'light, bright' and is related to Young Avestan (spaēta-) 'white', OCS (světa) 'light' etc. [EWAvia II: 679-680]. The stem ēvit-r-ā- (śvitrā-) continues [*kṣit-]*r- '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-viđ) the pairness of virāj? who the seasons, who the ordering (kalpa) of her".

This word continues PIE [*kwo-]* 'who'; compare Gothic [ha-s] 'who', Lithuanian [kā-s] 'who' etc. [EWAvia I: 284-285].

99. WOMAN
Vedic Sanskrit nʾār-i- (nāri-) ~ nʾār-i- (nārī) (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 (saṃ-bhā) with ambrosia (am ḡa); 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; fearless, without disease, with good treasures (rātañj) let the wives ascend first to the place of union (yojī)".

Distinct from a range of synonyms: gu-ʾic- [gū-] a divine female, kind of goddess' [BR-2 1858: 830; Grassmann 1873: 415; MW 1899: 370]; ʾjān-i- [jāni-] 'wife / woman' [BR-3 1861: 29; Grassmann 1873: 475], yʾūt-ʾa- [yōṣaṇā-] 'girl' with by-forms yʾūt-ʾa- [yōṣa-] and yʾuṣ-ʾt- [yosīt-] [BR-6 1871: 200; Grassmann 1873: 1128], mʾeṣ-a- [mēnā] 'woman / female of any animal' [BR-5 1868: 903-904; Grassmann 1873: 1064].

The word nʾār-i- [nāri-] / nʾār-i- [nārī] is the feminine formation from nar- [nar-] 'man' [EWAvia II: 19-20].BR-7 1875: 1275-1276; Grassmann 1873: 1596. Often used in contexts similar to niʾār-i- [nāri-] ~ niʾār-ʾi- [nārī]. 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 _ACCEPT- (pūrīm-) ~ pūs-  (pūms-) 'male / man'.
Related to Young Avestan [ṣtr] ‘female (of men and animals) / woman'; there are no clear cognates outside the Indo-Iranian group [EWAia II: 763].

100. YELLOW
Vedic Sanskrit fi'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 fi'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 ducr-e: {dürē} (1) / acr-e: {ārē} (2).

References and notes:

Vedic Sanskrit: BR-3 1861: 717-718; Grassmann 1873: 624-625. Different case forms of the adjective ducr-a- {dürā-} 'far' have the following meanings: acc. sg. ducr-im [dürám] 'to the far', abl. sg. ducr-ax [dürāt] 'from the far', ducr-ic [dürē] 'in the far' (locative meaning). Therefore, the form ducr-ic [dürē] 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 ducr-a- {dürā-} has such cognates as Hittite [tūga-] 'far', Greek {hēgōc} 'long, too long', Armenian {erkar} 'long' [EWAia I: 739].

However, it is impossible to distinguish properly between ducr-a- {dürā-} 'far' and acr-a- {ārā-} 'far'. BR-1 1855: 682, 686, 689; Grassmann 1873: 183. Vedic language knows another adjective, acr-a- {ārā-} 'far', which has the following forms: acr-ax {ārāt} 'from the far' [BR-1 1855: 686] and acr-ic {ārē} 'far, in the far' (locative meaning) [BR-1 1855: 689]. An example: "far (acr-ic {ārē}) be that from us — may [your] missile (heti) be, O gods; far the bolt (ačmani) which ye hurl".

It is probable that the stem acr-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 acr-a- {ārā-} has an ambiguous etymology. It can be related to Old Indian 'ar-a-ha- [ārāna-] 'far / strange, alien' and Latin [alli] 'other' [EWAia I: 173; 107-108] or to Latin [ō-lim] '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 axe does not become hot, though its load is heavy"; RV I, 147, 4 "heavy spell" (figurative use) etc.

This word continues PIE *gṝgh-ū- 'heavy' and has such cognates as Greek {bάρος} 'heavy', Latin [graus] 'heavy' etc. [EWAia I: 490-491].

37
103. NEAR
Vedic Sanskrit ‘an-ti (ánti) (1).

References and notes:


104. SALT
Vedic Sanskrit law-a-ṇa- {lavaṇá-} (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 hras- [hras-] ‘lessen / shorten’ and is possibly related to Middle Irish [gerr] ‘short’ [EWAia II: 823].

106. SNAKE
Vedic Sanskrit ‘āhi- [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=baŋ- [ābhogá-] ‘snake’ (literally ‘wriggling’) [BR-1 1855: 667; Grassmann 1873: 180] and sarpa- [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 ‘āhi- [áhi-] has a reliable etymology. It has such cognates as Avestan [aži], Greek [oṝoc], Armenian [iž] ‘snake’
107. THIN

Vedic Sanskrit *tan-* {tanú-} (1).

References and notes:

**Vedic Sanskrit**: BR-3 1861: 222-224. Nom. sg. f. *tan-* {tanú-} and *tan-w-* {tanú-} [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-* {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-w-* {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 {*THú} 'thin' possibly derived from {*ten-} ‘stretch etc.’; the Vedic word has such cognates as Greek {τανύ-}, Latin {tenuis}, OHG {dunni}, OCS {tǎn-ksi} ‘thin’ etc. [EWAia I: 620-621].

108. WIND

Vedic Sanskrit *wā-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 *vā-yu-* {vayū-} ‘(personified) wind, god of the wind’ [BR-6 1871: 931-932].

Continues III {HjaHata-} < PIE {h2eht-o-} ‘wind’; compare such cognates of *wā-ta-* {vāta-} as Hittite {ḫu-ua-an-t} ‘wind’ < {h2uh-ent-}, Latin {uentus} ‘wind’ etc. [EWAia II: 542].

109. WORM

Vedic Sanskrit *kṛ̥-m-i- {kṛ̥mi-} (1).

References and notes:

**Vedic Sanskrit**: BR-2 1858: 407. Often written as *kṛ̥-m-i- {kr̥mi-}. 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 *kṛ̥-w-i- {kr̥vi-} [BR-2 1858: 499; Grassmann 1873: 359] as ‘worm’; it is obvious that they posit a protoform {*kv̥m̥-i-}, which is parallel to {*kv̥m̥i-} ‘worm’; compare Proto-Slavic {*č̆rva-} ‘worm’. This explanation of *kṛ̥-w-i- {kr̥vi-} goes back to an article of Rönnow published in 1938 [EWAia I: 412]. In addition, it is possible to interpret the enigmatic word *kimid-ín- {kimidin-} 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 {*kv̥m̥i-}; compare Old Irish {cruim}, Lith. {kirmis} ‘worm’ [EWAia I: 394-395].

110. YEAR
**Vedic Sanskrit** $sā=\text{vat}-sa-rˈa- \{\text{sa}ṃvatsarā-\}$ (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 (iṛtavā-), and the winters (hūgyanā-), to the summers (sāmā-), the years, the months".

Distinct from $\text{ar}-ta-wˈa- [\text{iṛtavā-}'a section of the year, a combination of several seasons ' [BR-1 1855: 693], $\text{sīm}-aς- [sāmā-] 'summer / half of a year' [BR-7 1875: 697; Grassmann 1873: 1481] and $\text{śar}-aς- [śārād-] 'autumn' [BR-7 1875: 93; Grassmann 1873: 1382-1383]. The two last words can mean 'year' poetically. In addition, $sā=\text{vat}-sa-rˈa- \{\text{sa}ṃvatsarā-\}$ is distinct from closely related $\text{pari}=\text{vat}-sa-rˈa- [\text{parivatsarā-}']a full year' [BR-4 1865: 543; Grassmann 1873: 787].

This word continues the PIE stem {*uēr es-} and has such cognates as Old Indian $\text{vats}-aς- [\text{vatsā-}'] a calf, the young of any animal' (originally 'yearling'), Greek $\text{iōtoc} 'year' etc. [EWAia II: 495].