F. Selective etymological dictionary

F.1. Introductory remarks

Expressions with bold letters, such as **VER** or **NHG**, point to sound laws, which are listed on pp. 14. "E *word*", "OE *word*", and "NLG *word*" refer to words based on Germanic, where the sound laws **GER** have been applied. Words marked by "E *word*" may also have undergone the sound laws **NHG_E**. Words marked by "NHG *word*" are produced by the sound laws **NHG** and possibly **GER**. I use "German *word*" for Modern German words that have not come about through applications of **NHG**. And "English *word*" refers to Modern English words without the involvement of **GER**. The expression "Lat. B English *word*" means that *word* is employed in Modern English and has been borrowed from Lat. Instead of "B English *word*" I often just write "B *word*". Similarly, "Fr. *word*" refers to words that go back Latin, while "French *word*" marks words from Modern French that are based on another language (usually OGr.). Finally, "Latin *word*" is employed for words that have migrated from Greece to Latium, while "Lat. *word*" is reserved for words that stem from IE ones via the sound laws **LAT**.

For nouns and their gender, consult section A.7 (pp. 9) on the conventions used in this book. For verbs, important forms are often recorded, usually in the following pattern:

OI root (meaning)		
present indicative	3. pers. sg.	3. pers. pl.
infinitive		
PPP		
future	3. pers. sg.	3. pers. pl.
imperfect	3. pers. sg.	3. pers. pl.
perfect	3. pers. sg.	3. pers. pl.
aorist	3. pers. sg.	3. pers. pl.
desiderative	3. pers. sg.	adjective

F.2. Vowels

F.2.1. *a*

a- negating prefix (p. 69)
before *C*: **a-ga** ("not going → tree") with second part *ga* from *gam* (pp. 145)
before *V*: **an-ā-gata** ("not having come → future") with last part PPP *gata* of *gam*

← IE *$\mathring{n}$ (**SY__N**), see IE *ne s.v. *na*

→ OGr. B English *a*-theist, *an*-archy (just like OI before *C* or *V*, respectively)

∼ Lat. B English *in*-effective, *im*-possible

∼ E *un*-true, *un*-believable

∼ NHG *un*-gläubig ("unbelieving")

aṃh-as n. ("fear, distress")
aṃh-u ("straight, narrow")

← IE root *$h_2emǵh$

→ Lat. *ang-ere* ("to stangle, to choke") with B English *anxious*

∼ NHG *eng* ("narrow") ∼ NHG *Ang*-st ("fear")

ak-ṣa ("axis, pole of a car"), see *aj*

← IE *$h_2eǵ$-s

→ Lat. B English *axis*

∼ E *axle* ∼ NHG *Achse*

akṣ-i n. ("eye"), **akṣ-an** n. ("eye")
an-akṣ-a ("blind"), see p. 69
an-īk-a ("face") ← IE *h_1eni-h_3k^w-o (**Lar__V**, for first part, see E *in* ∼ NHG *in*)
īkṣ 1. class: **īkṣ-a-tê** ("to see"), originally a desiderative (p. 140)

← IE root *h_3ek^w-s/*h_3ok^w-s

→ OGr. B English *op-tics*

∼ Lat. *oc-ulus* ("eye") with B English *oc-ular* ("lense")

$\sim$ E *eye* $\sim$ NHG *Auge* (difficult, perhaps a version of **VER**)

agn-i m. ("fire")
aṅgāra ("coal")

$\leftarrow$ IE $*h_1 \underset{\circ}{n} g^w n\text{-}i$ ("fire")

$\rightarrow$ Lat. *ignis*, B English to *ignite*

aṅka ("hook, curve")

$\leftarrow$ IE $*Honk\text{-}o$ ("curvature")

$\rightarrow$ OGr. B English *onco-logy* (perhaps because swelling leads to a curved shape?)

aj 1. class: **ajati** ("to drive")
aj-man n. ("path, move")
āj-i m./f. ("race course, contest")
sam-ā-ja ("meeting, gathering")

$\leftarrow$ IE root $*h_2 e\acute{g}$ ("to drive, to do")

$\rightarrow$ OGr. B English *dem-ag-ogue*, *ped-ag-ogue*

$\sim$ Lat. B
   $\diamond$ before vowel *ag-ile*, *ag-ent*, *ag-enda*, *ag-itate* and the less obvious *cogitation* (also in: *cogito ergo sum*), *litigation*, *nav-igation* (for first part, see *nâu*)
   $\diamond$ before voiceless *t* (turning *ag* into *ac*) *ac-t*, *ac-tion*, *ac-tive*, *ac-tual*, *re-act*

See *akṣa, ajra, êj.*

ajira ("fast") (**SY__N**, **Lar__V**, **rl**)

$\leftarrow$ IE $*h_2 \underset{\circ}{n} gh_1 lo$

$\rightarrow$ OGr. *aggelos* (with pronunciation as if we had OGr. *angelos*, "messenger") $\leftarrow$ IE $*h_2 engh_1 lo$ with B English *angel* and B German *Engel*

ajra ("cattle ground"), see *aj*

$\leftarrow$ IE $*h_2 e\acute{g}\text{-}ro$ ("where something is driven to $\rightarrow$ cattle ground")

$\rightarrow$ Lat. adj. *agrarius* whence B *agrarian*

$\sim$ E *acre* ("cattle ground $\rightarrow$ field $\rightarrow$ surface measure of about 4000 square meters")

$\sim$ NHG *Acker* ("field") (p. 76)

añc 1. class: **añcati** or
ac 1. class: **acati** ("to bend, to go")
aṅka ("hook, curve"), see s.v. *aṅka*

$\leftarrow$ IE root **Henk*

See the *ac/añc* words (where "dir." stands for directed):

preposition	*ac* adjective	*ac* adverb
anu ("along")	*anv-añc* ("dir. upward, northern")	*anv-ak* ("behind")
apa ("away, off, back")	*apāñc* ("dir. backward, western")	*apāk* ("in or from the west")
ava ("off, away")	*avāñc* ("dir. downward, southern")	*avāk* ("downward")
ud ("out")	*ud-añc* ("dir. upward, northern")	*ud-ak* ("in or from the north")
		prāg-ud-ak ("north-eastern")
tiras ("across, over")	*tiry-añc* ("sideward")	
ni ("into")	*ny-añc* ("downward")	
pra ("before")	*prāñc* ("dir. forward, eastern")	*prāk* ("in front, in the east")

ad 2. class: **atti** ("to eat")
annam ("food") $\leftarrow$ u.at. *ad-nam*

ad ("to eat")		
present indicative	*at-ti* (1)	*ad-an-ti*
infinitive	*at-tum* (1)	
future	*at-sy-a-ti* (1)	
imperfect	*ād-a-t* (2)	*ād-an* (3)
perfect	*ād-a* (4)	*ād-us* (5)

1. **BA**

2. *ād* regularly from *a-ad* with preterite augment $a \leftarrow$ IE *e*. The thematic vowel is unusual in 3. sg., but common in 3. pl. (pp. 163). See 3.

3. Perhaps regular from weak form IE $^*e\text{-}h_1d\text{-}$. Expected thematic vowel.

4. *ād* regularly from *a-ad* by reduplication.

5. Compare *ca-kr-us.* Perhaps *ād-us* is regular from weak form IE $^*h_1e\text{-}h_1d\text{-}$.

$\leftarrow$ IE root $^*h_1ed$

$\rightarrow$ Full-grade representatives

   $\diamond$ E to *eat* (**GER**)

   $\diamond$ NHG *essen* (**NHG__C**)

$\sim$ Zero-grade representatives: Present participles derived from IE $^*h_1d\text{-}ent/^*h_1d\text{-}ont$ ("eating, eater"):

   $\diamond$ OI *danta* ("an elephant's tusk")

   $\diamond$ OGr. B *dont*-ology

   $\diamond$ Lat. B *dent*-al

   $\diamond$ E *tooth* (**NHG__E**) $\sim$ NHG *Zahn* (**NHG__C**)

a-di-ti f. ("liberation")
also: name of a goddess, mother of the *āditya*s, like *mitra, varuṇa*
See p. 69 and *dā* ("to bind").

adhara ("low, inferior")
adhas ("under")

$\leftarrow$ IE $^*H\overset{\circ}{n}dhero/^*H\overset{\circ}{n}dhes$

$\rightarrow$ Lat. B *infra*structure

$\sim$ E *under* $\sim$ NHG *unter* (but compare E *hound* $\sim$ NHG *Hund* on p. 76, where Germ. *d* is not changed to NHG *t* after *n*)

an-as n. ("vehicle for heavy burdens, cart")

$\leftarrow$ IE $^*h_3enos$ (IE $o \leftarrow h_3e$ and hence non-application of **Lo**)

→ Lat. *onus* (gen. *oneris*) as in *"onus* of proof", Lat. B *oner-ous*, to *ex-oner-ate*

an 2. class: **aniti** ("to breathe") and perhaps **anila** ("wind")
ana ("breath")

◇ **āna** ← *ā* + *ana* ("inhalation, mouth")

◇ **apāna** ← *apa* + *ana* ("downward breath, elimination")

◇ **udāna** ← *ud* + *ā* + *ana* ("upward breath")

◇ **prāṇa** ← *pra* + *ana* ("vital breath")

◇ **vyāna** ← *vi* + *ā* + *ana* ("moving breath, circulation")

◇ **samāna** ← *sama* + *ana* ("even breath, digestion")

◇ **aniniṣati** desiderative (difficult, see p. 141)

← IE root $^*h_2 enh_1$

→ Lat. B *animated*, *animal*, *ex-animate* from Lat. *anima* ("wind")/*animus* ("soul")

anu ("along, corresponding")
anu-ja ("being born later → younger (brother)"), see s.v. *jan* and pp. 145
anv-añc ("folloing"), see *añc* above
anv-ak ("behind")

ant-a ("border, ending")
vêdānta ("end of Vedic literature"), see *vid*

← IE $^*h_2 ent\text{-}o$

→ E *end* ∼ NHG *Ende* (not straightforward in view of **GER**)

See *antara* ("another").

antar ("within")
antar-a ("interior, intimate")
antar-ikṣam/**antar-īkṣam** ("transparent space → airspace") with second part from *īkṣ*
antar-uṣya ("station, dwelling place") with second part from *vas* ("to dwell")
antas-tyam ("intestines") ← *antar* (sandhi *r* → *s* before *t*) + suffix *-tya* (compare *apa-tyam* s.v. *apa* and *amā-tya* s.v. *amā*)

← IE $^*h_1enter/h_2\underset{\circ}{n}t\acute{e}r$

→ Lat. *inter* as in B *inter*-national

∼ Lat. B *intestines* ← IE $^*h_1enter\text{-}sth_2\text{-}o$ (for second part, see s.v. *sthā*)

∼ NHG *unter* ("among")

The IE stress was on the second syllable, at least in IE $h_2\underset{\circ}{n}t\acute{e}r$. Then, *t* in NHG *unter* is expected as in NHG *Vater* (see s.v. *pi-tar*). Compare the other NHG *unter* s.v. *adhara.*

anta-ra ("another")
anta-ma ("next, nearest")

← IE $^*h_1ente\text{-}ro$

→ E *other* ∼ NHG *anderer* (**NHG_E** for loss of E *n*)

Perhaps related to *an-ta* ("that on the other side"). Ved. *an-tama* means "last".

ant-i ("opposite, in the face of"), locative of a root noun
anti-mitra ("surrounded by friends")

← IE $^*h_2ent$ ("front, face")

→ OGr.

  ◇ B *anti-pode* ("who has his feet against ours on opposite spots of the globe"), for second part see s.v. *pad*

  ◇ B *anti-biotics*, for second part see s.v. *jīv*

∼ Lat. *ante* as in *ante Christum natum*

anya ("other")

← IE $^*an\text{-}yo/^*al\text{-}yo$

∼ OGr. *allos* and OGr. B *allergy, allegory*

∼ Lat. *alius* and Lat. B *alibi* (see *iha*)

anyônyas ("one another") is petrified from nom. sg. *anyas anyas* by **CpLz** 1. line. The acc. sg. is **not** *anyam-anyam*, but *anyônya-m.*
  See also *ari.*

ap f. ("water"), only pl.
with compound-final "zero-grades" (pp. 145):

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◇ **apsu-ja** ("born in the waters") formed with loc. pl. rather than the usual stem, see *jan*

◇ **apsu-jit** ("vanquishing in the region of the clouds"), see *ji*

◇ **ab-da** ("water giver → cloud", "when clouds reappear → year") with **BA**, see *dā*

◇ **ab-dhi** ("holding water → ocean") with **BA**, see *dhā*

with long vowel at the end of the first part produced by laryngeal in zero-grade h_2p (**Lar__V**):

◇ **dvīpa** ("having water on two sides → island") ← *dvi* as in *dvi-pad* ("with two feet") or *dvi-vacana* ("dual")

◇ **anūpa** ("near the water, watery → marshy") ← *anu*

◇ **nīpa** ("towards the water → lowly") ← *ni*

◇ **pratīpa** ("against the stream, going in opposite direction → adverse, displeasing") ← *prati*

◇ **samīpa** ("with the stream → near, adjacent, close at hand") ← *sam* + *ap* in analogy with *pratīpa*

ap	case	pl.
	nom.	*āp-as* (2)
	voc.	*āp-as* (2)
	acc.	*ap-as* (1)
	instr.	*ad-bhis* (3)
	dat.	*ad-bhyas* (3)
	abl.	*ad-bhyas* (3)
	gen.	*ap-ām* (1)
	loc.	*ap-su* (1)

1. The general pattern of *ap* is close to that of *marut* (p. 229).

2. Long *ā* in nom. and voc. cases is mysterious.

3. Dissimilation *ap-bhis* → *ad-bhis*

← IE $^*h_2ep/^*h_2ek^w$

$\rightarrow$ Lat. *aqua*

apa ("away")
apa-ra (comparative: "a later one, another one")
apa-ma (superlative: "the latest, the last")
apa-tara (superlative: "farther off")
apāñc ("backward, western"), see *añc*
apa-tyam ("child, offspring"), for suffix *tya* compare *antas-tyam* s.v. *antar* and *amā-tya* s.v. *amā)*

$\leftarrow$ IE $^*h_2 ep\text{-}ó$ ("off")

$\rightarrow$ OGr. *apo* and OGr. B *apo*calypse (for second part see *kulam*)

$\sim$ Lat. B *ab*-straction or *ab*-duction (where voicing may be due to Lat. words like *ab-dūcere*)

$\sim$ Germ.
   $\diamond$ E *of* and E *off* $\sim$ NHG *ab* (**VER**)
   $\diamond$ NHG *aber* (**VER**) ("but") $\sim$ OI *apara*
   $\diamond$ E *after* ("but") $\sim$ OI *apataram*

ap-as n. ("action, deed, rite")

$\leftarrow$ IE $^*opes/h_3 epes$ (with regular non-application of **Lo**)

$\rightarrow$ Lat. *opus* with B *opera* and *opulent* and NHG *opfern* ("to sacrifice") with unclear **NHG__C** (for expected u.at. *offern*)

$\sim$ Lat. *officium* $\leftarrow$ $^*opi\text{-}fak\text{-}io$ with B *official*

$\sim$ NHG *üben* ("to exercise"), *üblich* (**VER**) ("normal, usual")

api ("at, by around")

$\leftarrow$ IE $^*h_1 opi$

$\rightarrow$ OGr. *epi* in OGr. B *epi-dermis*

$\sim$ Lat. *op-timus* (compare *intimus* s.v. *-tama*)

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abda

◇ **ab-da** ("water giver → cloud", "when clouds reappear → year") with **BA**, see *ap* und *dā*

◇ **a-bd-a** ← *a-pd-a* ("without feet, inaccessible") with **BA**, see *pad*

abhi ("around, on both sides, toward")

← IE $*h_2 \mathring{m} bhi$

→ OGr. B *amphi*-theater

∼ Lat. B *ambi*-ence, *ambi*-valent, *ambi*-guous

See also *ubha* ("both").

am 2. class: *amīti* ("to grab, to harm, to swear")
ama-tram ("instrument for grabbing (?) → drinking vessel")

← IE root $*h_3 emh_3$

→ Lat. *am-āre* ("to love ← to regard as a friend ← to take the hand of") with B *am-ateur* and PN Wolfgang *Ama*deus (for second part, see *deva*) Mozart

∼ Lat. *amīcus* ("friend") and B *amicable*

amā ("home, at home")
amāt ("from home")
amā-tya ("house companion, minister"), compare *apa-tya* s.v. *apa*
See *svāmin.*

ay-as n. ("ore, iron")

← IE $*h_2 eyes/ayes$ n. ("bronze")

→ Lat. *aes, aeris* n. ("copper, bronze")

∼ E *ore*

∼ NHG *ehern* ("brazen, iron")

ar ("to fit, to connect")
ara ("spoke of a wheel")
ṛ-ta ("fitting, true") PPP, but see *ṛ*
an-ṛta ("not well fitted → not true") with alpha privativum, but see *ṛ*
ṛ-tu m. ("time of year, right time") and
ṛ-tv-ij m. ("offering at the right time → priest") ← *ṛtu* ("time of year, right time") + zero grade of *yaj* ("to sacrifice")
ara-mati f. ("right mind → piety")
aram/alam adv. ("sufficient, properly") (***rl***)
alakam adv. ("in vain") (***rl***)

← IE root $*h_2er$

→ Lat. B *art* ("the fitting → skill")*,* with *m*-extension Lat. B *arma-ture, arma-ment* ("what is fitted together → tool → weapon")

aratni m. ("elbow") (***rl***)

← IE $*Heh_3l$-

→ E *elbow* ∼ NHG *Elle* (unit of length, often from the tip of the middle finger to the bottom of the elbow), *Ellbogen/Ellenbogen* (see s.v. *bhuj* ("to bend"))

ari m. ("enemy")
arya/ārya ("lord")
aryaman m. (name of a Vedic god, "associated with guests") with *mant* suffix as in *mati-mant* ("with intellect → clever")
Semantics (see Thieme (1938, 1957)):

◇ *ari* originally means "stranger", whence "enemy" in classical Sanskrit, but "guest" in the Ṛgveda

◇ *ārya* (English B *aryan*) used by the Old Indians to describe themselves as people who are hospitable to strangers

◇ *ari* might be a person who presents himself in a fitting manner (see *ar* above) as a guest or as an enemy

◇ *ari* is the other, see *anya*

aritar ("rower")

← IE root $*h_1reh_1$ ("to oar")

$\rightarrow$ E *to row* $\sim$ NHG *Ruder* ("rudder")

arj-una ("white, silvery")
arj-ata ("white, silvery")

$\leftarrow$ IE $*h_2 er\acute{g}$-u ("white")$/*h_2 \underset{\circ}{r}\acute{g}$-$nt$-$o$ ("silver")

$\rightarrow$ Lat.

$\diamond$ *arg-entum* ("silver") $\rightarrow$ Fr. *arg-ent*

$\diamond$ B *arg-ument* ("what makes clear")

ardha ("half, part")

$\leftarrow$ IE $*h_2 ordhh_1$-i ("wheel rim")

$\leftarrow$ Lat. *orbis* (with *b* after *r*) as in the pope's blessing *urbi et orbi* and B *orbit*

arbha ("small, weak")

$\leftarrow$ IE $*h_2 orbho$

$\rightarrow$ OGr. B *orphan* (**OGR**)

$\sim$ NHG *Erbe* ("what the orphan obtains, bequest"), *Arbeit* ("done by the orphan $\rightarrow$ labour"), *arm* ("being without parents $\rightarrow$ poor")

arś-as n. ("hemorrhoids")

$\leftarrow$ IE $*h_1 el\acute{k}$-es

$\rightarrow$ OGr. *helk-os* ("abcess, ulcer")

$\sim$ Lat. *ulc-us* and B *ulc-er*

av 1. class: **avati** ("to help")
ūta $\leftarrow$ IE $*h_2 uH$-to PPP (**Lar__V**), also in *indrôta* $\leftarrow$ *indra* + *ūta* ("helped by Indra")
ūti f./m. ("help") $\leftarrow$ IE z.g. $*h_2 uH$-ti (**Lar__V**)
avitum $\leftarrow$ $*h_1 evH$-tum infinitive (**Lar__V** between consonants)
ô-man m. ("protection, grace") $\leftarrow$ $*h_1 euH$-m-

$\leftarrow$ IE root $*h_1 euH$

$\rightarrow$ Lat. *iuvāre*

av 1. class: **avati** ("to enjoy")
avasa ("refreshment, protecting")
aviṣyu ("desirous")
avitum $\leftarrow$ *$^{*}h_2evH$-tum* infinitive (**Lar__ V** between consonants)

$\leftarrow$ IE root *$^{*}h_2euH$*

$\rightarrow$ Lat. B *av-id*, *av-arice*, *au-dacity* ("wanting very much $\rightarrow$ daring")

ava ("down, away")
ava-ra (comparative: "a lower one, a later one")
ava-ma (superlative: "the lowest, the last")
avāñc ("directed downward") $\leftarrow$ *ava-añc*, see *añc*
avāk ("downward"), see *añc*

$\leftarrow$ IE *$^{*}h_2eu$* ("away")

$\rightarrow$ Lat. *aut ... aut* (exclusive "or": "either ... or")

ava-sā 4. class: **ava-syati** ("to finish, to accomplish"),
ava-sānam ("place of dismounting from a horse")
ava-sātar ("deliverer, liberator")

$\leftarrow$ IE *$^{*}seh_2$*

$\rightarrow$ Lat. *sānus* ("healty") with B *sane*

avi m. ("sheep")

$\leftarrow$ IE *$^{*}ovi/h_3evi$* (IE *o* $\leftarrow$ *h_3e* and hence regular non-application of **Lo**)

$\rightarrow$ Lat. *ovis* with B *ovine* ("with respect to sheep")

$\sim$ E *ewe*

aś-ri f. ("angle, edge")
aś-man m. ("stone")

$\leftarrow$ IE *$^{*}h_2ok\acute{}$*

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→ OGr. *akro-polis* ("pointed town, castle")

∼ Lat. B *medi-ocre* (for first part, see *madhya*)

aśru n. ("tear")

∼ probably somehow related to E *tear* ∼ NHG *Zähre* ("tear", but not in use) ∼ NHG *Träne* (p. 76)

aśva ("horse")
aśv-in ("having horses", PN of the two gods who use horses to pull the sun across the sky)
āśu ("fast") ← reduplicated IE *$h_1 o$-$h_1 \acute{k}$-*u* (unclear)
āśv-aśva← *āśu* + *aśva* ("having fast horses")

← IE *$h_1 e\acute{k}vo$

→ OGr. B *hippo*, *hippo*-drome

∼ Lat. B *equestrian*

aśvattha ("banyan tree ← horse food") ← *aśva* ("horse") + *d* (zero grade of *ad*, "to eat") + *tha* (suffix)

aṣṭā/aṣṭâu ("acht")

← IE *$h_3 e\acute{k}to$/*$\acute{o}kto$

→ OGr. B *octo-pus* ("with eight feet"), see *pad* for second part

∼ Lat. B *October* ("the eighth month," with March being the first one in the Roman calendar), *octave*

∼ E *eight* ∼ NHG *acht*

as 4. class: **asyati** ("to throw, to shoot")
as-ta f.g. (!) PPP
as-ra ("throwing, painful"), f.g. (!), see p. 131
as-i m. ("sword")
abhy-as-ta ("repeated, practised") ← *abhi* ("around, on both sides, toward") + PPP
abhy-ās-a ("repetition, reduplication") ← *abhi* ("around, on both sides, toward") + *ās-a* (lengthened grade of *as* with a suffix)

as 2. class: ***asti*** ("to exist, to be"), paradigm on p. 167

as-u m. ("living, existence"), in particular in

gatāsu ("with life gone away, dead") ← *gata* (PPP of gam) + *asu*

s-at ("being, good"), adj. from pres.P of *as* ("to be") with

◇ ***ī-ṣat*** ("being in that manner → a bit, somewhat") ← *ī* + *sat* (n. pres.P)

◇ ***sat-tvam*** ("being, nature, living being") ← *sat* + *tva* (suffix)

◇ ***sat-ya*** ("true, real") ← *sat* + *ya* (suffix)

astam ("where someone is → home, home country") may be related, used in ***astam gac-chati*** ("he dies", "it (the sun) sets")

asura ("lord of life, god, demon") ← *asu* + *ra* (suffix) may also belong here. In any case, misunderstanding this as *a* + *sura*, ***sura*** ("god") has been created by back-formation, where *a-sura* would be understood as "not a god"

upa-s-ti m. ("servant") with first part preposition *upa*

abhi-ṣ-ṭi m. ("protector")/***abhi-ṣ-ṭi*** f. ("protection") with first part preposition *abhi*

← IE root *h_1es

→ Lat.

◇ *est* → Fr. *il est*

◇ B *ab-s-ent*, *pre-s-ent* (both zero-grade pres.P, similar to OI *s-at* and Lat. B *client* (s.v. *śri*)), *inter-es-t*

∼ E *is* ∼ NHG *ist*

See *su*.

asthi n. ("bone")

← IE *h_3ost-h_2

→ OGr. B *osteo-porosis*

∼ Lat. B *osseous* ("concerning bones"), to *ossify*

aham

← IE *$h_1eǵoh_2m$

→ Lat. *egō* with B *egotism*

∼ Berlin Low German *icke* (**GER**)

$\sim$ E *I* $\sim$ NHG *ich*

Courageous laryngalists defend this development:

       Lat./OGr. *egō*

$\leftarrow$ IE $*h_1 e\acute{g}oh_2/h_1 e\acute{g}oh_2 m$

$\rightarrow$ $h_1 e\acute{g}h_2 om$ (metathesis of *o* and h_2, similar to **Lar_MTh**)

$\rightarrow$ *eǵhom* (**Lar_ V**, **Lar_ CH**)

$\rightarrow$ *ehom* (**PPal**)

$\rightarrow$ *aham* (**aā**)

ahar/ahan n. ("day")
aho-rātram ("day and night"), see remark 4 below
praty-aham ("daily, every day"), see section E.4, pp. 270

ahar/ahan/ahas n.	case	sg.	dual	pl.
	nom.	*ahar* (1)	*ahn-ī/ahan-ī* (2, 3)	***ahān-i*** (6)
	voc.	*ahar* (1)	*ahn-ī/ahan-ī* (2, 3)	***ahān-i*** (6)
	acc.	*ahar* (1)	*ahn-ī/ahan-ī* (2, 3)	***ahān-i*** (6)
	instr.	*ahn-ā* (2)	*aho-bhyām* (4)	*aho-bhis* (4)
	dat.	*ahn-ê* (2)	*aho-bhyām* (4)	*aho-bhyas* (4)
	abl.	*ahn-as* (2)	*aho-bhyām* (4)	*aho-bhyas* (4)
	gen.	*ahn-as* (2)	*ahn-ôs* (2)	*ahn-ām* (2)
	loc.	*ahn-i/ahan-i* (2, 3)	*ahn-ôs* (2)	*ahas-su/ahaḥ-su* (5)

1. The first stem *ahar* serves as NVA singular.

2. Building on the second stem *ahan*, many forms follow the *nāman* pattern (p. 247).

3. Compare loc. sg. *nām-n-i/nām-an-i* with *ahn-i/ahan-i*. The second forms are not strong forms because strong forms exhibit Brugmann's law (see 6). Instead, they have spilled over from words like the *karm-an* (p. 249).

4. Taking *ahas* as a third stem, one obtains *aho-bhis* and similar forms (p. 235) by **CpLz** 1. line.

5. The third stem is also in use in loc. pl. Compare *manas-su/manaḥ-su* (p. 235).

6. **L*o***

F.2.2. *ā*

ādhra ("needy, weak, poor"), see **Lar_SY**, see pp. 130
nādh 1. class: ***nādhatê*** ("to be needy, to beg")

← IE *$neHdh$

Unrelated *nāth* 1. class: *nāthatê* has the same meaning as *nādh*.

āp 5. class: ***āp-nôti*** ("to obtain") ← IE *h_1e-h_1p-*neu* (a reduplicated present form)

← IE root *h_1ep

→ Lat.

◇ B *op*-t-ion, to ad-*op*-t

◇ B ad-*ep*-t, in-*ep*-t (p. 69)

∼ E *to gi-ve* ∼ NHG *ge-ben* ← ie *$\acute{k}o(m)$-h_1ep (doubtful derivation, see s.v. *gabha*)

ā-yus n. ("life"), paradigm on p. 236
ā-yur-veda ("medical science") (**Vis**, see *vid*)
yuvan m. ("youngster") ← IE zero-grade *h_2yu (paradigm on p. 236)

← IE *h_2oy-*u*-

→ OGr. B *eon* ("age, lifetime")

∼ Lat.

◇ B *eternal* ← OLat. *aeviternus*

◇ *iustus* ("just") with B *just,* B *jurisdiction, ad-judicate*

∼ NHG *ewig* ("forever")

āvis ("openly, manifestly")

← IE *h_2ev-*is* ("clearly")

→ Lat.

◇ B *audition* ← Lat. *audīre* ("to hear") ← IE *h_2evis-dhh_1-, similar to Lat. *dīvidere* (s.v. *dhā*)

◇ B *obedient* (by a complicated development)

$\sim$ E *ear* $\sim$ NHG *Ohr* $\leftarrow$ IE *h_2eu-s*

$\bar{a}sa$ ("ashes")

$\leftarrow$ IE *$h_2eh_1sh_2$*

$\rightarrow$ Lat. B *ar-id, ar-dour, ar-dent* (**LAT_sr**)

$\sim$ E *ash* $\sim$ NHG *Asche*, E *Ash* Wednesday $\sim$ NHG *Aschermittwoch*

$\sim$ NHG *Esse* ("hearth")

F.2.3. *i*

i 2. class: *êti* ("to go"), pp. 167
i-ta PPP
palāy 10. class: **palāyatê** ("to go away $\rightarrow$ to flee") (**rl**) $\leftarrow$ **parāyatê* $\leftarrow$ **parā-ayatê*
sahāya ("companion, helper") $\leftarrow$ *saha + aya* and
sāhāyya ("fellowship, help") (see pp. 152)
ay-ana/ay-ana-m ("going, motion, hallway") as final part in

$\diamond$ *vātāyanam* ("window") $\leftarrow$ *vāta* ("wind")

$\diamond$ *rāmāyaṇam* (name of Indian epic) $\leftarrow$ *rāma* (name of Indian hero)

$\diamond$ *samavāya* ("inherence, cooccurrence" in philosophy) $\leftarrow$ *sam* ("together") + *ava* ("down")

i ("to go")		
present indicative	*ê-ti*	*y-an-ti*
infinitive	*ê-tum*	
PPP	*i-ta*	
future	*ê-ṣy-a-ti*	*ê-ṣy-a-n-ti*
imperfect	*âi-t* (1)	*āy-an* (2)
perfect	*iy-āy-a* (3)	*īy-us* (3)

1. *âi-t* $\leftarrow$ *a-ê-t* is regular by **VS** line 6 (pp. 32).

2. Difficult. The 3. pers. pl. impf. should be in zero grade, but perhaps again **VS**.

3. See section D.2, pp. 203.

←   IE root $^*h_1 ei$

→   Lat. B *i*-teration, *ex-i-tus*, *in-i-tial*, *i-tinerary*, *trans-i-tion*

See *yā̄*

itara ("the other (of the two)")

←   IE $^*h_1 i\text{-}tero$

∼   Lat. *iterum* ("again, for a second time") and B *iteration*

iti ("in this way → thus", indicates quotes or thoughts), perhaps from *i* above
iti-hāsa ("thus, indeed, it was → history, legend") ← *iti* + *ha* ("indeed") + *āsa* (3. pers. sg. perfect of *as*, p. 205)

∼   Lat. *ita* ("in this manner")

idh/indh 1. class: **indhatê** ("to set fire to")
êdha ("kindling, fire wood")
iddha ("inflamed") PPP (**ASh**)

←   IE root $^*h_2 eidh$

→   OGr. *aithō̄* ("I set on fire")

∼   Lat. *aedificium* ("fireplace → room with a fireplace → building")

iṣ 1. class: **icchati** ("to wish")
On the one hand: **gav-iṣ** m./f./n. ("wishing cows, greedy")

←   IE root $^*h_2 eis$ ("to seek, to desire")

→   Lat. B to *esteem*

On the other hand, with *sḱ* suffix: **icchā̄** ("wish") (**CCl**, **SIB**)

←   IE $^*h_2 is\text{-}sḱ$

→   E to *ask* ∼ OHG *eiscōn* → NHG *er-heisch-en* ("to demand")

Compare *gam, gacchati* ("to go"), *pracch, pṛcchati* ("to ask"), and *yam, yacchati* ("to hold, to restrain").

iṣ 1. class: **êṣati**/4. class: **iṣyati**/9. class: **iṣnāti** ("to press, to send")
iṣu m. ("arrow")

← IE root $^*h_1eis$ ("to set in motion")

→ Lat. *īra* ("anger") (**LAT__V**) as in B *irate*

If the laryngeals would not differ, one might suggest that the two *iṣ* are one word, only. An arrow (*iṣu*)

◇ may be directed towards what is wished for (the first *iṣ*)

◇ may have been sent (the second *iṣ*)

iha ("here")
Pa. **idha** ("here")

← IE $^*i$-*dhi*, see pp. 50

→ Lat. *ibī* ("there") (with **LAT__V** ← IE variant $^*i$-*bhei*) with *alibī* ("elsewhere") and B suspect's *alibi* (see s.v. *anya*)

F.2.4. ī

īkṣ 1. class: **īkṣatê** ("to see"), see *ak-ṣi* n. ("eye")

← IE root $^*h_3ek^w$

īkṣ is originally a desiderative (see pp. 136).

īrma ("arm, forequarter of an animal"), with **Lar__SY** from z.g.

← IE $^*h_2erH$-*mo*

→ Lat. *armilla* ("arm-band, bracelet") with B *armillary sphere* ("sort of celestial globe")

∼ E *arm* ∼ NHG *Arm*

ī́ś 2. class: **ī́ṣṭe** ("to own, to rule")
abhīśu m. ("rein, bridle"), for first part see *abhi*
ī́ś-vara "god, lord"

← IE root *$h_2eik̂$

→ E own ∼ NHG *eigen* (**VER**)

F.2.5. *u*

ukṣ 1. class: **ukṣati** ("to grow, to get strong")
ug-ra ("powerful, mightly"), see p. 130
ôj-as ("power") with IE suffix *-es* and **SPal**

← IE root *h_2eug-/*h_2euks- with *s*-extension

→ Lat.

◇ *auctoritas* and B *authority*

◇ B *auction* (with backward assimilation), to *augment*

◇ B and name of emperor *Augustus* (literally "holy, majestic")

∼ E to *wax* (in *wax and wane*) ∼ NHG *wachsen* ← *h_2vegs (with metathesis or schwebe-ablaut)

Difficult if related to *vaj.*

ukṣ-an m. ("ox, bull")

← IE *$Huks$-en*

→ E ox ∼ NHG *Ochse*

Derived

◇ from *ukṣ* ("to grow, to get strong"): the bull as the strong one

◇ or from *ukṣ* ("to sprinkle"): the bull as the inseminator

ud ("out of, up")
ut-tara (comparative: "a higher one, the later one")
ut-tama (superlative: "the extreme, the last, the best"), see *-tama*

an-ut-tama (bahuvrīhi compound: "that in relation to which there is no supreme → unsurpassed")
ud-ac ("directed upward, northern"), see *añc*
ud-ak ("in or from the north")
un-mārga ("a wrong or evil way") ← *ud* + *mārga*

← IE *ud

→ OGr. B *hysteria* (compare Indo-Iranian **D*z*D**) ∼ OI *uttara* above

∼ E *out* ∼ NHG *aus*

ud/und 7. class: ***u-na-t-ti***/6. class: ***undati*** ("to make wet")
un-na ("wet") ← *ud-na*
ud-an n. ("water")
ud-akam ("water")
ud-ra ("otter"), see p. 130
ôd-man n. ("floods, rain")

← IE **ved-n/*ved-r*

→ OGr. B *hydrate*

∼ Lat. *unda* "wave"

∼ E *water* ∼ NHG *Wasser*

udaram ("belly")
sôdara ("brother") ← *sa* + *udara*

← IE *Hud-er

→ Lat. (B) *uterus*, but *t* difficult

upa ("to, near")
upa-ni-ṣad f. (according to one interpretation: "what is taught when sitting down and close to", indische Geheimlehre, see *sad*)
upa-dêśa ("teaching", see *diś*)

← IE **(s)upo*

→ OGr. B *hypo*-thesis (for second part see *dhā*), *hypo*-crite

∼ Lat. *sub* (with Lat. *s* as in *super*, see *upari*) with B *sub*-mit, *sub*-ject, *sub*-set

but not related to E *of* or *off* (s.v. *apa*)

upari ("over")

← IE **(s)upér(i)*

→ OGr. B *hyper*-bola, *hyper*-active (second part Lat., see *aj*), *hyper*-tension (second part Lat.)

∼ Lat. *super* (with Lat. *s* as in *sub*, see *upa*) with B *super*man, *super*vision, *super*ficial

∼ E *over* ∼ NHG *über* (**VER**)

upa-stha ("womb, genitals, sheltered place") with several options:

◇ *upa* ("to, near") + *stha* (← *sthā*, compare p. 146) or

◇ *upas* ("womb") +

- *stha* (← *sthā*) or
- *tha* (suffix)

ubha ("both"), probably related to *abhi* ("around, on both sides, toward")
∼ E *both* ∼ NHG *beide*

ulūka ("owl")

← IE **ul/*ulul*

→ Lat. *ulul-āre* ("to howl")

∼ E owl ∼ NHG Eule

uṣ 1. class **ôṣati** ("to burn, to shine"), the same root as *vas*[2]
uṣ-ṇa ("hot")
uṣ-as f. ("dawn, aurora")

← IE root **Heus*

→ Lat.

◇ B *aurora*

◇ *amb-ūrere* ("to burn around", see *abhi*) (**LAT__sr**) → *am-būrere* and hence B com-b*ustion

∼ the southern direction: Lat. *auster* ("south wind, south") with

◇ Lat. B *Aus-tralia* ("southern land")

◇ Lat. B *Aus-tria*

∼ the eastern direction:

◇ E *eas-t* ∼ NHG *Os-t*

◇ E *Eas-ter* ∼ NHG *Os-tern*

F.2.6. *ū*

ū̆dhar n. ("udder")

← IE **ū̆dh* ("abundant")

→ Lat. B *ex-ub-erant*

∼ E *udder* ∼ NHG *Euter*

ū̆rṇā̄ ("wool")

← IE **wl̥Hn*

→ E *wool* ∼ NHG *Wolle*

ū̆rdhva ("tending upwards, raised, elevated")
ū̆rdhvam adv. ("upwards, beyond")

← IE *$^*h_3$r̥dh-vo* (difficult)

∼ OGr. *ortho-dox*, *ortho-pedist* (**OGR**)

∼ NIr. placename *Aird Mhór* (British: *Ardmore*)

∼ E *ard-ous*

ū̆h 1. class: **ū̆hati** ("to carry, to modify")
sam-ū̆h ("to heap together") and **sam-ū̆ha** ("heap, bulk, union")
ū̆h goes back to *vah* ("to drive, to bring") with PPP *ū̆ḍha*, p. 123. Long *ū̆* in *ū̆h* may result from *ū̆ḍha* or perfect 3. pers. pl. *ū̆h-us* (p. 209) through levelling.

ū̆h 1. class: **ôhatê** ("to consider")
ôh-as n. ("praise") with IE suffix *-es* and **SPal**

← IE root $^*Heug^wh$

→ Lat. B *vo-tum*, *de-vou-t*

F.2.7. ṛ

ṛ 1. class: **ṛ-cchati**/3. class: **iyarti**/5. class: **ṛ-ṇô-ti** ("to rise, to reach")
On the one hand:

◇ zero-grade **ṛ-ta** PPP ("proper, right, moved"), but see *ar*

◇ zero-grade **an-ṛ-ta** PPP ("false, undeserved"), but see *ar*

← IE root $^*h_3er$

→ Lat. B *or-igin*, *ab-or-tion*, *orient* ("where the sun rises")

On the other hand, **ṛcchati** with *sḱ* suffix*:*

← IE zero grade $^*h_3\underset{\circ}{r}$-*sḱ-e-ti* (**SIB**)

Compare *iṣ, icchati* ("to wish"), *gam, gacchati* ("to go"), and *pracch, pṛcchati* ("to ask").

ṛkṣa ("bear")

← IE $^*h_2\underset{\circ}{r}tḱo$ (**SIB**)

→ OGr. B *arctic* ("belonging to the bear constellation → with respect to the north pole"), with metathesis of the consonants, similar to OGr. *chthōn* s.v. *kṣam*

∼ Lat. *ursus* (with difficulties) and PNs *Urs* and *Ursula*

ṛtê ("without") is a loc. of some noun **ṛta**, but is not clear whether it belongs to *ṛ* or to *ar*

ṛṣ 1. class: **arṣ-a-ti** ("to flow, to stream")
rasa ("sap or juice of plants")
a-lasa ("inert, languid") ← *a + rasa* (**rl**)

← IE root $^*h_1ers/^*h_1res$ ("to flow")

→ Lat. *rōs, rōris* ("dew")

F.2.8. *ê, âi*

ê-ka ("one, single")
ê-kākin ("single, alone") ← *êka* + *ak* (suffix) + *in* (suffix)

← IE *Hoi

→ Lat. *ū-nus* ("one") with B *unity*

∼ E *one* ∼ NHG *ein*

êj 1. class: ***êjatê***/***ī̆jatê*** ("to stir")

← IE root **h₂eǵ-* (like *aj*)

Formation of Ved. *ī̆jatê* by reduplication, like *sī̆d-ati* (p. 85):

$$\text{IE } {}^*h_2i\text{-}h_2\acute{g}\text{-}e\text{-}toi \text{ (reduplication with } i \text{ and zero grade)}$$

→ *ī̆ǵ-e-toi* (**Lar_V**)
→ *ī̆j-e-toi* (**PPal**)
→ *ī̆j-a-tê* (**a ā, DIPH**)

ī̆jatê then lead to f.g. *êjate.* See *aj.*

F.2.9. *ô, âu*

ôk-as n. ("resting place, home")
vanâukas ("forest dweller"), see *vanam* and **VS** line 5

ôj-as n. ("power"), see *ukṣ* ("to get strong")

ôj-man m. ("strength, power"), see *vaj* ("to get strong")

ôd-man n. ("floods, rain"), see *ud* ("to make wet")

ô-man m. ("protection, grace"), see *av* ("to help, to promote")

ôh-as n. ("praise"), see *ūh* ("to consider")

F.3. **Velar stops**

F.3.1. *k*

kanyā ("girl, daughter")
kanā ("girl")
kanī ("girl")

← IE *$^{*}ken$-

→ Lat. B *re-cent*

kad ("what"), Vedic for Sanskrit *kim*

← IE $^{*}k^{w}od$

→ Lat. *quod*

∼ E *what* ∼ NHG *was*

See the related *kas*, *kiyad*, *kim* below.

kam ("to wish, to desire")
ca-kam-ê ("he wished") pf. with **SPal**, but without **Lo** because IE *o*-ablaut root $^{*}komh_2$
has two root-final consonants
ci-kam-i-ṣatê ("he wishes to desire") desiderative
kānta ("beloved") (**BA**) ← u.at. *kām-to* (**Lar_SY**) ← IE $^{*}kmh_2$-to
kāma ("wish, desire")

← IE root $^{*}keh_2/^{*}kemh_2$

→ Lat. *cārus* ("dear, expensive") with *Karitas*, a German Catholic welfare organization

→ Fr. *cher*

∼ E *whore* ∼ NHG *Hure*

Probably related to *kāṅkṣ*

kas ("who"), see also *kôvida*
kad ("what"), Vedic for Sanskrit *kim*
cid as in **kaś-cid** ("someone") by **BA**
kiyad ("how large, how long") and **kiyan-mātra** ("measuring how much → small")

F. Selective etymological dictionary

ku ("whereever → unknown origin/source → bad, little") as in **ku-sakhī** ("bad female friend")
kū ("where"), variant of *ku* as in **kū-cid** ("somewhere, anywhere")
ku-tas ("from where") with adverbial suffix *tas*
kim ("what") where

◇ *k* instead of expected *c* (**SPal**) stems from levelling with *kas* or *ku* and

◇ *kim* (with m as in many other neuter forms like *phalam*)

kuv-id ("whether indeed, whether perhaps") ← *kū* + *id* (see *cêd* s.v. *ca*)

← IE $*k^w e/*k^w o$

→ Lat. B (saying in several languages) *quid pro quo* ("reward, return service")

∼ E *what, who* ∼ NHG *was, wer*

kāla ("time")
kālāntaka ("ender of time → god of death"), see *anta*
kālātmaka ("determined by time/fate")
Two explanations for *kāla*:

◇ from *kṛ* ("to make") because the decisive action has to be undertaken at the right point in time

◇ from *car* with **SPal** ("to turn") because "The Times They Are A-Changin" (Bob Dylan)

kās 1. class: **kāsatê** ("to cough")
kās f./**kāsā** ("cough")
kāsa ("cough")

← IE root $*k^w \bar{a}s$

→ NHG *husten* ("to cough")

kup 1. class: **kupyati** ("to be angry")
kôpa ("anger")

← IE root $*keup$ ("to boil, to be agitated")

→ Lat. *cupiō* ("I desire strongly"), Lat. B *cupid* (name of god of love), *cupidity* ("lust, desire, greed")

kulam ("house, herd, family")
kulāla ("producer of objects with holes → potter")
kulāla-cakram ("potter's wheel")
If the original meaning of *kula* is "hole → house → family", then

← IE *kol

→ E *hole, hollow* ∼ NHG *hohl* ("hollow")

But see s.v. *śūnya.*

kulva ("bald, bare")

← IE **kl̥Hv*

→ Lat. B *calvary* (skull-shaped hill in Jerusalem, the site of Jesus' crucifixion)

kū 1. class ***kav-a-tê/***2. class ***kâu-ti/kav-ī-ti*** ("to cry, to sound"), difficult and perhaps not a Narten verb (see pp. 178)
ā-kū-ta ("meaning, intention") PPP (**Lar__V**)
kavi m. ("wise, poet") ← IE **kovh₁i-* (the laryngeal makes the syllable closed so that Brugmann's law **Lo** does not apply)

← IE root *keuh₁

→ Lat. B *caution* and the Lat. warning "*cave* canem" ("beware of the dog")

∼ Germ.

◇ E to *show* ∼ NHG *schauen*

◇ E *shy* ∼ NHG *scheu*, where "careful" is the underlying meaning

◇ NHG *scheuchen* ("to shoo"), *Scheusal* ("means for shooing/what one shies away from → monster")

kūpa ("pit, hole")

← IE **kupa/kūpa*

→ Lat. *cūpa* with B *cup*

∼ E (bee) *hive*

F. Selective etymological dictionary

kṛ 8. class: **karôti** ("to make")
kara ("maker → hand")
su-kara ("doable")
saṃ-s-kṛta with *s* before *k* due to *s* mobile*?*
See *sū-kara.*

kṛt 7. class: **kṛṇatti** ("to spin")
MI **kaṭa** ("mat") ← **karta**, where *r* is dropped while cerebralising *ṭ* (pp. 60)

kṛt 6. class: **kṛntati** ("to cut")

← IE root **(s)ker(t)* (*s* mobile)

→ E to *shear* ∼ NHG *scheren*

∼ maybe E *hard* ∼ NHG *hart* (see s.v. *kratu*)

See also *carman* ("leather").

kṛp f. ("look, beauty")
kṛt-s-na ("bodily → complete, whole") ← **kṛp-s-na** (by **BA** because *s* is a dental sound!)

← IE root **kerp*

∼ Lat. *corpus* with
  ◇ B English *corps*, *corporation*
  ◇ B German *Körper* ("body")

kṛp 1. class: **kṛpatê** ("to lament, to moan, to beg")
kṛpā ("compassion")
kṛcchra ("difficult, dangerous") ← u.at. *kṛp-ra* (difficult), see pp. 130

← IE root **krep*

→ Lat. *crepāre* ("to make a sharp loud noice") with B *dis-crep-ancy* ("difference in sound or opinion")

kôvida ("experienced") ← *kas vida* ("who knows") by **CpLz** 1. line

krat-u m. ("power, energy")

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← IE *kret ("to be strong")

→ OGr. B demo-*cracy*

∼ maybe E *hard* ∼ NHG *hart* (see s.v. *kr̥t*)

krand 1. class: **krandati** ("to lament, to cry") (**rl**)

← IE root *kel

→ Lat.
  ◇ *clārus* ("loud, clear, famous"), *calāre* ("to call out, to call together"), *clamare*, con-*ciliāre* ("to join, to make friends with")
  ◇ B *clear*, to *clarify*, *clarinet*, *declaration*, coun*cil*, to *claim*, *calender* (i.e., the days to be called out, the first day of the month, when taxes and other monthly payments are due)

∼ NHG *hell* ("bright"), *Hall* ("resonance"), *holen* ("to call → to fetch")

kravis/**kravyam** ("raw meat, clotted blood") (**Lar__V**)
krūra ("bloody, raw, cruel") ← IE zero grade *kruh₂-ro (**Lar__V**)

← IE **kreuh₂-* ("to freeze, to form a crust")

→ OGr. *kreas* ("meat") (**OGR**) with OGr. B *crystal* (originally "fossilised ice")

∼ Lat. *cru-or* ("blood") and
  ◇ *crūdus* ("raw, clotted") with Lat. B *crude*, *cruel*
  ◇ *crūsta* ("crust, bark") with Lat. B English *crust* and German *Kruste*

∼ E *raw* ∼ NHG *roh* ← OHG *hrō*

klôman m./n. ("right lung"), possibly assimilated (both *p* and *m* are labial) from u.at. *plôman*, see *plu*

← IE *pleumon ("swimmer → lung")

→ Lat. B *pulmonary*, Lat./OGr. *pulmology*

kṣam f. ("earth")

← IE *dhǵhom (**SIB**, see p. 46)

→ OGr. *khthōn* with B *chthonic* ("coming from the earth"), with metathesis of the initial consonants

∼ Lat.

    ◇ *humus* ("earth, ground") with B *hum-ble, humility*

    ◇ *homō, hominis* (the initial dental plosive of the cluster drops) with B *homunculus, human*

∼ NHG Bräuti*gam* (the initial dental plosive of the cluster drops, "bridegroom")

kṣubh 4. class: ***kṣubhyati***/1. class: ***kṣôbhatê*** ("to tremble, to be excited")
kṣubdha PPP

← IE root *kseubh

→ E to *shove, shovel* (**NHG__E**)

∼ NHG *schieben* ("to push"), *Schub* ("boost, impetus") (**GER**) and also somehow *Schaufel* ("shovel") and *Schippe* ("scoop, shovel")

F.3.2. *g*

gabha ("grabber of penis → vulva") (**DA**)
gabhasti m. ("arm, hand") (**DA**), difficult second part

← IE root **ghebh/*gheb* ("to grab, to hold")

→ Lat.

    ◇ *habere* with B *habit, habilitation, in-hibition* (p. 69), *ex-hib-ition*

    ◇ *habitāre* (frequentative of *habere*) with B *habitation*

∼ E to *give* ∼ NHG *geben* (but see s.v. *āp*)

and finally IE *ghebhol ("crotch, especially at the top of a house = gable")

→ OGr. *kephalē* (**OGR**, a Greek version of **DA**) ("top, head") with B *cephalic, cephalo-gram*

∼ E *gable* ∼ NHG *Giebel* ("gable"), *Gabel* ("fork")

But **not** E to *have* ∼ NHG *haben*, see *śap*

gam 1. class: **gacchati** ("to go")
gā 3. class: **jigāti** ("to go") ← IE root $^*g^w$-eh_2, consequential of *gam*, see pp. 82
gā-tram ("instrument for going → body limb")
gā-tu m. ("place for going → course, lane")

gam ("to go")		
present indicative	gacch-a-ti	gacch-an-ti
infinitive	gan-tum (1)	
PPP	ga-ta (2)	
future	gam-i-ṣy-a-ti (3)	gam-i-ṣy-a-n-ti (3)
imperfect	a-gam-a-t	a-gam-a-n
perfect	ja-gām-a (4)	ja-gm-us (4)
them. aorist	a-gam-a-t (5)	a-gam-a-n (5)
desiderative	ji-gam-i-ṣ-a-ti (3)	ji-gam-i-ṣ-u (3)

1. **BA**

2. **SY__N**

3. *i* in future or desiderative forms is spilled over from laryngeal verbs.

4. The perfect forms are regular. The sg. is the *o*-grade plus **Lo**, the pl. the zero grade (see section D.2, pp. 203).

5. Thematic aorist, but in full grade

On the one hand: **gam**

← IE $^*g^wem$ (see also *gā* below)

→ OGr. B *basis* with zero grade (**IE__SY__N**) and OGr. B acro-*bat* ("someone who tip-toes") (for *akro* ("top, summit, castle") see *aśman*)

∼ Lat. (**LAT__v**) *venīre* with B *inter-ven-tion*, *con-vent*, *con-ven-tion*, *ad-vent* ("coming of Jesus Christ"), *e-vent*, *pre-ven-tion*

∼ E to *come* ∼ NHG *kommen, bequem* ("comfortable")

On the other hand, with *sḱ* suffix*:* **gacchati** (**SIB**)

← IE $^*g^w\underset{\circ}{m}$-*sḱ*

→ OGr. *ba-sk-ō*

Compare *iṣ, icchati* ("to wish"), *pracch, pṛcchati* ("to ask"), and *yam, yacchati* ("to hold, to restrain").

garbha ("womb, embryo") (**rl**)

← IE $^*g^w olbh$ ("to grab, to hold")

→ OGr. a-*delph*os ("from the same womb → brother") with place name *Phil-a-delphia*, where OGr. *a* is related to OI *sam*

guru ("heavy") with **guru** m. ("teacher")
      gar-īyans (comparative, "heavier")
      gar-iṣṭha (superlative, "heaviest")
gārvan m. ("heavy object → stone")

← IE $^*g^w \underset{\circ}{r} h_2 u$

→ OGr. B *baro*meter

∼ Lat. B *gravity*

guh 1. class: **gūhati** ("to hide")

guh ("to hide")		
present indicative	*gūh-a-ti* (3)	*gūh-a-n-ti* (3)
infinitive	*gôḍhum* (1)	
PPP	*gūḍha* (2)	
imperfect	*a-gūh-a-t* (3)	*a-gūh-a-n* (3)
perfect	*ju-gūh-a* (3, 4)	*ju-guh-us* (4, 5)
sa-aorist	*a-ghuk-ṣ-a-t* (6)	
desiderative	*ju-ghuk-ṣ-a-ti* (7)	*ju-ghuk-ṣ-u* (7)

1. Infinitive PPP *gôḍhum* is regular:

IE **gheuǵh-tum* (f.g. with infinitive marker *tum*)

$\rightarrow$ *geuǵ-dhum* (**DA** and **ASh**)

$\rightarrow$ *geuz-dhum* (**sz** before voiced stop)

$\rightarrow$ *geuẓ-dhum* (**RUKI**)

$\rightarrow$ *gôẓ-ḍhum* (**Cer*D***, ***DIPH***)

$\rightarrow$ *gô-ḍhum* (**CpL*z*** 5. line)

2. PPP *gūḍha* is perfectly regular:

IE **ghuǵh-to* (z.g. with PPP marker *to*)

$\rightarrow$ *guǵ-dho* (**DA** and **ASh**)

$\rightarrow$ *guz-dho* (**sz** before voiced stop)

$\rightarrow$ *guẓ-dho* (**RUKI**)

$\rightarrow$ *guẓ-ḍha* (**Cer*D***, **a*ā***)

$\rightarrow$ *gū-ḍha* (**CpL*z*** 3. line)

3. *gūh-a-ti* for expected full grade *gôh-a-ti*. Levelling may be responsible, see PPP *gūḍha*.

4. The perfect reduplication with *ju* is analogical secondary palatalisation as in *cu-kṣôbh-a* (p. 207). However, one should expect the strong form 3. pers. sg. *ju-gôh-a*.

5. Expected weak form *ju-guh-us*.

6. *sa*-aorist with expected appearance of aspiration from IE root **gheuǵh.* Similar to future forms like *bhôt-sy-a-ti* (pp. 40, 112) and, closer to home, *ghôk-ṣy-a-ti*.

7. See 5. Palatalisation of the reduplicated syllable may be due to analogy from desideratives with *i*.

$\leftarrow$ IE root **gheuǵh*

gṛham ("house") from IE **ghṛdho* (**DA** and p. 50)

$\leftarrow$ IE root **gherdh* ("to surround")

$\rightarrow$ Slavic placenames like *Bel-grade*

$\sim$ Lat. *hortus* ("garden") $\leftarrow$ IE *t* (!)-extension **ghor-to* $\rightarrow$ Lat. B *horti-culture* and possibly (but see s.v. *hṛ*) *cohort*

$\sim$ Germ.

    $\diamond$ E *garden* $\sim$ NHG *Garten*

◇   E *to gird, girdle* ∼ NHG *Gurt* ("belt")

gr̄ 9. class: ***gr̥ṇāti*** ("to mention with praise")
gūrta ("agreeable, welcome")
gūrti f. ("praise") (**Lar__SY**)

←   IE root $^*g^w erH$ ("to welcome")

→   Lat. B *grate-ful*, *grat-uitous*, *con-grat-ulation*, *grac-ious*

gô m./f. ("bull, cow"), declension on p. 254
Ved. ***gô-pā*** m. ("herdsman, cow protector")
gô-pa m. ("herdsman, cow protector"), for second part, see *pā* and pp. 145
gô-pāla ("herdsman, cow protector"), for second part, see *pr̥*
gô-pati m. ("lord of cows, ruler, bull"), for second part, see *pati*
gô-tama ("possessing many cows → rich")
gô-tram ("cowshed")
gô-ṣṭha ("where the cows stand → cowshed"), for second part, see *sthā*
gô-dhā ("sucking cows" → name for a kind of lizard), for second part, see *dhê*
gup 10. class: ***gôpāyati*** ("to protect cows → to protect")
gô-pā-yati is a denominative derived from Ved. *gôpā*. This explains long *ā*, which is otherwise not seen in the 10. class. Originally, an OI root *gup* did not exist. Splitting *gôp-āyati* rather than *gô-pā-yati* the root *gup* came into being. Stated differently, the OI root *gup* is obtained by back-formation, for example

PPP *lup-ta*	with 10. class:	*lôpayati*
just as		
PPP *gup-ta*	with 10. class:	*gôpāyati*

←   IE $^*g^w ou$

→   OGr. *bou-kolos* ("cowherd") ∼ OIr. *bua-chail* (for second parts, see *cal*)

∼   Lat. dialectal *bōs*, *bovis* with B *bovine spongiform encephalopathy* (short: BSE) and *beef* (English, but from Norman invasion)

∼   E *cow* ∼ NHG *Kuh*

granth 9. class: ***grathnāti*** ("to bind, to wind")
granth-a ("knot, text, book") (**Lar__CH**)
grathita PPP (**SY__N**, two effects of laryngeal)

← IE root *$grenth_2$ and more basically IE *ger ("turning, to bend, to braid")

→ Germ.

◇ NHG *krenzen* ("to produce or attach something wound") and hence NHG *Kranz* ("crest, collar")

◇ NHG *Kringel* ("small circle")

◇ NHG *krank* ("bent, buckled → ill")

◇ NHG *Krampf* ∼ E *cramp*

Similar to *grabha* ("capture", see *grabh* below), observe

$$\text{IE } {}^*grenth_2\text{-}o$$
$$\rightarrow \quad {}^*grenth\text{-}o \ (\textbf{Lar\_CH})$$
$$\rightarrow \quad granth\text{-}a \ (\textbf{a\=a})$$

Revisit subsection C.2.5 (pp. 93) and compare *granth* with *pū*:

class	*gaṇa sign	√ (f.g.)	3. pers. sg.
7	*ne	*$yeug$	*$yu\text{-}ne\text{-}g\text{-}ti$
9	*ne	*$peuH$	*$pu\text{-}ne\text{-}H\text{-}ti$
9	*ne	*$grentH$	*$gr̥t\text{-}ne\text{-}H\text{-}ti$

The last line should yield *$gratnāti$ by **SY_N** and **Lar_CH** instead of *grathnāti* above. The latter is to be explained by levelling, for example by

	gratnāti	
influenced by	*grantha*	with aspirated *t*
turns into	*grathnāti*	with aspirated *t*

grabh (later **grah**) 9. class: **gr̥bhṇāti**/**gr̥hṇāti** ("to seize, to take"), see pp. 50
grabha ("capture")
grabhīta PPP with unexpected full grade and unusual long *ī*
grabhītar ("capturer") with expected full grade (pp. 107), but unusual long *ī*

← IE root *$ghrebh$ ← IE *$ghrebh_2$

→ Germ.

◇ E to *engrave*, *grave*

◇ NHG *graben* ("to dig"), *Grab* ("grave"), *Grube* ("pit"), *grübeln* ("to brood")

⋄ iterative variants E to *grope* ∼ NHG *greifen* and NHG *Graft* (out of use, "canal")
∼ Dutch *gracht* with *ch* as in NLG *Nichte* (see *naptar*)

The OI root *grabh* (in full grade) and in particular forms like *grabha* ("capture") show the following development:

$$\text{IE } {}^*ghrebh_2\text{-}o$$

$$\rightarrow \quad {}^*ghrebh\text{-}o \ (\textbf{Lar\_CH})$$

$$\rightarrow \quad ghrabh\text{-}a \ (\boldsymbol{a\bar{a}})$$

$$\rightarrow \quad grabh\text{-}a \ (\textbf{DA})$$

Similar to *grathnāti* (see *granth*), observe

class	*gaṇa sign	√ (f.g.)	3. pers. sg.
7	*ne*	*yeug*	*yu-ne-g-ti*
9	*ne*	*peuH*	*pu-ne-H-ti*
9	*ne*	*grentH*	*gr̥nt-ne-H-ti*
9	*ne*	*ghrebH*	*ghr̥b-ne-H-ti*

By **SY_N** and **Lar_CH**, one should expect u.at. *gr̥bṇāti* rather than *gr̥bhṇāti* above. Levelling of the form

	gr̥bṇāti	
influenced by	*grabha*	with aspirated *b*
turns into	*gr̥bhṇāti*	with aspirated *b*

is responsible. It looks as if the laryngeal caused both the aspiration of *b* and the gaṇa sign *nā*. Remember a somewhat similar phenomenon with *sthā*, *tiṣṭhati* ("to stand"), where the laryngeal of IE ${}^*steh_2$ produced both the aspiration of *t* and, on top, *i* in the PPP form *sthita* (p. 86).

grāma ("troop, village") (**Lo**)

← IE ${}^*h_2\acute{g}rom\text{-}o$

→ Lat. *gremium* ("lap, interior") and Lat. B German *Gremium* ("interior → committee")

F.3.3. *gh*

gharma ("heat")

← IE $^*g^w herm/^*g^w horm$

→ OGr. B *thermic*, *thermos* bottle (**OGR**)

∼ Lat. *fur-nace*

∼ E *warm*

ghṛ 2. class: **ji-ghar-ti** ("to sprinkle, to oint")
ghrā 2. class: **ghrāti** ("to smell") ← IE $^*ghr\text{-}eH$ (consequential, see pp. 82)

← IE root $^*gher$

→ OGr. *khr-onos* ("time") with B *chrono-meter*. Time may be like a river that flows around immobile objects and anoints them. Compare

◇ OGr. *khr-ono* ← IE $^*ghr\text{-}ono$ with OGr. *kr-ono* ("cutting") ← IE $^*kr\text{-}ono$ (s.v. *carman*)

◇ OGr. *thr-ono* ("throne") ← IE $^*dhr\text{-}ono$ (s.v. *dhṛ*)

See unpublished paper by Kulikov and see p. 131.

F.4. Palatal stops

F.4.1. *c*

ca ("and")
cêd ("if") ← *ca* + *id* (see *kuv-id* s.v. *kas*)

← IE $^*k^w e$

→ OGr. *te* (**OGR**)

∼ Lat. *que* which is also enclitic: senātus populus*que* rōmānus (abbreviation: SPQR, "the Roman senate and people")

See *tu, na,* and, *pañca.*

cakṣ 1. class: **cakṣatê**/2. class: **caṣṭê** ("to see, to appear")
cakṣ-us n. ("eye")
Probably, *cakṣ* is the reduplicated form $^*k^w e\text{-}k^w \acute{k}$ (**SPal**, **SIB**)

← IE $^*k^w e\acute{k}$ ("to appear, to shine")

F. Selective etymological dictionary

One obtains

$$\text{IE } ^*k^w e\text{-}k^w \acute{k}\text{-}toi \text{ (3. pers. sg. pres. ind. ātm.)}$$

$\rightarrow$ $ce\text{-}k^w\acute{k}\text{-}toi$ (**SPal**)

$\rightarrow$ $cak\d{s}\text{-}\d{t}\hat{e}$ (**SIB** 8. line)

$\rightarrow$ $ca\d{s}\text{-}\d{t}\hat{e}$ (**CCl**)

cakram ("wheel, circle")

$\leftarrow$ IE $^*k^w e\text{-}k^w lo$, a reduplicated form from IE $^*k^w el$ (see *cal*)

$\rightarrow$ OGr. B *cycle*, en-*cycl*-ical, *(en)cyclo-pedia*, *bi-cycle*, *re-cycle*

catvāras (nom. pl. m.) "four"
catur ("four times")

$\leftarrow$ IE $^*k^w etvor$ (**SPal**, **L*o***)

$\rightarrow$ OGr. B *tetra-hedron*

$\sim$ Lat. *quattuor* with B German *Quadrat*

$\sim$ E *four* $\sim$ NHG *vier*

See *turīya* ("fourth"). For f. *catasras* see s.v. *svasar* (p. 403).

cand 1. class ("to be white, to glow, to shine")
candra ("shining, moon")
chand 10. class: **chand-aya-ti** ("to seem good, to please")
chand-as n. ("desire, delight, hymn")

$\leftarrow$ IE root $^*(s)kend$ ("to shine, to appear") (*s* mobile and **SIB/*sP(h)***)

$\rightarrow$ Lat.

    $\diamond$ *incendere* ("set on fire") with B *incense*

    $\diamond$ B *candid* ("white $\rightarrow$ frank"), *candle*, *candidate* (men standing for elections in ancient Rome wore white *toga*s)

cal 1. class: **calati** ("to move")
car 1. class: **carati** ("to go") (***rl***), see *cakram*
ca-ṅ-cal-ya-tê frequentative (p. 150) ("to stir, to quiver")
ca-ṅ-cal-a ("unsteady").

$\leftarrow$ IE root $^{*}k^{w}elh_1$

$\rightarrow$ OGr. *bou-kolos* ("cowherd") $\sim$ OIr. *bua-chail* (for first part, see *gô*)

$\sim$ Lat.

 $\diamondsuit$ *colere* ("to be busy, to cultivate") with B *colony*, *clown*, *cult*, *culture* and the German town *Köln* $\leftarrow$ "*Colonia* Agrippina"

 $\diamondsuit$ *collāre* ("neck iron for slaves") with B *collar*, *collarbone* and Fr. *collier* ("necklace")

 $\diamondsuit$ *an-cul-us* ("man-servant") $\leftarrow$ IE $^{*}h_2mbhi\text{-}k^{w}olh_1\text{-}os$ (for first part, see *abhi*) with Lat. *ancilla* ("woman-servant") and the B *ancilla-ry (services)*

$\sim$ NHG *Hal-s* ("the mover, the turner $\rightarrow$ neck")

kr̥ṣ ("to pull, to drag") may also be related, from IE $^{*}k^{w}ol\text{-}s$.

carman n. ("leather") (**SPal**)

$\leftarrow$ IE $^{*}(s)ker\text{-}men$ ("torn skin") (*s* mobile)

$\rightarrow$ with *s* mobile*:* E *sharp* $\sim$ NHG *scharf*, NHG *Schirm* ("umbrella"), *Schere* ("scissors")

$\sim$ without *s* mobile*:* E *harvest* $\sim$ NHG *Herbst* ("autumn")

kr̥t ("to cut") is a *t*-extension.

ci 3. class: **cikêti**/5. class: **cinôti**/1. class: **cayatê** ("to notice, to sift through")
nis-ci ("to decide")
niś-cay-a ("decision, certainty") (**DIPH**)
niś-ci-tam ("surely")

$\leftarrow$ IE root $^{*}k^{w}ei$

It seems likely that *ci* ("to stack") is related to *ci* ("to sift through"):

$\diamondsuit$ If one sifts through a pile, one cannot help noticing.

$\diamondsuit$ If one takes out of a heap, one makes a decision.

F.4.2. *ch*

chad 1. class: ***chad-a-ti*** ("to cover")
a-ccha ("uncovered") (p. 69)
sv-a-ccha ("pure, transparent"), see *su*

chāyā ("shade")

← IE root **skeh₂* (**SIB**)

→ E to *shine* ∼ NHG *scheinen*

chid 7. class: ***chi-na-t-ti*** ("to split, to cut")
chid-ra ("with holes, damaged"), see pp. 130

← IE root **skeid* (***sP(h)***)

→ OGr. B *(church) schism*

∼ Germ.

◇ E to *shit* ∼ NHG *scheißen*
◇ with labial extension rather than the dental one above: NHG *Scheibe* ("disc", cut from a tree), *Schiefer* ("slate")

chô 4. class: ***chyati*** ("to cut open, to skin")

← IE root **skeH* ("to split")

→ Lat. B *con-scious*, *science*

F.4.3. *j*

jan 4. class: ***jāyatê*** ("to beget, to be born")
jana ("man")
janitar ("father")

jan ("to beget")		
present indicative	*jā-y-a-tê* (1)	*jā-y-a-n-tê* (1)
infinitive	*jan-i-tum* (2)	
PPP	*jā-ta* (1)	
future	*jan-i-ṣy-a-tê* (2)	*jan-i-ṣy-a-n-tê* (2)
imperfect	*a-jā-y-a-ta* (1)	*a-jā-y-an-ta* (1)
perfect	*ja-jñ-ê* (3)	*ja-jñ-irê* (3)
iṣ-aorist	*a-jan-iṣ-ta* (2)	*a-jan-iṣ-a-ta* (2, 4)
desiderative	*ji-jan-i-ṣ-a-ti* (2)	*ji-jan-i-ṣ-u* (2)

1. The IE full grade root is $^*\acute{g}enh_1$. The 4. class builds on the zero grade. By **Lar_SY**, *jā-y-a-tê* is regular from IE $^*\acute{g}\underset{\circ}{n}h_1\text{-}ye\text{-}toi$. Similarly, see zero grades in imperfect and PPP.

2. By **Lar_V** or by analogy, the laryngeal shows up as *i* between consonants in *jan-i-tum* $\leftarrow {}^*\acute{g}enh_1\text{-}tum$ and in several other forms.

3. The (weak!) ātmanêpada perfect endings are *ê* and *irê* for sg. and pl., respectively. Before these vowel-endings, the laryngeal regularly drops.

4. **SY_N** explains *a-jan-iṣ-a-ta* for 3. pers. pl. ending *n-ta*.

$\leftarrow$ IE root $^*\acute{g}enh_1$

$\rightarrow$ OGr.

  ◇ *B genealogy*

  ◇ B *genesis* (in particular, the first book of the Old Testament that describes the creation of Earth and mankind)

$\sim$ Lat.

  ◇ B *general* ("pertaining to people of the same descent $\rightarrow$ shared by all")

  ◇ B *in-gen-eous*

  ◇ B *pre-gn-ant*

  ◇ B *genus* and pl. *genera* (**LAT_sr**)

  ◇ *natus* in *ante Christum natum* ("before Christ was born") and in the B *nation, nature*

  ◇ B *indi-gen-ous*

      ◇ B *primo-gen-iture*

      ◇ B *co-gn-ate* ("to be born with, related")

∼ E *kin*(ship)

∼ NHG *Kind* ("begotten", formally a PPP)

See also *jānu* and *jñā*.

jani f./**janī** ("woman, wife")

← IE $^*g^w enh_2$ (**Lar__V**)

→ OGr. B *miso-gyn-y*

∼ E *queen* (compare *quick* s.v. *jīv*)

∼ OIr. *ben* ("woman")

jānu n. ("knee") (**Lo**)

← IE $^*ǵenu/ǵonu$

→ Lat. B *genu-flection*

∼ E *knee* ∼ NHG *Knie*

Related to *jñā* and *jan*? Alternatively, the basic meaning of IE $^*ǵenu/ǵonu$ might be "curve" and this word is the same as *hanu* ("chin").

ji 1. class: **jayati** ("to conquer")
jāyā ("who has been captured → woman") or from *jan*?
jyā 2. class: **jyāti** ("suppress") ← IE $^*ǵy\text{-}eH$ (consequential, see pp. 82)

← IE $^*ǵei$

jihvā ("Zunge"), difficult

← IE $^*dn̥ǵ\text{-}vh_2$

∼ Lat. *lingua* with B *linguist* and *language* via Fr.

∼ E *tongue* ∼ NHG *Zunge*

∼ NIr. *mo theanga féin* ("my own language", i.e., Irish)

jīv 1. class: **jīvati** ("to live") ← IE z.g. $^*g^wih_3v$-*e-ti* by **SPal** and **Lar__V**
jīva ("living")
gaya ("life, possession, dwelling place, family") ← IE $^*g^woih_3o$ (no **SPal**)

← IE root $^*g^weih_3(v)$

→ OGr. B *bio*-logy (**OGR**)

∼ Lat. B *vital, vitamin* and, in Germany: *Konvikt* (a flat shared by catholic students of theology), *Vik*tualienmarkt (market place in Munich)

∼ Germ.

◇ E *quick*

◇ NLG *erquicken* ("to refresh"), *quicklebendig* ("very lively")

◇ NHG *keck* ("bold")

juṣ 6. class: **juṣatê** ("to like, to enjoy")
jôṣa ("satisfaction")

← IE root $^*\acute{g}eus$ ("to choose, to enjoy")

→ Lat. *gūstus* in "with *gusto*" and Fr. "chacun à son *goût*", where the circumflex is reminiscent of eliminated *s* (as in *hôpital*)

∼ E to *choose* ← OE *ceosan* ∼ NHG *kiesen* (old for "examine, choose") (**NHG__E**)

∼ NHG *kosten* ("to taste, to enjoy") versus *erkoren* (old for "chosen, elected"), *Kür* ("voluntary exercise") and *Kurfürst* ("electoral prince") by **VER**

jr̄̊ 1. class: **jarati** ("to waste away")
jīrṇa PPP ("wasted, aged")
jarā ("age")

← IE root $^*\acute{g}r̥H$-*no* ("having become old, ripe")

→ Lat. *grānum* (in "*cum grāno salis*") ← IE $^*\acute{g}r̥H$-*no* (**IE__SY__L**) and B English *pomegranate* (Lat. *pomum* ("fruit")) or B German *Granatapfel* (NHG *Apfel* ∼ E *apple*)

∼ Germ.

◇ z.g. E *corn* ∼ NHG *Korn* ← IE $^*\acute{g}r̥H$-*no* (**IE__SY__L**)

◇ f.g. NHG *Kern* ("core")

jñā 9. class: **jānāti**("to know")

jñā ("to know")		
present indicative	*jā-nā-ti* (1)	*jā-n-an-ti* (1, 2)
infinitive	*jñā-tum* (3)	
PPP	*jñā-ta* (4)	
future	*jñā-sy-a-ti* (3)	*jñā-sy-a-n-ti* (3)
imperfect	*a-jā-nā-t* (1)	*a-jā-n-an* (2)
perfect	*ja-jñ-âu* (5)	*ja-jñ-us* (5)
siṣ-aorist	*a-jñā-sī-t*	*a-jñā-siṣ-us*
desiderative	*ji-jñā-s-a-tê* (4)	*ji-jñā-su* (4)

1. The IE root is $^*\acute{g}neh_3$. Consider

class	*gaṇa sign	$\sqrt{}$ (f.g.)	3. pers. sg.
9	$^*ne$	$^*peuH$	$^*pu\text{-}ne\text{-}H\text{-}ti$
9	$^*ne$	$^*\acute{g}neH$	$^*\acute{g}\underset{\circ}{n}\text{-}ne\text{-}H\text{-}ti$

   One should expect $^*ja\text{-}n\bar{a}\text{-}ti$ rather than *jā-nā-ti* above. Note that *jā* regularly occurs in infinitive and future forms.

2. For 9. class verbs, the class signs are

   ◇ *nā* for strong forms and

   ◇ *nī* for weak forms.

   However, the 3. pers. pl. is always like here: *pu-na-nti, krī-ṇa-nti, jā-na-nti*

3. The infinitive and the future are formed regularly from the full grade $\acute{g}neh_3 \rightarrow j\tilde{n}\bar{a}$.

4. Unusually, the PPP is formed with the full grade. The regular weak form would have been $^*\acute{g}\underset{\circ}{n}H\text{-}to \rightarrow {}^*j\bar{a}\text{-}ta$ which is the regularly formed PPP of *jan*. Similarly, the desiderative forms are also irregularly built on the full grade.

5. The perfect endings are *âu* for sg., as in *da-d-âu* from *dā* ("to give").

← IE root $^*\acute{g}neh_3$

→ OGr. B *gnosis* ("knowledge of God"), *a-gno-stic* (for the first part, see p. 69)

∼ Lat. B

◇ with *g*: *co-gn-ition* and *re-co-gn-ise* (compare *co-gnate* s.v. *jan*)

◇ without g in word-initial position: to *note*, *notion*, *no-bility*

∼ E to *know* ← OE *cnáwan*

∼ NHG *kennen* ("to know", originally causative, see Gth. *kannjan*)

jñā looks like a consequential verb (pp. 82) derived from *jan* which might somehow be connected to *jānu*: The father recognises his child by setting it on his *knee*. However, the laryngeals differ between *jñā* and *jan*. Therefore, one cannot argue with a schwebeablaut (floating vowel gradation) and the two IE full grades $*\acute{g}enh_1$ and $*\acute{g}neh_1$. The latter IE word is **not** the basis of *jñā* ← IE root $*\acute{g}neh_3$. The two roots are historically unrelated although they might have "come close" later.

F.5. Dental stops and nasal

F.5.1. *t*

takṣ 1. class: **takṣati**/2. class: **tāṣ-ṭi**/5. class: **takṣṇôti** ("to form by cutting"). Originally a reduplicated perfect, see p. 211
takṣ-an m. ("carpenter")

← IE root $*tek\acute{}$ ("to produce") with IE reduplicated root $*te\text{-}tk\acute{}$ (**SIB** line 6)

→ OGr. B *technical* from *tekhnē* (← *tek-sneh₂*, where *s* is lost under aspiration of *k*)

∼ Lat. B *tex-tile*

tad

← IE $*tod$

→ Lat. *is-tud*

∼ E *that*

∼ NHG *das*

F. Selective etymological dictionary

tan 8. class: **tanôti** ("to stretch")
tanu ("thin")
tanu m./f. /**tanū** f. ("body")
tan-tram ("loom, teaching, manual")

tan ("to stretch")		
present indicative	*tan-ô-ti* (3)	*tan-v-an-ti* (4)
infinitive	*tan-tum* or *tan-i-tum* (1)	
PPP	*ta-ta* (2)	
future	*tan-i-ṣy-a-ti* (1)	*tan-i-ṣy-a-n-ti* (1)
imperfect	*a-tan-ô-t* (3)	*a-tan-v-an* (4)
perfect	*ta-tān-a* (5)	*tên-us* (6)
iṣ-aorist	*a-tan-ī-t*	*a-tan-iṣ-us*
desiderative	*ti-taṃ-s-a-ti* (7)	*ti-taṃ-s-u* (7)

1. The infinitive shows the full-grade form *tan*. The *i* in the second infinitive and also in the future forms (**RUKI**) does not go back to a laryngeal, but has been produced by analogy.

2. **SY_N**

3. See pp. 94 for an analysis of the 8. class.

4. Although *tan* and all other verbs of the 8. class are athematic, the thematic *a* is to be expected in the PRII par. 3. pers. pl. forms as in practically all athematic classes except the third one (p. 160).

5. The *o*-grade perfect sg. *ta-tān-a* ← IE *te-ton-e* results from Brugmann's law **Lo** as do, for example,

   ◇ *ba-bhār-a* ← *bhṛ* ("to bear") or

   ◇ *pa-pāt-a* ← pat ("to fall")

   See pp. 203.

6. *tên-us* or *pêt-us* (the latter from *pat*, "to fall") are analogically built on zero-grade forms like

   ◇ *sêd-* ← IE *se-sd-* (root *sad*) or

   ◇ *yêt-* ← IE *ye-it-* (root *yat*), see p. 210.

7. Similar to *ti-tyak-ṣ-a-ti* (p. 137), *ti-taṃ-s-a-ti*

   ◇ is build irregularly from the full grade (the regular zero-grade desiderative of *tan* would be **ti-ta-s-a-ti* by **SY__N**

   ◇ shows anusvāra before *s* (***Ns***)

← IE root **ten*

→ OGr. B *tone* (strings of musical instruments are stretched to produce a tone)

∼ Lat.

   ◇ B *ten-acious*

   ◇ B *ten-sion* and with prepositions: *de-ten-sion*, *pre-ten-sion*

   ◇ B with preposition *sub* (s.v. *upa*): to *sus-tain*, *sus-ten-ance*

   ◇ B with preposition *con*: to *con-tin-ue*, *con-tin-uous*

∼ E *thin* ∼ NHG *dünn*

∼ NHG *dehnen* ("to stretch")

tap 1. class: ***tapati*** ("to be hot, to burn")
tap-as n. ("heat, asceticism")
tapo-ja ("born from heat") (**CpLz** 1. line)

← IE root **tep*

→ Lat. B *tepid*

-tama superlative suffix *(**Lar__SY**)*
ut-tama (see *ud*)

← IE **tm̥H-o*

→ Lat. *in-timus* ("inner")

tam-as n. ("darkness")
tamisram ("darkness") (no **RUKI** because of *r* after *s*)

← IE **temHs*

→ Lat.

   ◇ *tenebrae* (pl., only), perhaps by a process like *temHs-r* → *temes-r* → *teneb-r*

◇ B *temerity* ("acting in the dark → audacity")

tark 10. class: **tarkayati** ("to consider, to ponder")
tarka ("science of reasoning, logic, consideration")
tarku m. ("spindle")

← IE root $^*terk^w$

→ Lat. *torquere* with PPP *tortus* (by regular simplification) and B English *torture*, *retort* and B German *torkeln* (from Lat. *torculum* („winepress"))

∼ NHG *drechseln* ("to work the wood lathe")

-tas ablative suffix, p. 271

← IE *-*tos*

→ Lat. -*tus* in *fundi-tus* ("from the bottom"), see s.v. *budhnam*

tij 1. class: **têjati** ("to become sharp")
têj-as n. ("sharpness, heating")
tig-ma ("sharp")
tīkṣṇa ("sharp") (difficult long *ī*)

← IE root **(s)teig* ("to prick, to sting") (*s* mobile)

→ OGr. B *stigma*

∼ Lat. B *in-stig-ation*

∼ E *thistle* ∼ NHG *Distel*

tiras prop. ("through")
tiryañc ("sideward, horizontal"), see *añc*

tu ("but")

← IE $^*tu$

→ NHG *doch* ("still, however"), where *ch* might well be cognate with OI *ca*

tud 6. class: ***tudati*** ("to strike, to hit")

← IE root **(s)teud* (*s* mobile)

→ Lat. B *studēre* ("to be thrusting → to strive after") with B *study*

∼ NHG *stoßen* ("to bump, to thrust")

tumra ("big, powerful") ← u.at. OI root *tum* (see pp. 130)

← IE root **teum*

→ Lat. B *tumid, tumour, tumult*

Perhaps related to *tū̆*.

turīya "fourth" (**CCl**, **Lar__V**) with zero grade of both vowels compared to IE **kʷetvor* → *catvāras* (nom. pl. m.) "four"

← IE **kʷtur-iHo*

tū 2. class: ***tâuti*** ("to be strong, to have authority"), probably not a Narten verb

← IE **teuh₂*

→ Lat. B *tutor, tutelage*

∼ E *thumb* ∼ NHG *Daumen*

tṛṣ 4. class: ***tṛṣyati*** ("to thirst")
MI ***tasati/tasyati*** with expected *ṛ → a* and *ṣ → s*

← IE root **ters* ("be dry")

→ Lat.

◇ Lat. *terra* ("the dry one, the earth") with B *terrarium, territory*, Fr. *sou-terrain*

◇ B *toast* ← Lat. *tostus* ← u.at. *torstos* ("dried")

∼ E *thirst* ∼ NHG *Durst*

t$\bar{r}$ 1. class: **tarati**/4. class: **tirati** ("to cross, to rescue")
t$\bar{i}$rṇa PPP
tit$\bar{i}$rṣati desiderative
t$\bar{i}$ram ("bank, shore")
t$\bar{i}$rtha/**t$\bar{i}$rtham** ("ford, passage → ritual bath place")
tr$\bar{a}$ 2. class: **tr$\bar{a}$ti**/4. class: **tr$\bar{a}$-ya-tê** ("to save"). Traditionally *tr$\bar{a}$y-a-tê* is considered a 1. class verb from root *tr$\hat{a}$i.* But it is better considered a consequential of *t$\bar{r}$*, see pp. 82. By schwebeablaut (floating vowel gradation), one postulates the two IE full grades *$^{*}terh_2$* and *$^{*}treh_2 \rightarrow tr\bar{a}$.*

← IE root *$^{*}terh_2$*

→ OGr. *tor-nos* → Lat. *tornus* → B German *Turnus* ("cycle, rotation"), and, via Fr. *tourner*, B English *tour*, *tourist* and B German *Turnier* ("having horses run in a cycle → competition"), whence *Turner* ("young fighter → gymnast")

∼ Lat. *tr$\bar{a}$ns* ("across, through") ← pres.P IE *$^{*}treh_2 nt$-s ("crossing")* with B English *transnational, transgender*, etc.

∼ E to *throw*, E *thread* ∼ NHG *Draht* ("wire"), NHG *drehen* ("to twist")

tê enclitic for pers. pron. 2. pers. sg. both gen. (for non-enclitic *tava*) and dat. (for non-enclitic *tubhyam*)

← IE *$^{*}toi$*

→ OGr. *toi*

tê 1. pers. pl.m. of *tad*

← IE *$^{*}toi$*

→ Lat. *is-t$\bar{i}$*

∼ NHG *die*

trayas (nom. pl. m.) ("three")

← IE *$^{*}treyes$*

→ OGr. B *triad*

∼ Lat. B *triumvirate* (for second part see *v$\bar{i}$ra*)

∼ E *three* ∼ NHG *drei*

For f. *tisras* see s.v. *svasar* (p. 403).

tras 1. class: ***trasati*** ("to tremble")
MI ***tasati*** with expected $tr \rightarrow t$

← IE root **tres/*ters*

→ Lat. B *terror*, *terrible*

tvam ("you")

← IE **t-*

→ Lat. *tū*

∼ E *thou* ∼ NHG *du*

F.5.2. *d*

dakṣa ("fit, able") (**SIB**)
dakṣiṇa ("right" [right hand is the able one?], "southern" [facing eastward, the southern direction is on the right])

← IE root **dek̂s*

→ Lat. B *dex-terity*

daṇḍa ("stick, punishment"), MI, where *r* has cerabralised *ṇḍ*.

← IE **dendr-o*

→ OGr. *dendron* ("tree") with B *rhododendron*

dabh 1. class: ***dabhati***/5. class: ***dabhnôti*** ("to hurt, to destroy")
dabh-ra ("little, deficient"), see p. 131
dah-ra ("small, fine"), see pp. 50
dhip-s-a-ti (pp. 141) desiderative

← IE root **dhebh* ("to destroy")

dam 4. class: ***dāmyati*** ("to tame")
dānta PPP, see p. 126
dama ("house")

F. Selective etymological dictionary

←   IE root *$demH$ ("to build, to fit")

→   OGr. B *despot* ← *$dems\ potis$ ("lord of the house", for second part see *pati*)

∼   Lat. B *dome*, *dominate*, *domesticate*, It. *madonna* (← *mea domina*, "Maria, the mother of Jesus"), Fr. *madame*

∼   Germ.

    ◇   E tame ∼ NHG *zahm*

    ◇   E *timber* ∼ NHG *Zimmer* ("room made from wood")

    ◇   NHG *ziemlich* ("fairly, tolerably" and, rarely, "properly")

$daś$-as n. ("grace, favour") hinting towards u.at. OI root **$daś$**
$dāś$ 1. class: **$dāśati$**/2. class: **$dāṣṭi$** (**Cer D**)/5. class: **$dāśnôti$** ("to venerate, to consecrate"). Originally a reduplicated form, probably perfect (see p. 211)
da-$dāś$-a either the strong perfect of u.at. *daś* or, alternatively, a second-order perfect of *$dāś$*
$dīkṣ$ 1. class: **$dīkṣ$-a-$tê$** ("to initiate, to consecrate"), originally desiderative (see p. 141), which has produced a second-order desiderative **di-$dīkṣ$-i-$ṣ$-a-$tê$**

←   IE root *$dek̑$ ("to receive, to embellish")

→   Lat.

    ◇   B *decor*, *dig-nity*

    ◇   Lat. *discere*, a frequentative ("to take in repeatedly → to learn") with iterative suffix *$sk̑e$* (see *gam*, *vāñch*)

    ◇   causative: Lat. *docere* (← IE causative *$dek̑$-eye-) ("to make perceive → to teach") with B *docile*, *document*, *doctor*

$daśa$ ("ten")

←   IE *$dek̑m̥$*

→   OGr. *deka* with B *decade*

∼   Lat. *decem* with B *dean* ("leader of 10 men, of a faculty"), *deciliter*, *decimate* ("to kill every 10. man")

∼   E *ten* ∼ NHG *zehn*

Note IE $^*dek\acute{m}t$ ("a tenner") in *pañcāśat*. See *śatám*.

dah 1. class: **dahati** ("to burn")
kṣā ("to burn"), not well attested consequential (see pp. 82) ← IE $^*dhg^wh\text{-}eh_1$ (**SIB** 7. line)

dah ("to burn")		
present indicative	*dah-a-ti* (1)	*dah-an-ti* (1)
infinitive	*dag-dhum* (2)	
PPP	*dag-dha* (2, 3)	
future	*dhak-ṣy-a-ti* (4)	*dhak-ṣy-a-n-ti* (4)
imperfect	*a-dah-a-t* (1)	*a-dah-a-n* (1)
perfect	*da-dāh-a* (5)	*da-dah-us* (3)
iṣ-aorist	*a-dhāk-ṣī-t* (4, 6)	*a-dhāk-ṣ-us* (4, 6)
desiderative	*di-dhak-ṣ-a-ti* (3, 4)	*di-dhak-ṣ-u* (3, 4)

1. From IE $^*dheg^wh\text{-}e\text{-}ti$, *dah-a-ti* is obtained by **DA** and **SPal**.

2. The infinitive *dag-dhum* results from both aspiration laws **DA** and **ASh**.

3. **DA** and **ASh** also operate to produce the PPP *dag-dha* which, however, irregularly uses the full grade. Irregular full grade is also seen in the desiderative.

4. The future forms belong to a class of verbs with IE aspirated voiced stops in both root-initial and root-final positions. Since **ASh** relieves the root-final velar of its aspiration (which cannot be assumed by *s* or *sy*), **DA** cannot be applied. Compare *bhôt-sy-a-ti* (p. 40). Here, as in the aorist and the desiderative, the IE root-initial aspiration is revealed within Sanskrit!

5. For the perfect sg. *da-dāh-a*, consult pp. 203 to see how Brugmann's law **Lo** produces long *ā*.

6. Irregularly, this *iṣ*-aorist (pp. 216) builds on the lengthened grade. Perhaps, since the PPP uses the full grade rather than the regular zero grade, the aorist employs the lengthened grade rather than the regular full grade.

← IE root $^*dheg^wh$

→ Lat. B *fever*

dā 3. class: **da-dā-ti** ("to give")

dā ("to give")		
present indicative	*da-dā-ti* (1)	*da-d-a-ti* (2)
infinitive	*dā-tum* (3)	
PPP	*di-ta/dat-ta* (4)	
future	*dā-sy-a-ti* (3)	*dā-sy-a-n-ti* (3)
imperfect	*a-da-dā-t* (1)	*a-da-d-us* (5)
perfect	*da-d-âu* (6)	*da-d-us*
root aorist	*a-dā-t*	*a-d-us*
desiderative	*di-t-s-a-ti* (7)	*di-t-s-u* (7)

1. The sg. *da-dā-ti* is a strong form (in full grade) and goes back to $^*de\text{-}deh_3\text{-}ti$.

2. In contrast, the pl. *da-d-a-ti* is in zero grade. The 3. class does not exhibit the thematic *a* in par. 3. pers. pl. (which is present in the other athematic verbs):

   ◇ *bi-bhr-a-ti* ← $^*bi\text{-}bhr\text{-}\underset{\circ}{n}\text{-}ti$ or

   ◇ *da-d-a-ti* ← $^*de\text{-}dh_3\underset{\circ}{n}\text{-}ti$ (**Lar_CH**: the laryngeal h_3 leaves no effect before the vowel $\underset{\circ}{n}$).

3. The infinitive and the future show expected full grade.

4. The PPP *di-ta* is regular, where the laryngeal turns into *i* between consonants. The irregular *datta* may have this explanation: The pres. ind. 1. pers. sg. *da-dā-mi* might be misunderstood as *dad-ā-mi* with root $^*dad$ whence a PPP *datta* ← *dad-ta* (**BA**) would arise.

5. In the third class, the impf. 3. pers. pl. has ending *us* so that zero grade *a-da-d-us* results. By **Lar_CH**, the laryngeal h_3 drops between consonant *d* and vowel *u*. Indeed, impf. 3. pers. pl. of *dā* ("to give") and *dhā* ("to set, to put") are formed regularly with the zero grade. Irregularly, the full grade is present in most verbs of the third class, as in *a-bi-bhay-us* from *bhī* or *a-bi-bhar-us* from *bhṛ*.

6. The perfect *da-d-âu* exhibits 3. pers. sg. ending *âu*. For similar examples like *ta-sth-âu* from *sthā*, see p. 207.

7. The desiderative (see pp. 136) is formed by reduplication with *i*, zero grade and suffix *s*:

$^{*}di\text{-}dh_3\text{-}s\text{-}$

→   *di-d-s-* (**Lar__V**)

→   *di-t-s-* (**BA**)   →   *di-t-s-a-ti*   he wishes to give

→   *di-t-s-u*   wishing to give

→   *di-t-s-ā*   desire to give

An irregular alternative desiderative *didāsati* exists, where *ā* has been taken from *da-dā-ti* or other forms with long ā.

←   IE root $^{*}deh_3$

→   OGr. B English *dose* (in German, closer to the original: *Dosis*) also OGr. B *an-ec-dote* (originally "not edited")

∼   Lat. B *date* and *data* (PPP forms). With prefixes: Lat. B *e-dit*, *man-date*, *tra-dit-ion*

dā 4. class: **dya-ti** ("to bind") ← IE $^{*}dH\text{-}ye\text{-}ti$
a-di-ti f. ("freedom, liberation") ← IE $^{*}\underset{\circ}{n}dH\text{-}ti$ (**SY__N**, **Lar__V**)

←   IE $^{*}deH$

dāru n. ("wood") (**Lo**)

←   IE $^{*}doru$

→   E *tree*, *true*

∼   NHG *Treue* ("loyalty"), *Trost* ("consolation"), *trauen* ("to trust") (p. 76)

div 4. class: **dīv-y-a-ti** ("to play") ← $^{*}diHv\text{-}ye\text{-}ti$
dyū-ta PPP ("gambling, gaming") ← $^{*}dyuH\text{-}to$ (**Lar__MTh**)

←   IE root $^{*}deiHv$

See *siv* and *mīv.*

diś 6. class: **diśati**("to show")
diś f. ("hint, direction")
deśa ("region, land")

←   IE root $^{*}dei\acute{k}$

→ OGr. *deik-nu-mi* ("I show") with B *apo-dic-tic*, *para-dig-m*, *syn-dic-ate*, all of them in zero grade

∼ Lat. *dīcere* (**LAT__V**) with zero-grade B *ver-dict*, *e-dict*, *dictator*, and, via It., in German

◇ *ver-male-deit* ("accursed") and,

◇ from the rosary prayer "*ge-bene-deit* ist die Frucht deines Leibes, Jesus".

∼ Germ.

◇ NHG *ver-zeihen* ("to forgive") and also, by **VER**: *zeigen* ("to show"), *Zeigefinger* ("index finger")

◇ E *toe* ∼ NHG *Zehe* (i.e., finger (pointer) of the foot)

◇ E *token* ∼ NHG *Zeichen* ("sign")

dih 2. class: ***dêgdhi*** ("to smear")

dih ("to smear")		
present indicative	*dêg-dhi* (1)	*dih-an-ti* (3)
infinitive	*dêg-dhum* (1)	
PPP	*dig-dha* (1, 2)	
future	*dhêk-ṣy-a-ti* (4)	*dhêk-ṣy-a-n-ti* (4)
imperfect	*a-dhêk* (4, 5)	*a-dih-an* (3)
perfect	*di-dih-ê* (6)	*di-dih-irê* (6)
aorist		*a-dhikṣ-us* (4, 7)
desiderative	*di-dhik-ṣ-a-ti* (4, 8)	

1. The origin is IE **dheigh*. The full grade yields OI *ê* and the two aspiration laws **DA** and **ASh** lead to *dêg-dhi* and the infinitive *dêg-dhum*.

2. The PPP is also explained by the two aspiration laws.

3. Although athematic, 3. pers. pl. PRII exhibit *an*. This holds for all verbs in the 2. class (except *śās*, see 177).

4. The future form *dhêk-ṣy-a-ti* needs three observations:

◇ Failed aspiration shift together with expected backward assimilation produces *k* from *gh*.

◇ Very much like in *dhôk-ṣy-a-ti* ← IE **dheugh-s from *duh* ("to milk"), the IE initial *dh* is revealed. No need for **DA**.

◇ **RUKI**

5. *a-dhêk* is explained by **CCl** and **AFP** (pp. 46). **AFP** is then followed by non-application of **DA** (similar to 4).

6. The perfect forms are ātmanêpada and hence weak (pp. 203).

7. It is not clear what type of aorist *a-dhikṣ-us* might be.

8. *di-dhik-ṣ-a-ti* is expected desiderative in zero grade and without **DA** in the second syllable, but **DA** in the reduplication syllable.

← IE root **dheigh

→ Lat. *fingere* ("to build") with present-stem nasal infix that is still present in

◇ English to *feign*

◇ German *fingieren* ("to feign"), and

◇ German *Finte* ("trick", via It.)

∼ Lat. without the nasal infix: B English *figure*, *fiction* (backward assimilation)

∼ NHG *Teig* ∼ E *dough* (also in *doughnut* = *donut*)

∼ E *la-dy* ← OE *hlæf-dīge* ("woman who kneads dough → woman whose bread one eats"), where the first part *hlæf* is cognate with E *loaf* ∼ NHG *Laib*.

dīrgha ("long"), z.g. (**rl**, **Lar_SY**)

← IE **dleHgh

→ Lat. B *longus* with B *long-itude*

∼ E *long* ∼ NHG *lang*

Schwebeablaut connection with *dṛh*?

duh 2. class: **dôgdhi** ("to milk")

duh ("to milk")		
present indicative	*dôg-dhi* (1)	*duh-an-ti* (3)
infinitive	*dôg-dhum* (1)	
PPP	*dug-dha* (1, 2)	
future	*dhôk-ṣy-a-ti* (4)	*dhôk-ṣy-a-n-ti* (4)
imperfect	*a-dhôk* (4, 5)	*a-duh-an* (3)
perfect	*du-dôh-a* (6)	*du-duh-us* (6)
sa-aorist	*a-dhuk-ṣ-a-t* (4)	*a-dhuk-ṣ-a-n* (4)
desiderative	*du-dhuk-ṣ-a-ti* (4, 7)	*du-dhuk-ṣ-u* (4, 7)

1. The origin is IE *$*dheugh$* or even *$dheugh_2$* if the connection with *duhitar* is correct. The full grade yields OI *ô* and the two aspiration laws **DA** and **ASh** lead to *dôg-dhi* and the infinitive *dôg-dhum*.

2. The PPP is also explained by the two aspiration laws.

3. Although athematic, 3. pers. pl. PRII exhibit *an*. This holds for all verbs in the 2. class (except *śās*, see 177).

4. The future, the aorist, and the desiderative reflect failed **DA** in the main syllable, then **BA** and **RUKI** (which explain *k-ṣ*).

5. *a-dhôk* is explained by **CCl** and **AFP** (pp. 46). **AFP** is then followed by non-application of **DA** (similar to 4).

6. The sg. perfect form is in parasmâipada and hence strong (pp. 203). The plural is regularly weak.

7. *du-dhuk-ṣ-a-ti* is expected desiderative in zero grade and without **DA** in the second syllable, but **DA** in the reduplication syllable.

← IE root *$*dheugh$*

→ OGr. *tukhē* f. ("hazard, luck") (**OGR**, **OGR_DA**)

It has been surmised that OI *duh* is back-formation from *duhitar* ("daughter").

duhitar f. ("daughter")

← IE *$*dhug-h_2ter$* (p. 56)

→ OGr. *thugatēr*

∼ E *daughter* ∼ NHG *Tochter*

dūra ("far, distant")
     dav-īyans (comparative, "farther")
     dav-iṣṭha (superlative, "farthest")

← IE $^{*}duh_2$-*ro* ("far, long")

→ Lat. B *duration*

dṛh 1. class: ***darh-a-ti*** ("to make firm") (***rl***)
di-darh-i-ṣa-ti ("he wishes to make firm") desiderative, irregularly with full grade and "thematic" *i*
dṛḍha ("fixed, firm, tough") PPP (p. 124)

← IE root **delǵh*

→ Lat. B *in-dulg-ent* (for *in* see p. 69)

Schwebeablaut connection with *dīrgha*?

dṝ 9. class: ***dṛ-ṇā-ti*** ("to break, to tear"), see pp. 93
didīrṣati ("he wishes to tear") desiderative (p. 143)

← IE root **derH*

→ OGr. B *der-mis*, *der-matology*

∼ E to *tear* ∼ NHG *zerren*

dêva ("god")
divya ("heavenly, divine")
dina ("day")
prati-dinam ("every day") ← *prati* + *dinam*
a-dya ("today")
dyâuṣ-pitar ("father of the heaven")

← IE **dei*

→ OGr. god *Zeus* ("god of heaven and daylight")

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$\sim$ Lat.

    $\diamond$ B *divine*, *divinity*, Lat. phrase "*deus* ex machina" (with *v*-extension like OI *dêva* and *divya*)

    $\diamond$ god *Iū-piter* $\sim$ OI *dyâuṣ-pitar*

$\sim$ NIr. *Dia dhuit* ("God be with you → hello")

See *hyas*.

dram 1. class: ***dram-a-ti*** ("to run, to move about")
dru 1. class: ***drav-a-ti*** ("to haste")
dr-ā 2. class: ***dr-ā-ti*** ("to run") $\leftarrow$ IE **dr-eh$_2$* (consequential of third group, see pp. 82)

$\leftarrow$ IE root **der/*drem/*drev*

dvā ("two"), see *dvi* below
dvādaśa ("twelve")

$\leftarrow$ IE **du(v)ō* ($\boldsymbol{V+SV}$)

$\rightarrow$ OGr. B *duo-poly*

$\sim$ Lat.

    $\diamond$ *duo* with B *duett*, *dualism*, *doubt* ("which of *two* alternatives is correct?")

    $\diamond$ *duo-decim* (see *dáśa*) with B English *dozen* and German *Dutzend*

    $\diamond$ *du-plus* ("twofold, twice as much", for *plus* see *pṝ* ("to fill")) with B English *double* and B German *doppelt*

$\sim$ Germ.

    $\diamond$ E *two* $\sim$ NHG *zwei*

    $\diamond$ E *twig* $\sim$ NHG *Zweig*

dvi (see *dvā* above) used in combinations:

$\diamond$ ***dvi-pad*** ("with two feet") and similar in

    • OGr. *dí-pous*

    • Lat. B *bi-ped* and

    • OE *twi-féte*

$\diamond$ ***dvi-ja*** ("twice born → Brahmin, bird"), for second part see *jan*

← IE **dvis*/**dvi*

→ OGr. *di* and *dí-pous* ("with two feet") and OGr. B (via Latin) *di-ploma* ("a certificate that is folded (twice)")

∼ Lat.

◇ *bi* and Lat. B *bi-sexual*, *bi-annual*, *bi-lateral*

◇ *Lat. dīvidere* ("to separate, to divide") s.v. *dhā*

◇ Lat. *bellum* ← Old Lat. *dvellum* ("war between two parties"), but unclear

∼ NHG composition form *zwie* with *Zwieback* ("rusk"), *Zwirn* ("thread, yarn"), *Zwitter* ("hybrid, hermaphrodite"), *Zwiesprache* ("dialogue"), *Zwilling* ("twin"), *zwischen* ("between two parts")

dvāra ("door") (with *d* instead of *dh* because of *dvā*?), with Vedic **dvār**

← IE **dhwer*/**dhur*

→ Lat. B *forum*

∼ E *door* ∼ NHG both *Tür* ("door") and *Tor* ("gate")

dviṣ 2. class: **dvêṣṭi** ("to hate")

dviṣ ("to hate")		
present indicative	*dvêṣ-ṭi* (1)	*dviṣ-an-ti* (3)
infinitive	*dvêṣ-ṭum* (1)	
PPP	*dviṣ-ṭa* (1)	
future	*dvêk-ṣy-a-ti* (2)	*dvêk-ṣy-a-n-ti* (2)
imperfect	*a-dvêṭ* (3)	*a-dviṣ-an*
perfect	*di-dvêṣ-a* (4)	*di-dviṣ-us* (4)
sa-aorist	*a-dvik-ṣ-a-t* (2)	*a-dvik-ṣ-a-n* (2)
desiderative	*di-dvik-ṣ-a-ti* (2)	*di-dvik-ṣ-u* (2)

1. Assuming IE **dveis*, one obtains the present indicative, 3. pers. sg.

**dveis-ti* (full grade)

→   *dvês-ti* (**DIPH**)

→   *dvêṣ-ti* (**RUKI**)

→   *dvêṣ-ṭi* (**Cer*D***)

The infinitive *dvêṣ-ṭum* and the PPP *dviṣ-ṭa* (zero grade) can be explained in very much the same manner.

2. **RUKI** and **SIB** 2. line

3. *a-dvêṭ* is regular:

**e-dveis-t* (full grade)

→   *e-dvês-t* (**DIPH**)

→   *e-dvêṣ-t* (**RUKI**)

→   *a-dvêṣ-ṭ* (**Cer*D***, *aā*)

→   *a-dvêṭ* (**AFP**)

4. The perfect forms *di-dvêṣ-a* (strong form) and *di-dviṣ-us* (weak form) present no problems (see pp. 203).

←   IE root **dveis*

dviṣ may well be related to *dvis/dvi* ("twice"). Compare NHG "sich ent*zwei*en" ("to fall out with").

F.5.3. *dh*

dhan 3. class: **da-dhan-ti** ("to run, to bear fruit")
dhanya ("rich")

←   IE root **dhenh$_2$*

→   OGr. B *eu-thanasia* (see *su*), *thanatology* (with euphemism "to run away → to die")

∼   Lat. B *foun-tain*

dham 1. class: **dham-a-ti** ("to exhale")
dhmā ("to exhale"). Consequential of *dham*, see pp. 82. By schwebeablaut (floating vowel gradation), one postulates the two IE full grades **dhemH* and **dhmeH* → *dhmā*.
dhmā-kāra ("blacksmith")

$\leftarrow$ IE root $^{*}dhemH$

$dh\bar{a}$ 3. class: ***da-dhā-ti*** ("to set, to put")
dhā-tar m. ("founder, preserver, fate"), see p. 107
śrad-dhā ("belief, trust"), see s.v. *śraddhā*
sva-dhā ("custom, home") $\leftarrow$ *sva* + *dhā*
dvi-dhā ("twofold")
vi-dhā ("to distribute, to determine") with

$\diamond$ *vi-dhi* m. ("regulation, method, rite")

$\diamond$ *vi-dhêya* ("to be determined"), gerundive

$\diamond$ *vi-dhêyam* ("duty, obligation")

$dh\bar{a}$ ("to set, to put")		
present indicative	*da-dhā-ti* (1)	*da-dh-a-ti* (2)
infinitive	*dhā-tum* (3)	
PPP	*hi-ta* (4)	
future	*dhā-sy-a-ti* (3)	*dhā-sy-a-n-ti* (3)
imperfect	*a-da-dhā-t* (1)	*a-da-dh-us* (5)
perfect	*da-dh-âu* (6)	*da-dh-us*
root aorist	*a-dhā-t*	*a-dh-us*
desiderative	*dhi-t-s-a-ti* (7)	

1. The sg. *da-dhā-ti* is a strong form (in full grade) and originates from IE $^{*}dhe\text{-}dheh_1\text{-}ti$ by **DA**

2. In contrast, the pl. *da-dh-a-ti* is in zero grade. The 3. class does not exhibit the thematic *a* in par. 3. pers. pl. (which is present in the other athematic verbs). Compare *bi-bhr-a-ti* $\leftarrow$ $^{*}bi\text{-}bhr\text{-}\underset{\circ}{n}\text{-}ti$ or *da-d-a-ti* $\leftarrow$ $^{*}de\text{-}dh_3\underset{\circ}{n}\text{-}ti$ (**Lar__CH**: the laryngeal drops between consonant *d* and vowel $\underset{\circ}{n}$).

3. The infinitive and the future show expected full grade.

4. For the PPP *hi-ta*, remember

   $\diamond$ occasionally, word initial $dh \rightarrow h$ (p. 50) and

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    ◇ **Lar__V** between consonants

5. In imperfect pl., see the expected zero grade, as in *a-da-d-us* from *dā* ("to give").

6. The perfect *da-dh-âu* exhibits 3. pers. sg. ending *âu*, just as *ta-sth-âu* from *sthā* (see p. 207).

7. The desiderative (see pp. 136) is formed by reduplication with *i*, zero grade and suffix *s*:

        *dhi-dhh_1-s-

  →   *dhi-dh-s-* (see **Lar__V**)

  →   *dhi-d-s-* (**ASh**, but *s* not aspiratable)

  →   *dhi-t-s-* (**BA**)   →   *dhi-t-s-a-ti*   he wishes to set

An also regular (!) alternative desiderative *didhiṣati* exists, where the laryngeal does not drop:

        *dhi-dhh_1-s-

  →   *dhi-dhi-s-* (**Lar__V**)

  →   *di-dhi-s-* (**DA**)

  →   *di-dhi-ṣ-* (**RUKI**)   →   *didhiṣati*   he wishes to set

8. Finally, note 2. pers. pres. ind. ātm. *dhatsê* (not shown in the above table):

        *dhe-dhh_1-soi

  →   *dhe-dh-soi* (see **Lar__V**)

  →   *dha-dh-sê* (**aā**, **DIPH**)

  →   *dha-d-sê* (**ASh**, but *s* not aspiratable)

  →   *dhatsê* (**BA**)

In contrast, the corresponding 3. pers. *dhat-tê* is "wrong". Instead, one should expect the *bud-dha* result:

        *dhe-dhh_1-toi

  →   *dhe-dh-toi* (see **Lar__V**)

  →   *dha-dh-tê* (**aā**, **DIPH**)

  →   *dha-d-dhê* (**ASh**)

  →   u.at. *da-d-dhê* (**DA**)

However, proportional analogy produced

dā	with 3. pers. sg. pres. ind. ātm.	*dat-tê* ← *dad-tê
just as		
dhā	with 3. pers. sg. pres. ind. ātm.	*dhat-tê*

Alternatively, one may surmise that a laryngeal somehow prevented **ASh** to affect the *tê*-ending.

← IE root *$dheh_1$ ("to put")

→ OGr. *ti-thē-mi* (**OGR**, **OGR_DA**)

◇ with *k*-extension (archaic) B *apothecary* (B German *Apotheke*), B German *Bibliothek, Theke* ("counter, bar")

◇ with other extensions *thesis* and *theme*

◇ OGr. *ēthos* in B *ethics* (**OGR_DA** twice, **OGR_DA**) ← IE *$s(v)edhus$ (see s.v. *svadhā)*

∼ Lat.

◇ *facere* ("to make, to do") with B *af-fect, perfect, efficient, deficit, fak-simile, dif-fic-ult, fac-ulty, pre-fec-ture*

◇ *ponti-fex* ("bridge maker") and even: *pontiff* (for first part see s.v. *panth*)

◇ *dīvidere* ("to separate, to divide") ← IE *$dvi\text{-}dhh_1$- ("to separate, to distinguish") (for first part, see s.v. *dvi*) with B *division, dividend*

◇ B *multi-fa-rious*, compare OI *dvi-dhā*

∼ Fr. *façon*, hence English *fashion*

∼ Germ.

◇ E to *do* ∼ NHG *tun*

◇ E *deed* ∼ NHG *Tat*

◇ ending E *-dom* ∼ NHG *-tum* in *Christen-dom/Christen-tum*

See also *dhê*.

dhū 5. class: **dhū-nô-ti**/6. class: **dhuvati**/("to agitate, to blow away")
dhūma ("smoke")
dhū-li f./m. ("dust, fog"), *l*-extension

← IE root *$dheuH$ with *m*-extension or with other extensions

→ OGr. B *thyme*

∼ Lat. B *fume* (**LAT_f**), *per-fume*, Fr. *par-fumé* ("perfumed")

∼ Germ.

◇ E *deer* ∼ NHG *Tier* ("animal", semantically similar *animal* s.v. *an*)

◇ E to *doze* ∼ NLG *dösen* ("to doze")/*Döskopp* ("dozy idiot") and also NHG *Tor* ("intoxicated → fool")

dhṛ 1. class: **dhar-a-ti** ("to hold, to keep")
dhar-ma ("law, religion, duty")
dhar-man n. ("law")/Ved. **dhar-man** m. ("upholder")

← IE root **dher* with *m*-extension

→ OGr. *thr-onos* ("throne") with B *throne*. A chair or throne holds and keeps the person sitting on it. Compare

◇ OGr. *thr-ono* ("throne") ← IE **dhr-ono*

◇ OGr. *khr-ono* ← IE **ghr-ono* with OGr. *kr-ono* ("cutting") ← IE **kr-ono* (s.v. *carman*)

See unpublished paper by Kulikov and see p. 131.

∼ Lat. B *firm* (**LAT_f**), to *con-firm*, *firm-ament*

dhṛṣ 5. class: **dhṛṣṇôti** ("to dare")

← IE root **dhers*

→ E to *dare* (but **not** NHG *trauen*, see *dāru*)

dhê 1. class: **dhayati** ("to suck, to slurp")
dhênā, **dhênu** f. ("milk cow")
dhātrī ("nurse"), but see *dhātar* s.v. *dhā*
gôdhā ("sucking cows" → name for a kind of lizard), for first part see *gô*

← IE root **dheh₁-i* (*i*-extension of IE **dheh₁* s.v. *dhā,* here baby is put to mother's breast)

→ Lat. (**LAT_f**)

◇ B *fe-cundity*

◇ B *fe-licity*

◇ B *fe-minine*

◇ *fi-lius* ("son")

◇ B *fe-tus*

◇ B *fe-llatio*

dhyā 4. class: ***dhyā-ya-ti*** ("to think, to contemplate")
dhyā 2. class: ***dhyā-ti*** ("to think, to contemplate")
dhyā-nam ("meditation") → Pa. *jhāna* → *Zen* (buddhism)
Traditionally *dhyāy-a-ti* is considered a 1. class verb from root *dhyâi*. But it is better considered a consequential of *dhī*, see pp. 82. By schwebeablaut (floating vowel gradation), one postulates the two IE full grades **dheiH* and **dhyeH* → *dhyā*.

dhru-ti f. ("leading astray, corruption, deception")

← IE root **dhreu*

→ Lat. B *frau-d* (**LAT_f**)

F.5.4. *n*

na ("not, no")

← IE **ne*, full grade of IE **ņ* (see alpha privativum *a*)

→ Lat. *ne* in B *ne-gative*, to *ne-gate*

→ Lat. *neque* ∼ OI *na ca* ("and not") ← IE **nekʷe* (see *ca*)

∼ NHG *nie* ("never") ← IE **ne + i* (deictic particle, see *iha*)

naktam ("at night")

← IE **nokʷt*

→ Lat. B *noct-urnal*

∼ E *night* ∼ NHG *Nacht*

nagna ("naked, bare")

← IE **no-gʷ-no*

→ difficult: OGr. *gymnos* with OGr. B *gymnastics*

∼ with a dental suffix
   ◇ Lat. B *nude*
   ◇ E *naked* ∼ NHG *nackt*

nap-tar m. ("grandson")

← IE *nepot* ("male descendant other than son")

→ Lat. B *nepotism*

∼ Germ.
  ◇ E *nephew* ∼ NHG *Neffe*
  ◇ E *niece* ∼ NLG *Nichte* ← IE *neptī* f. (with *cht* for Germ. *ft*, as in Dutch *gracht* s.v. *grabh)*

It is thought that IE **ne-pot* might mean "not master → minor" (see *pati*).

nabh 1. class: **nabhatê** ("to burst")
nabh-as n. ("sky, mist")

← IE root *nebh*

→ Lat. *nebula* with B *nebulous*

∼ NHG *Nebel* ("fog")

nabhya ("nave")

← IE *$h_3$nebh*

→ Lat. B *umbilicus*

∼ E *nave* ∼ NHG *Nabel*

nara ("man")
nārāyaṇa (epithet for Viṣṇu, "going to a man, going to something human"?) with second part *ayana* (s.v. *i*)
sūnara ("to have good men → powerful") ← IE *$h_1$su-$h_2$nero* (**Lar__V**), (for first part see *su*).

← IE *$h_2$ner* ("be strong, possessing vital powers")

→ OGr. *anēr*, *andros* with B *andrology* (*d* inserted to ease pronounciation).

∼ Lat. PN *Ner-ō*

nava ("new")

← IE **nevo*

→ OGr. B *neo-liberal, Neolithic* (**OGR**)

∼ Lat. *novus* (**LAT__V**) with B *nov-ice, re-nov-ate, in-nov-ate, nov-elty*

∼ E *new* ∼ NHG *neu*

nava ("nine")

← IE **nevn̥*

→ Lat. B *November (***LAT__V***)* ("the ninth month, with March being the first one in the Roman calendar")

∼ E *nine* ∼ NHG *neun*

naś 4. class: ***naśyati*** ("to perish")
naṃṣ-ṭum, p. 112 (***Ns***, **Cer*D***)
naṣṭa PPP (**Cer*D***)

← IE root **h₂ne(n)ḱ*

→ OGr. B *nec-ro-logy*

∼ Lat. B *per-nic-ious, inter-nec-ine*

∼ Lat. B *ob-noxious, in-noc-ence* (for *in* see s.v. *a*)

nas 1. class: ***nasatê*** ("to unite with somebody")
as-tam PPP (**SY__N**) ("where someone returns to safely → home, home country"), also
astam gacchati ("he dies, it (the sun) sets"), but see also s.v. *as*

← IE root **nes* ("to return home safely")

→ OGr. PN *Nestor*

∼ NHG *nähren* (causative: "to make return home safely → to save"), but **not** related to E to *nourish*

nāsā ("nose")

← IE **Hneh₂ -s*

→ E *nose* ∼ NHG *Nase*

nas enclitic gen./dat./acc. ("us, our")

← IE *$*nas$

→ Lat. B *paternoster* ("lift" where the cabins are like the pearls on a rosary)

∼ Germ. E *us* ∼ NHG *uns* ← IE *$*n̥s$ (**IE_SY_N**, **NHG_E***)*

nāga ("snake")

← IE root *$*(s)n\bar{e}go/(s)n\bar{o}go$ (*s* mobile)

→ E *snake*

nāman n. ("name") (**Lo**), see pp. 247

← IE *$*nomn̥$

→ OGr. *o-nomastic* with difficult word-initial *o*

∼ Lat. *nōmen* (long *ō* by "wrong" levelling with *(g)nō*, see *jñā*) with B *nominal*

∼ E *name* ∼ NHG *Name*

ni ("down, into")
ni-tarām adv. ("down from, completely")
ny-ac ("directed downward") ← *ni-añc*, see *añc*
ny-ag-rôdha-pāda-pa ("fig tree") ←

◇ *nyac*

◇ + *rôdha* ("climbing, growing", but here *dh* instead of *h*, see *rudh* 1. class)

◇ + *pāda* ("foot", see *pad*)

◇ + *pa* ("drinking", see *pā*)

nyak kṛ ("to humiliate")
nyag bhū ("to debase oneself")

nī 1. class: **nayati** ("to lead")
sênā-nī-s m. ("army general")
grāma-ṇī-s m. ("village leader")
agra-ṇī-s m. ("leader")

← IE root **neyH*

The three agent nouns ***sênā-nī-s*** etc. are declined along the lines of feminine *nadī* ("river") in having *y* before vowel endings. Otherwise, feminine forms are avoided as much as possible. Thus, the *marut* endings are obtained in many cases:

sênānīs m.	case	sg.	dual	pl.
	nom.	*sênā-nī-s* (1)	*sênā-ny-âu* (4)	*sênā-ny-as* (4)
	voc.	*sênā-nī-s* (2)	*sênā-ny-âu* (4)	*sênā-ny-as* (4)
	acc.	*sênā-ny-am* (3)	*sênā-ny-âu* (4)	*sênā-ny-as* (3)
	instr.	*sênā-ny-ā* (5)	*sênā-nī-bhyām* (4)	*sênā-nī-bhis* (4)
	dat.	*sênā-ny-ê* (5)	*sênā-nī-bhyām* (4)	*sênā-nī-bhyas* (4)
	abl.	*sênā-ny-as* (5)	*sênā-nī-bhyām* (4)	*sênā-nī-bhyas* (4)
	gen.	*sênā-ny-as* (5)	*sênā-ny-ôs* (4)	*sênā-ny-ām* (5)
	loc.	*sênā-ny-ām* (6)	*sênā-ny-ôs* (4)	*sênā-nī-ṣu* (4)

1. Observe nom. sg. marker m./f. here in *sênā-nī-s*, in contrast with nom. sg. *nadī*.

2. The voc. sg. equals the nom. sg. *sênā-nī-s*, while short *i* is seen in the voc. sg. *nadi*.

3. The acc. sg. and pl. are like *marut*, not feminine as in *nadīm* and *nadīs*.

4. Many endings are the same as for *marut* and *nadī*.

5. Feminine forms are avoided and *marut* forms are taken instead in instr. sg. *sênā-ny-ā* versus *nady-âi* and four other forms.

6. The loc. sg. is the feminine form *sênā-ny-ām* instead of **sênā-ny-i*, which would presumably turn into *sênā-nī*.

nīḍam ("nest") (see sad)

← IE **nizdo*

→ E *nest*

nīḍa (and very similarly *mīḍha*) can be explained by a series of sound laws:

$$ni\text{-}sd\text{-}o \ (sd \text{ z.g. of } sad)$$
$$ni\text{-}zd\text{-}o \ (\mathbf{sz} \text{ before voiced stop})$$
$$\rightarrow \quad ni\text{-}\d{z}d\text{-}o \ (\mathbf{RUKI})$$
$$\rightarrow \quad ni\text{-}\d{z}\d{d}\text{-}a \ (\mathbf{Cer}\boldsymbol{D} \ , \ \boldsymbol{a\bar{a}})$$
$$\rightarrow \quad n\bar{\imath}\d{d}\text{-}a \ (\mathbf{CpL}\boldsymbol{z} \text{ 2. line})$$

nu 1. class: ***nâu-ti*** ("to praise")

← IE root **neHu*

→ Lat. *nuere* ("to nod") with B *innuendo*

nu belongs to the class of Narten verbs. See pp. 178 for a suggestion of how to explain *nâu-ti* versus *nu-mas*.

nūnam ("now")

← IE **nu/*nū*

→ E *now* ∼ NHG *nun*

nâu f. ("ship")

← IE **neh₂-u*

→ OGr. *nautēs* m. ("seefarer"), OGr. B *nautical*, *Nautilus* (fictitious ship in novels by Jules Verne)

∼ Lat. B *nav-ig-ation* (for second part, see *aj*)

ny-ā̄-ya ("rule, norm", one of the six philosophical systems)
naiy-ā̄-yi-ka ("relating to *nyāya* philosophy"). See p. 104 and see **Lg__Ry** on p. 25.

F.6. Labial stops and nasal

F.6.1. *p*

paṅk-ti f. ("a line or set of five")

← IE *$penk$ ("fist")

→ E *fist* ~ NHG *Faust*

pac 1. class: **pacati** ("to cook, to ripen")
pak-va ("cooked, ripe") is difficult PPP

← IE root *pek^w

→ Lat.
   ◇ *coquus/cocus* ("cook") (assimilation $p..k^w \to qu..qu$, similar to *quinque*, s.v. *pañca*) with B English *cook* ~ NHG *Koch* (**NHG__C**)
   ◇ *prae-cox* ("premature"), B to con-*coc*-t
   ◇ B English *kitchen* ~ NHG *Küche*

pañca ("five")
B **punch** ("drink with 5 components")

← IE *$penk^w e$ (← $penk$-$k^w e$ ("and five"), see *paṅk-ti* and *ca*)

→ OGr. B *pentagon*

~ Lat. *quīnque* (assimilation $p..k^w \to c..qu$, similar to coquus, s.v. *pac*) with B *quint-essence*, *quintet*

~ E *five* (**NHG__E**) ~ NHG *fünf*

pañcāśat ("fifty")

← IE *$penk^w e$-$dḱm̥t$ (**CpL*dḱ***)

← $penk^w e$ ("five") + $dḱm̥t$ ("tenners"), see *pañca* and *daśa*.

Compare *viṃśati.*

pat 1. class: **patati** ("to fly, to fall")
pat-tram ("bird, feather, letter")

← IE root *pet

→ Lat.
   ◇ *petere* ("to strive for") with B to *compete*, to *repeat*, *appetite*, *petition*, *im-pet-us*

◇ *penna* ("feather") ← IE *pet-neh$_2$. In Germany, school boys are sometimes called *Pennäler*, i.e., those who carry a *Pennal* containing the writing utensil *penna*, and the school itself is colloquially called *Penne.*

∼ E *feather* ∼ NHG *Feder*

pati m. ("lord, husband")
gô-pati m. ("lord of cows, ruler, bull"), for first part, see *gup* s.v. *gô*

← IE *poti

→ OGr. B *despot* ← *dems poti ("lord of the house", for first part see *dam*)

∼ Lat. *pot-esse* and B *potent*, *potential*

See *na-ptar.* See also

◇ *pṛthvī-pati* s.v. *pṛthu*

◇ *bṛhas-pati* s.v. *bṛh*

◇ *vanas-pati* s.v. *vanam*

pad 4. class: ***pad-ya-atê*** ("to go")
pad m. ("foot")
pāda m. ("foot, chapter, verse") with

◇ ***pāda-pa*** ("foot drinker → tree"), for second part, see *pā* ("to drink")

◇ ***pāda-ja*** ("*śūdra*"). In the *puruṣa* hymn (*puruṣasūkta*, see *sūkta* s.v. *vac*) from the Ṛgveda, the four social classes are said to derive from the Man (*puruṣa*), who is split into four different parts. The brahmin (*brāhmaṇa* s.v. *bṛh*) stems from the mouth, the ruler (*rājanya* s.v. *raji*) from the arms, the freeman (*vaiśya* s.v. *viś*) from the thighs, and the servant (*śūdra*) from the feet. For the second part, see *jan* ("to be born") and pp. 145.

◇ ***pāda-rajas*** ("dust at the feet")

← IE *pod/*ped (two dialectal variants)

→ OGr. B (with *o*-grade) *anti-pode*, *podium* (with Lat. ending), *polyp* ← OGr. *poly-pous* (for first part see *pṝ*)

∼ Lat. B (with *e*-grade) *ped-al*, *pedi-curist* (for second part see *sicher*, p. 75), *pedestrian*, *centi-pede* (for first part see *śatám*), *ex-ped-ition*, *im-ped-iment*

∼ E *foot* ∼ NHG *Fuß*

panth m. ("path") with declension

panth-an/panth m.	case	sg.	dual	pl.
	nom.	***panth-ās*** (2)	***panth-ān-âu*** (1)	***panth-ān-as*** (1)
	voc.	***panth-ās*** (2)	***panth-ān-âu*** (1)	***panth-ān-as*** (1)
	acc.	***panth-ān-am*** (1)	***panth-ān-âu*** (1)	*path-as* (3)
	instr.	*path-ā* (3)	*path-i-bhyām* (4)	*path-i-bhis* (4)
	dat.	*path-ê* (3)	*path-i-bhyām* (4)	*path-i-bhyas* (4)
	abl.	*path-as* (3)	*path-i-bhyām* (4)	*path-i-bhyas* (4)
	gen.	*path-as* (3)	*path-ôs* (3)	*path-ām* (3)
	loc.	*path-i* (3)	*path-ôs* (3)	*path-i-ṣu* (4)

1. On the basis of the stem *panth-an*, the strong forms with OI

$$\bar{a} \quad + \quad n \quad + \quad \text{vowel ending}$$

   go back to IE

$$o \quad + \quad n \quad + \quad \text{vowel ending}$$

   according to Brugmann's law **Lo**. They are formed like *rāj-an*.

2. Nom. and voc. sg. *panth-ās* is difficult. While *ā* can be explained by compensatory lengthening, one would expect *panth-ā-n* or *panth-ā*.

3. On the basis of the stem *panth*, by **SY__N**, one obtains the weak forms before vowel-initial endings as seen in instr. sg. *path-ā*.

4. *path-i-bhis* may be explained similar to *sthita*, where the laryngeal is responsible for both *i* and the aspiration. Originally, one might have a form like *pat-i-bhis*, where the laryngeal between consonants would have produced *i*. Then, levelling would provide for the aspiration in these forms, too. A more plausible explanation may be that *path-i-bhis* is formed by analogy with other forms like *mun-i-bhis*. In fact, without the "thematic vowel" *i,* the resulting *pad-bhis* would be confusing.

← IE *ponth₂ (**Lar__CH**)

→ Lat. B *ponti-fex* (for second part see p. 339)

not related are E *path* ∼ NHG *Pfad*

pari ("around")

F. Selective etymological dictionary

← IE **peri*

→ OGr. B *perimeter*, *periphery* (see *bhṛ*)

∼ Lat. *per* as in *pay-per-view*, *per se*

pard 1. class: ***pardatê*** ("to fart")

← IE **perd*

→ E to *fart* ∼ NHG *furzen*

paśu m. ("cattle")

← IE **peḱu*

→ Lat.
  ◇ *pecus* ("cattle")
  ◇ *pecūnia* ("wealth") with B *pecuniary*
  ◇ *pecūlium* ("money in possession") with B *peculiar*

∼ E *fee* ∼ NHG *Vieh* ("cattle")

paś-ya-ti with OI root *dṛś*

← IE root **(s)peḱ* (*s* mobile)

→ OGr. B *scope*, *skepticism* (where *p* and *ḱ* are interchanged)

∼ Lat. B *spectrum*, *a-spect*, *ex-spect*

∼ E to *spy* ∼ NHG *spähen* ("to peer")

pā 2. class: ***pā-ti*** ("to protect")
gô-pā m. ("herdsman, cow protector")

← IE root **peh₂*

→ Lat. *pāstor* ("shepherd") with B *pastor*

pā 1. class: ***pibati*** ("to drink")

$p\bar{a}$ ("to drink")		
present indicative	$pi\text{-}b\text{-}a\text{-}ti$ (1)	$pi\text{-}b\text{-}a\text{-}n\text{-}ti$ (1)
infinitive	$p\bar{a}\text{-}tum$ (2)	
PPP	$p\bar{\imath}\text{-}ta$ (3)	
future	$p\bar{a}\text{-}sy\text{-}a\text{-}ti$ (2)	$p\bar{a}\text{-}sy\text{-}a\text{-}n\text{-}ti$ (2)
imperfect	$a\text{-}pi\text{-}b\text{-}a\text{-}t$ (1)	$a\text{-}pi\text{-}b\text{-}a\text{-}n$ (1)
perfect	$pa\text{-}p\text{-}\hat{a}u$ (4)	$pa\text{-}p\text{-}us$ (5)
root aorist	$a\text{-}p\bar{a}\text{-}t$	$a\text{-}p\text{-}us$ (5)
desiderative	$pi\text{-}p\bar{a}\text{-}s\text{-}a\text{-}ti$	$pi\text{-}p\bar{a}\text{-}s\text{-}u$

1. $pi\text{-}b\text{-}a\text{-}ti$ is a reduplicated form, somewhat similar to $ti\text{-}\underset{.}{s}th\text{-}a\text{-}ti$. From the IE root $^*peh_3$, one obtains

$$^*pi\text{-}ph_3\text{-}eti \text{ (reduplication with } i \text{ and zero grade)}$$
$$\rightarrow \quad ^*pi\text{-}b\text{-}eti \text{ (}\textbf{Lar\_\_CH:}\ h_3 \text{ makes } p \text{ voiced)}$$
$$\rightarrow \quad pi\text{-}b\text{-}ati$$

   Similarly, observe the imperfect $a\text{-}pi\text{-}b\text{-}a\text{-}t$.

2. The long-$\bar{a}$ forms $p\bar{a}\text{-}tum$ and $p\bar{a}\text{-}sy\text{-}a\text{-}ti$ are both regular full-grades from the same IE root $^*peh_3 \rightarrow p\bar{a}$.

3. $p\bar{\imath}\text{-}ta$ cannot simply be explained from the IE root $^*peh_3$. Instead, one sometimes assumes the IE root $^*peh_3i$. However, the zero grade $^*ph_3i$ could not have led to long $\bar{\imath}$. One way out may be metathesis $^*pih_3$ and then $\textbf{Lar\_\_V}$. The same explanation may hold for the passive $p\bar{\imath}\text{-}y\text{-}at\hat{e}$.

4. See section D.2, pp. 203.

5. Perfect plural $pa\text{-}p\text{-}us$ and root aorist plural $a\text{-}p\text{-}us$ are similar. While the perfect has reduplication, the root aorist does not. Both have ending us.

← IE root $^*peh_3/^*peh_3i$

→ OGr. B *symposium* (with Lat. ending)

∼ Lat.

◇ B (magic) *potion*

◇ B German *Pokal* ("cup, trophy")

F. Selective etymological dictionary

pā́śa ("snare, noose")

← IE $^{*}peh_2\acute{k}$

→ Lat. *pax* ("peace") and B *pact*

∼ NHG *fügen* ("to join"), *Fuge* ("joint, seam"), *be-fug-t* ("authorised") (**VER**)

pika ("Indian cuckoo") (**sP(h)**)

← IE $^{*}spiko$

→ NHG *Specht* ("woodpecker")

pitar m. ("father")
pitṛ-vya ("father's brother")

← IE $^{*}ph_2t\acute{e}r$

→ OGr. *pat\acute{e}r* with B *patriot*, *patriarch* (clear indication of h_2, see pp. 20)

∼ Lat. B English *patron*, *patrician*, German *Patrone* ("cartridge")

∼ E *father* ∼ NHG *Vater* (**VER**)

Connection with *pā* ("to protect") unclear.

piś 6. class: **piṃś-a-ti** ("to adorn")

← IE root $^{*}pei(n)\acute{k}$

→ Lat. B *pig-ment*, *pic-ture*

pī ("to become fat")
pyā ("to swell"). Consequential of *pī*, see pp. 82. By schwebeablaut (floating vowel grada-tion), one postulates the two IE full grades $^{*}peiH$ and $^{*}pyeH \rightarrow py\bar{a}$.
pī-van ("swelling, fat") (z.g.)
pay-as n. ("milk") (f.g.), see p. 106

← IE root $^{*}peiH$

pīḍ 1. class: **pīḍatê** ("to pinch, to oppress")
Either from OI root *piṣ* ← IE **pis* (s.v. *piṣ*, 7. class) with *d*-extension
or from *pi-sd* ← *pi* (preposition) + *sd* (zero grade of *sad*)
    In any case:

$$pisd\text{-}etoi$$

      →   *pizd-etoi* (**sz** before voiced stop)

      →   *piẓd-etoi* (**RUKI**)

      →   *pi-ẓḍ-atê* (**Cer*D***)

      →   *pīḍ-atê* (**CpL*z*** 2. line)

Compare *sīd-ati* (p. 85) and *nīḍa* (dictionary).

putra ("son") (**rl**), uncertain
pâutra ("related to one's son, grandson")

←   IE **pu-tló*

→   OGr. B *pe-dagogue*

∼   Lat. B *puerile*

∼   E *foal* ∼ NHG *Fohlen*

pumant ("male, man")

←   IE difficult

→   Lat. B *puberty*

puṣ 1. class **poṣ-a-ti** ("to thrive, to florish")

←   IE **peus*

→   Lat. B *pustule*

pū 9. class **pu-nā-ti** ("to clean"), see pp. 93

←   IE root **peuH*

→   Lat. *pūrus* with B *pure*

F. Selective etymological dictionary

p$\bar{u}$rva ("front, former")

← IE $^{*}p\underset{\circ}{r}vo/^{*}p\underset{\circ}{r}mo$

→ E *former*

p$\underset{.}{r}$ 3. class: **pi-par-ti** ("ferry over")
g$\hat{o}$-p$\bar{a}$la ("herdsman, cow protector") (**rl**) (uncertain)
p$\bar{a}$ra ("further shore or opposite bank of a river, the utmost reach or extent")

← IE root $^{*}per$

→ OGr. B *pore* and *porous* (both via Latin), PN *Bos-porus* ("ford of the cow")

∼ Lat. B to *deport*, to *export*, to *report*, *port*,

∼ Germ.
  ◇ without dental extension:
    • NHG *fahren* ("to drive")/*Fuhre* ("load")/*führen* ("to lead")
    • E to *fare*/*farewell*
  ◇ with dental extension:
    • E *ford* ∼ NHG *Furt*
    • towns E *Oxford* (England) ∼ NHG *Ochsenfurt* (near Würzburg, Germany)

p$\underset{.}{r}$t ("to battle")
p$\underset{.}{r}$t f. ("battle, contest")

← IE root $^{*}per\text{-}t$ ("to press")

→ Lat. B to *express*, to *compress*, *impression*

p$\underset{.}{r}$thu ("wide, large") (**Lar__CH**)
p$\underset{.}{r}$thv$\bar{\imath}$/p$\underset{.}{r}$thiv$\bar{\imath}$ ("earth, land"), also in

◇ **p$\underset{.}{r}$thv$\bar{\imath}$-pati** m. ("king")

◇ **p$\underset{.}{r}$thv$\bar{\imath}$-talam** ("earth, ground")

← IE $^{*}p\underset{\circ}{l}th_2v\text{-}ih_2$

→ OGr. (via Lat.) B *plate*

$p\bar{r}$ 9. class: **$pr\dot{n}\bar{a}ti$** ("to fill, to fulfill") (**rl**)
$p\bar{u}r\dot{n}a$ PPP (p. 127) ← IE $^{*}plh_1\text{-}no$ (**Lar__SY**)
pur f. ("plentitude") with inst. pl. **$p\bar{u}rbhis$**
$puru$ ("much, plenty") (**Lar__CH**) ← IE $^{*}plh_1\text{-}v$
$pr\bar{a}$ ("to fill"). Consequential of $p\bar{r}$, see pp. 82. By schwebeablaut (floating vowel gradation), one postulates the two IE full grades $^{*}pelh_1$ and $^{*}pleh_1 \to pr\bar{a}$ (**rl**).

← IE root $^{*}pelh_1$

→ OGr. B *polyphony*, *polygamy*, *polyp* ← OGr. *poly-pous* (for second part see *pad*)

∼ Lat.

◇ *plēnus* ("full") with B *plenum*, *plenary*, *plenitude*, *plenty*, *complete*, *compliment*, *complement*, *manipulation* with first part Lat. *manus* ("hand"), i.e., "a handful of substances → artifice"

◇ *plēbs* ("people") with B *plebiscite*

◇ B *plus*

∼ Germ.

◇ E *full* ∼ NHG *voll*

◇ E *folk/folklore* ∼ NHG *Volk* ("people")

plu 1. class: **$plav\text{-}a\text{-}t\hat{e}$** ("to swim, to float")
$plava$ ("floating, boat") (**V+SV**)

← IE root $^{*}plh_1\,ev$ (*v*-extension from $^{*}pelh_1$, s.v. $p\bar{r}$)

→ Lat. B *pluv-ial* ("rainy")

See *klôman.*

pra ("before, in front of"), without **Lo** because *o* is word-final here
$pr\bar{a}c$ ("directed forward, eastern"), see *añc*
$pr\bar{a}k$ ("in front, in the east")
$pr\bar{a}tar$ ("early in the morning")
$pra\text{-}bhu$ m. ("lord, master"), see p. 147

← IE $^{*}pro$

→ OGr. B *pro-biotic*, *pro-phecy* (see *bhan*), *pro-phylactic*

∼ Lat. B *pro-verb*, *pro-test*, *pro-duct*

$\sim$ NHG *ver* as in *ver-laufen* ("to go astray")

pracch 6. class: **pṛcchati** ("to ask")
On the one hand:

$\diamond$ full grade nouns **praś-na** ("question") and, with **CerD**, **praṣ-ṭar** ("questioner")

$\diamond$ zero-grade PPP **pṛṣ-ṭa**

$\leftarrow$ IE full grade *preḱ ("to dig, to nuzzle") and IE *porko ("nuzzler $\rightarrow$ pig")

$\rightarrow$ Lat. *porcus* ("pig") and diminutive *porcellus* ("farrow, piglet"), whence *porcelain* (i.e., "china")

On the other hand, with *sḱ* suffix*:* zero-grade **pṛcchati** *(***CCl***,* **SIB***)*

$\leftarrow$ IE zero grade **pr̥ḱ-sḱ*

$\rightarrow$ NHG *er-forsch-en* ("to research") (**IE__SY__L**)

Besides, one has full grade **pracchā** ("inquiry") $\leftarrow$ IE full grade **preḱ-sḱ-*. Compare *mūrchā* s.v. *mr̥̄*.

prati ("against")
pratīpa ("against the stream, going in opposite direction $\rightarrow$ adverse, displeasing") $\leftarrow$ *prati* + zero-grade h_2p from *ap* (**Lar__V**).
prati-kāra, **pratī-kāra** ("vengence, retaliation").

$\leftarrow$ IE *preti*

$\rightarrow$ Lat. *pretium* ("reward, prize") with B *precious*

praś-na ("basket-work, a plaited basket") (***rl***)

$\leftarrow$ IE root *pleḱ

$\rightarrow$ Lat. B *com-plex*, *im-plic-ation*

$\sim$ NHG *flechten* ("to weave, to plait")

See also s.v. *pracch.*

prī 9. class: **prīṇāti** ("to please, to love")
priya ("beloved, dear") (***V +SV***)

← IE root *preiH*

→ Lat. B pro-*priety*

∼ Germ.

◇ E *friend* ∼ NHG *Freund*

◇ E *free* ∼ NHG *frei*

◇ E *Friday* ∼ NHG *Freitag* from the goddess *Frija* ← Old Icelandic *Frigg* ("the loved one")

◇ NHG *freien* ("to court, to marry"), *Friede* ("peace ← protection, friendship")

plīhan m. ("spleen" as in "liver and spleen"), difficult

← IE *spleǵh*

→ OGr. B *spleen*

pluṣi m. ("insect")

← IE *plus*

→ E *flea* ∼ NHG *Floh*

F.6.2. *ph*

phêna ("foam") (**sP(h)**)

← IE *(s)poi* (*s* mobile)

→ Lat. B *spume*

∼ E to *foam*

F.6.3. *b*

bandh 9. class: **badh-nā-ti** ("to bind")
bandh-u m. ("relative")

bandh ("to bind")		
present indicative	*badh-nā-ti* (2)	*badh-n-an-ti* (2)
infinitive	*bad-dhum* (1)	
PPP	*bad-dha* (1)	
future	*bhant-sy-a-ti* (3)	*bhant-sy-a-n-ti* (3)
imperfect	*a-badh-nā-t*	*a-badh-n-an*
perfect	*ba-bandh-a* (5)	*ba-bandh-us* (5)
s-aorist	*a-bhānt-sī-t* (3)	*a-bhānt-s-us* (3)
desiderative	*bi-bhant-s-a-ti* (3, 4)	*bi-bhant-s-u* (3, 4)

1. *bandh* goes back to IE *bhendh. In this verb, the nasal belongs to the root (see the E cognate *bind*). However, the speakers seem to have been confused about this. Thus, the *n* is missing even in forms like infinitive *bad-dhum*, which should be in full grade. By **SY__N**, the PPP shows correct zero grade. As in *bud-dha* from *budh* ("to be awake"), witness the effect of both aspiration laws **DA** and **ASh**.

2. *badh-nā-ti* is modelled on verbs like *pu-nā-ti* ("he cleans"), see pp. 93.

3. Similar to

   ◇ *bhôt-sy-a-ti* ← IE *bheudh-s from *budh* ("to be awake") or

   ◇ *dhôk-ṣy-a-ti* ← IE *dheugh-s from *duh* ("to milk")

   bhant-sy-a-ti ← IE *bhendh-s is regular in showing **ASh** (but failed) and **BA** (*s* is voiceless). Since *t-sy* is not aspirated, there is no need for **DA.**

4. The desiderative forms exhibit **DA**, not in the main syllable, but in the reduplication syllable. Irregularly, the desiderative employs the full grade.

5. The perfect form *ba-bandh-a* is regularly in full grade. However, the pl. *ba-bandh-us* is also in full grade, but should be in zero grade (pp. 203).

← IE root *bhendh

→ E to *bind* ∼ NHG *binden*

babhru ("brown, tawny") (**DA**)

← IE *bhe-bhr-u/*bhe-bhr-o

→ Germ.

◇   also reduplicated: E *beaver* ∼ NHG *Biber*

◇   not reduplicated: E *brown* ∼ NHG *braun*

balam ("strength, power")
bāla ("strong one → boy")

←   IE *belo

→   Lat. B *de-bil-ity*

bah-u ("much, many") (z.g., **DA**, **PPal**)

←   IE *bheńǵh ("dense")

→   OGr. *pakhus* ("thick, plumb") (**OGR** 1. line, **OGR__DA**) with B *pachy-cephalo-saurus* ("thick-headed dinosaur") and *pachy-dermia* ("thickness of tissue")

bāhu m. ("arm") (**DA**, **PPal**)

←   IE *bhāǵhú

→   NHG *Bug* ("bow, front part of a ship"). After all, the arm is a forelimb.

budh 1. class: **bôdhati** ("to be awake")

budh ("to be awake")		
present indicative	*bôdh-a-ti* (1)	*bôdh-a-n-ti* (1)
infinitive	*bôdh-i-tum* (2)	
PPP	*bud-dha* (3)	
future	*bhôt-sy-a-ti* (4)	*bhôt-sy-a-n-ti* (4)
imperfect	*a-bôdh-a-t* (1)	*a-bôdh-a-n* (1)
perfect	*bu-bhud-ê* (5)	*bu-bhud-irê* (5)
iṣ-aorist	*a-bôdh-ī-t* (6)	*a-bôdh-iṣ-us* (6)
desiderative	*bu-budh-i-ṣ-a-ti* (7)	*bu-budh-i-ṣ-u* (7)

F. Selective etymological dictionary

1. The origin is IE **bheudh*. The full grade shows OI *ô* (**DIPH**) and Grassmann's **DA**.

2. The infinitive is regularly in full grade. The *i* does not originate from a laryngeal, but has been borrowed from roots like *bhū* ("to be"). There, IE **bheuH* + infinitive ending *tum* yields *bhav-i-tum* by **Lar_V**. As in *pat-i-tum* and other roots, *i-tum* instead of *tum* has become productive.

3. Regularly, by **ASh** and **DA**, the zero grade PPP *bud-dha* results. Compare *dug-dha* ← IE **dhugh-to* from *duh* ("to milk").

4. With respect to the future form *bhôt-sy-a-ti*, observe:
   ◇ Failed **ASh** together with **BA** produces *t* from *dh*.
   ◇ Similar to *dhôk-ṣy-a-ti* ← IE **dheugh-s* (OI *duh*, "to milk"), the original initial *bh* remains (no **DA** possible).

5. The perfect forms are ātmanêpada and hence weak (pp. 203).

6. *a-bôdh-ī-t* is an *iṣ*-aorist which can be clearly seen from the pl. *a-bôdh-iṣ-us*. For "thematic" *ī* see section D.3, pp. 213.

7. Desiderative *bu-budh-iṣ-a-ti* shows *i* borrowed from sêṭ roots.

← IE root **bheudh*

→ Lat. *fidēs*, *fideī* ("trust, credit, belief") in
   ◇ "*defensor fideī*" ("defender of faith"), a title for the English kings
   ◇ B *fidelity*, *dif-fid-ent*, to *con-fide*, to *de-fy*, *faith*

∼ E to *bid* ∼ NHG *bieten* ("to bid, to offer")

budh-nam ("depth, ground") (**DA**)

← IE **bhudh-no*

→ Lat. *fundament* (**LAT_f**), *fundi-tas* ("from the bottom", see s.v. *tas*), and *pro-found*, where *n* and *d* are interchanged (as in Lat. *unda*, see *udan* s.v. *ud*)

∼ E *bottom* ∼ NHG *Boden* ("ground"), where both E *tt* and NHG *d* are unclear

Perhaps, *budhnam* is related to *budh*.

bṛh 6. class: **bṛh-a-ti** ("to grow, to increase") (**DA**)
bṛh-as-pati m. ("lord of the prayer"), where *bṛhas* is gen. sg. of a root noun **bṛh**, see *vanam*

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bṛh-ant pres.P ("thick, large, abundant")
pari-bṛḍha ("firm, dense") PPP (compare p. 124)
brah-man n. ("the absolute")/**brah-man** m. ("the creator god") (from u.at. *barh-man* by a sound law similar to **MET_rSP**?)
brāhmaṇa m. ("priest, brahmin")

← IE root **bherh*

→ Lat. B *for-titude* (**LAT_f**)

F.6.4. *bh*

bhaj 1. class: **bhajati** ("to divide, to allot")
bhag-a ("wealth, happiness")
bhag-inī ("sister")
bhak-ti f. ("allotment, division, love, devotion")
bhāg-a ("part")
bhikṣ 1. class: **bhikṣ-a-tê** ("to wish to share, to beg"), originally a desiderative (p. 140)

← IE root **bheg*

→ OGr. B bacterio-*phage*

∼ NHG *Backe* ("eater → cheek")

bhan 1. class: **bhanati** ("to speak"), later form *bhaṇ*

← IE root **bheh₂/*bhen*

→ OGr. B (**OGR**)
   ◇ *blas-phemy*, where the origin of the first part is dubious, but has lead to Fr. *blâmer*, whence German *blamieren* ("to disgrace oneself")
   ◇ *eu-phemism*, where OGr. *eu* ∼ OI *su*
   ◇ *a-phasia* with alpha privativum (p. 69)
   ◇ *prophet*
   ◇ *phone*, *phonetics*, *phoneme*

∼ Lat. B (**LAT_f**)
   ◇ *fame*, *famous*, *in-famous*, where Lat. *in* ∼ OI *a* ∼ E *un*

  ◇ *fate* ("spoken by gods → destiny"), *fatal*. Via Fr.: English *fairy*, German *Fee* ("fairy") and *ge-feit* ("immune")

  ◇ *fable*, *fabulous*

  ◇ *profession*, *professor*

  ◇ *in-fant*, *in-fantile* ("who does not speak → baby", semantically compare *puerile* s.v. *putra*), *infantryman* ("child → boy → foot soldier")

∼ Germ.

  → E *ban* ∼ NHG *Bann*

  ∼ Fr. *banal*

  ∼ It. *bandito*

See *bhā*.

bhas 3. class: **ba-bhas-ti** ("chew") with 3. pers. pl. **ba-ps-a-ti** (nearly parallel to *bi-bhr-a-ti* from *bhṛ*)
psā 2. class: **psāti** ("to devour") ← IE *bhs-eH (consequential, see pp. 82)

← IE root *bhes

bharg-as n. ("radiance, lustre") (***rl***)

← IE *bhelǵ

→ Lat. B *fulminant* (**LAT_f**)

∼ NHG *Blech* ("metal sheet"), NHG *blechen* ("to fork out ← to make a shining coin visible")

bhā 2. class: **bhāti** ("to shine")
bhās 1. class: **bhāsati** ("to shine")

← IE root **bh-eH(s)*

→ OGr. B *phenomenon*, *photo*, *phos-phor* ("which carries light", for second part see *bhṛ*)

∼ NHG *bohnern* ("to make shiny → to polish (the floor)")

Although semantically a difficult connection, *bhā* might be a (third-group) consequential of *bhan* (see pp. 82).

bhid 7. class: **bhi-na-t-ti** ("to split")
bhin-na PPP (p. 118)
bhid-ra ("thunderbolt"), see pp. 130

← IE root **bheid*

→ Lat. B *fissure*, *fission* (**LAT_f**, **LAT_DD**)

∼ Germ.

    ◇ E *bite* ∼ NHG *Biss*

    ◇ E *bitter* ∼ NHG *bitter* (p. 76)

bhī 3. class: **bi-bhê-ti** ("to be afraid")
bhay-a-m ("fear, danger")
bi-bhī-vans/**bi-bhī-vas** ("one who is afraid") pf.P

← IE root **bheih$_2$*

→ NHG reduplicative *be-ben* ("to tremble"), *bi-bbern* ("to jitter")

bhuj 7. class: **bhu-na-k-ti** ("to enjoy, to consume") (**SPal**)
bhôg-a ("enjoyment, suffering")
bhôg-in m. ("enjoying, king")

← IE root **bheu(n)g*

→ Lat. B *fung-ible (assets)* from Lat. *fungi, fungor* ("to enjoy, to suffer")

bhuj 6. class: **bhuj-a-ti** ("to bend, to make crooked")
bhôg-a ("expanded hood of a snake, snake")
bhôg-in m. ("snake")

← IE root **bheug*

→ OGr. B *phug-oid* (a specific aircraft flight motion) seemingly from *phugē* ("escape"), but here employed in the sense of airplane (!) flight

∼ Lat. B *fug-itive* (**LAT_f**)

∼ Germ. (compare s.v. *aratni*)

    ◇ E to *bow* ∼ NHG *biegen* ("to bend")

    ◇ E *elbow* ∼ NHG *Ellenbogen*

F. Selective etymological dictionary

bhū 1. class: **bhavati** ("to be")
punar-bhū f. ("remarried widow")
bhū f. ("earth")
pra-bhu m. ("lord, master"), see p. 147
a-bhva ("not being (good) → monstrous, powerful") ← IE *$\mathring{n}$bhv-o*, see p. 147

bhū ("to be")		
present indicative	*bhav-a-ti* (1)	*bhav-a-n-ti* (1)
infinitive	*bhav-i-tum* (2)	
PPP	*bhū-ta* (3)	
future	*bhav-i-ṣy-a-ti* (2)	*bhav-i-ṣy-a-n-ti* (2)
imperfect	*a-bhav-a-t* (1)	*a-bhav-a-n* (1)
perfect	*ba-bhūv-a* (5)	
root aorist	*a-bhū-t* (3)	
desiderative	*bu-bhū-ṣ-a-ti* (3, 4)	

1. From IE **bheuH*, *bhav-a-ti* is regular full grade (**Lar__V**).

2. The infinitive *bhav-i-tum* (and similarly the future forms) is regular full grade, where *i* originates from the laryngeal (**Lar__V**).

3. The laryngeal produces long *ū* in zero grade.

4. **DA**, see p. 138.

5. *ba-bhūv-a* is irregular. The "correct" form is **bu-bhav-a* ← IE **bhu-bhovH-e*, with reduplication vowel *u* and with full grade. Note that **Lo** would not apply because the syllable is not open (two consonants *v* and *H*).

← IE root **bheuH*

→ OGr. B *physics*

∼ Lat.

  ◇ B *future* (**LAT__f**), *super-b*, *fiat* money

  ◇ *probus* ("excellent, good") ∼ OI *prabhu* (p. 147)

∼ Germ.

  ◇ E to *be* ∼ NHG (ich) *bin*/ (du) *bist* ("I am/ you are")

◇ NHG *bauen* ("to build), *Bauer* ("farmer)

bhūrja ("birch") (**PPal**)

← IE **bherǵH*

→ E *birch* ∼ NHG *Birke*

bhūṣ 1. class: ***bhūṣati*** ("to strive after"), perhaps desiderative of *bhū* (p. 138) without reduplication?

bhṛ 1. class: ***bhar-a-ti***/3. class: ***bi-bhar-ti*** ("to carry")

← IE root **bher*

→ OGr. B
    ◇ *peri-phery*, where first part is cognate with OI *pari*
    ◇ *meta-phor*
    ◇ PN *Christo-pher* (with Lat. ending *Christo-phorus*)
    ◇ *phos-phor* ("which carries light", for first part see *bhā*)
    ◇ *eu-phoric*, where OGr. *eu* ∼ OI *su*

∼ Lat.
    ◇ B *pre-fer*, *con-fer*, *dif-fer*, *trans-fer*, *fer-tile*, *Luci-fer* ("carrier of light" → PN of angel, see *ruc*)
    ◇ B *for-tunate*

∼ Germ.
    ◇ E to *bear*
    ◇ E *bier* ∼ NHG *Bahre* ("stretcher")
    ◇ NHG *ge-bären* ("to give birth"), *Zu-ber* ("tub"), *Ge-bär-de* ("gesture")

bhṛṣ-ṭi f. ("point, edge")

← IE root **bhers*

→ E to *burst* ∼ NHG *bersten*

bhrātar m. ("brother")

← IE *$bhr\acute{a}ter$/*$bhr\text{-}eh_2\text{-}ter$ *(see IE *bher s.v. bhṛ)*

→ Lat. B to *fraternise, fraternity* (**LAT_f**)

∼ E *brother* ∼ NHG *Bruder*

∼ English Gypsy *pal* with B *pal*

IE *$bhr\text{-}eh_2$ might mean "group of males born from the same mother" and IE *$bhr\text{-}eh_2\text{-}ter$ "belonging to IE *$bhr\text{-}eh_2$".

bhrū ("eyebrow")

← IE root *$bhrevh_1$ (or similarly)

→ Lat. *frōns* (compare **CpLs**), *frontis* (**LAT_f**) with B *front*, to *con-front*

∼ E *eyebrow* ∼ NHG *Augenbraue*

F.6.5. *m*

majj 6. class: **majjati** ("to sink into")

← IE root *$mesg$

→ Lat. B to *merge* (**LAT_sr**)

madhu n. ("sweet drink, honey")

← IE *$medhu$

→ OGr. B *methane*

∼ E *mead* ∼ NHG *Met*

madhya ("middle")

← IE *$medhyo$

→ OGr. B *Mesopotamia* ("between two rivers")

∼ Lat. B *medium, media, medi-ocre* (second part s.v. *aśri*)

∼ E *mid*, *middle* ∼ NHG *Mitte*, but **not** NHG *mit* ("with")

man 4. class: **manyatê** ("to think")
man-as n. ("mind")
mnā 2. class: **mnāti** ("to mention") ← IE **mn-eh₂*. Consequential of *man*, see pp. 82 and 70
ma-ti f. ("thought, mind") (**SY＿N**)
a-mati f. ("not knowing, poverty"). Someone is considered poor because he is not thought of, or not borne in mind, by human or divine benefactors.
a-mnas adv. ("without thinking → immediately, unawares")

← IE root **men*

→ Lat.

    ◇ *mēns* (compare **CpLs**), *mentis* with B *ment-al* and *de-ment-ia*

    ◇ (reduplicated) *me-min-ī* ("to remember") with B *me-mory*, *com-me-moration*

    ◇ B (causative) *de-mon-stration*, *mon-strance*

∼ E *mind*

See *amati, amnas*

mahi ("great"), used in Vedic as an adj. in nom. and acc. sg. n.
mahant ("great"), pp. 238

← IE **meǵh₂* (p. 56)

→ OGr. B *megafon*, *megawatt*, *megabyte* and, in German, *megageil* (youth slang: "fantastic altogether")

∼ Lat.

    ◇ B *magnitude*, *magnate*, *maj-esty*

    ◇ *magister* with B *master*

∼ E *much*

Perhaps, Ved. *mak-ṣu* ("much, many → quick, soon") is an old loc. pl. building on this root.

mā 3. class: **mi-mā-ti** ("to measure")
pra-māṇam ("proof")
anu-mānam ("inference")

← IE root *meh_1

→ OGr. B English *me-ter* (via French *mètre*), *geometry*

∼ Lat. B *meas-ure*, *di-mens-ion*, *im-mense* ("unmeasurable", see p. 69)

∼ NHG *l*-extension *ma-l* ("from time to time"), *Ma-l* ("moment") ← OHG *māl* ← IE *meh_1-lo*

See *mās.*

$m\bar{a}msa$ ("meat") (**Ns**)

← IE *$meh_1(n)s$* ("body part")

→ Lat. B *member*

$m\bar{a}s$ m. ("moon, month")

← IE *$meh_1(n)s$*

→ Lat. *mēnsis* ("month") ← IE *meh_1-n-s* with B *menstruation*, *se-mester* (for first part, see *ṣaṭ*), *tri-mester* (for first part, see *trayas*)

∼ Germanic languages use related forms for the two meanings:
  ◇ E *moon* ∼ NHG *Mond*
  ◇ E *month* ∼ NHG *Monat*

$m\bar{a}tar$ f. ("mother")

← IE *$meh_2t\acute{e}r$*

→ Lat. B *maternity*

∼ E *mother* ∼ NHG *Mutter*

As in *pitar*, the IE accent follows the *t* so that **VER** applies.

mith 1. class: **$m\hat{e}thati$** ("to meet, to quarrel")

← IE root *$meith_2$*

→ Lat. *mit-tere* ("to release, to send") with B to *e-mit*, *e-mis-sion* (**LAT_DD**), to *per-mit*, to *trans-mit*, *mis-sile*

miś ("to mix")
miś-ra ("mixing, diverse"), see pp. 130
miś-la ("mixing, diverse") (***rl***)
mi-mik-ṣ-u ("desiring for mixing") (**SIB** line 3)
On the one hand, the above words

← IE root *$meik\acute{}$

On the other hand, with *sḱ* suffix, *micch* as in pres.P *micchamāna* (**SIB** thirdlast line)

← IE zero grade *$mik\acute{}$-sḱ* (**SIB**)

→ Lat. *misc-ere* ("to mix, to blend") with B *to mix, mixture, pro-misc-uity,* B German *mischen* ("to mix")

→ Fr. *mélange* ("mixture")

Compare *pracchā* (s.v. *pracch*). The OI root *mikṣ* as in causative *mêkṣayati* is difficult because it contradicts **SIB**, thirdlast line.

mih 1. class: ***mêh-a-ti*** ("to urinate") (**SPal**)
mih f. ("mist, haze, fog")
mêgh-a ("cloud")

← ie. root *$meigh$

Compare *miẓha.*

mī 9. class: ***mi-nā-ti*** ("to lessen, to diminish")

← IE root *$meih_1$

→ Lat. B *mi-nus*, *mi-nute*, *di-mi-nish*, *mi-nister*

mīḍham ("wage, price")

← IE *$mizdho$

→ E *meed* ∼ NHG *Miete* ("rent")

mīḍha (and very similarly *nīḍa*) can be explained by a series of sound laws:

$$IE \ *mizdho$$
$$→ \quad mizdho \ (\textbf{RUKI})$$
$$→ \quad miẓḍha \ (\textbf{Cer}\boldsymbol{D} \ , \ \boldsymbol{a\bar{a}})$$
$$→ \quad mīḍha \ (\textbf{CpL}\boldsymbol{z} \ 2. \ line)$$

mīḍha might be a PPP of *mih* ("to urinate"). One would regularly have

◇   IE **miǵh-to$ \to $ miz-dho $\to$ mīḍha* just as

◇   IE **liǵh-to $\to$ liz-dho $\to$ līḍha* (p. 123)

Perhaps, rain as a price for sacrifice? However, above the IE root **meigh* is postulated for *mih*, which would produce the PPP u.at. *mig-dha.*

mīv 1. class: **mīvati** ("to move") ← **mih₁v-e-ti*
mūta in **kāma-mūta** ("strongly affected by love") from u.at. *myūta ← *myuh₁-to* (**Lar__MTh**)

←   IE root **meih₁v*

→   Lat. B to *move*, *move*ment, *mobility*

See *div* and *siv.*

mūṣa ("mouse")

←   IE **muHs*

→   E *mouse* ∼ NHG *Maus*

mṛ 1. class: **marati**/4. class: **mri-ya-tê** ("to die") (p. 23)

←   IE root **mer*

→   OGr. B *a-mbr-osia* with OGr. alpha privativum *a* (p. 69). *b* has been introduced in order to facilitate pronounciation.

∼   Lat. B *mor-tal*, *mor-bid*, to *amortise* ("to make dead → to redeem a loan")

∼   E *murder* ∼ NHG *Mord*

See *mār-ay-a-ti* on p. 36. See *mṝ* with laryngeal extention.

mṛd 1. class: **mardati**/9. class: **mṛdnāti** ("to press, to destroy") (**rl**)
mṛd f. ("mud, clay")
mṛdu ("soft, mild")

←   IE root **meld*

→   Lat. B German

◇   *a-Moll* ("A minor")

◇   *mollig* ("chubby")

m$\bar{r}$ 9. class: **mrn$\bar{a}$ti** ("to bruise, to smash")
ml$\bar{a}$ ("to wither"). Consequential of *m$\bar{r}$*, see pp. 82. By schwebeablaut (floating vowel gradation), one postulates the two IE full grades $^{*}merh_2$ and $^{*}mreh_2 \rightarrow ml\bar{a}$ (**rl**).
On the one hand, **mrn$\bar{a}$ti** $\leftarrow$ IE $^{*}m\mathring{r}\text{-}ne\text{-}h_2\text{-}ti$ (**Lar__V**)

$\leftarrow$ IE root $^{*}mer\text{-}h_2$ *(h_2-extension of $^{*}mer$, see mr)*

$\rightarrow$ Lat.

◇   *mora* ("delay, lapse of time"), see law of morae on p. 58

◇   *mor-tārium* ("bowl, mortar") with B English *mor-tar*, German *Mör-ser* ("mortar") and *Mör-tel* ("mortar, grout")

$\sim$ NHG *mürbe*, *morsch*

On the other hand, **m$\bar{u}$rch$\bar{a}$** f. ("delusion, fainting"), with *s$\acute{k}$* suffix

$\leftarrow$ IE zero grade $^{*}m\mathring{r}h_2\text{-}s\acute{k}$ (**Lar__SY**, **SIB**)

Compare *pracch$\bar{a}$* (s.v. *pracch*).

F.7. Semivowels

F.7.1. *y*

yaj 1. class: **yajati** ("to sacrifice")
is-ta PPP (**RUKI**)
is-ti f. ("offering")
$r$tv-ij m. ("offering at the right time $\rightarrow$ priest") $\leftarrow$ *$r$tu* ("time of year, right time", see *ar*) + z.g. of *yaj*

$\leftarrow$ IE root $^{*}Hye\acute{g}$

$\rightarrow$ OGr. B *hag-iography*

yam 1. class: **yacchati** ("to hold, to restrain")
On the one hand:

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◇ full grade noun **yam-a** ("restraining")

◇ zero-grade PPP **ya-ta**

← IE full grade $^*Hyem$

On the other hand, **yacchati** with $s\acute{k}$ suffix*:*

← IE zero grade $^*ym̥\text{-}s\acute{k}$ (**SIB**)

Compare *iṣ, icchati* ("to wish"), *gam, gacchati* ("to go"), and *pracch, pṛcchati* ("to ask").

yama/**yamala** ("a twin, one of a pair or couple")

← IE root $^*yemH$

→ Lat. B *geminate*, with analogical *g* from *genus* (s.v. *jan*)

yā 2. class: **yā-ti** ("to go"), consequential of *i*, see pp. 82

← IE $^*h_1i\text{-}eh_2$

→ Lat. *iānus* ("doorway", name of a god) with B *janu-ary*

yu 1. class: **yu-cchati-ti**/3. class: **yu-yô-ti** ("to keep apart, to separate")
On the one hand, full grade nouns:

◇ **yava** ("barley")

◇ **ava-yava** ("part"), see *ava*

← IE root $^*yeu$

On the other hand, zero-grade **yu-ccha-ti** with $s\acute{k}$ suffix*:*

← IE zero grade $^*yu\text{-}s\acute{k}$ (**SIB**)

Compare *iṣ, icchati* ("to wish"), *gam, gacchati* ("to go"), *pracch, pṛcchati* ("to ask"), and *yam, yacchati.*

yu 2. class **yâuti**/9. class **yunāti** ("to unite, to mix")
yūṣa ("soup, broth") ← IE $^*yHu\text{-}Hs\text{-}o$

← IE root $^*yeHu$

→ OGr. B en-*zy*-me

yu belongs to the class of Narten verbs. See pp. 178 for a suggestion of how to explain *yâu-ti* versus *yu-mas*.

yuj 7. class: **yu-na-k-ti** ("to yoke")
yugam ("yoke")
yôga ("yoking")
a-yôg-ū ("girl without brothers (and sisters)"), see alpha privativum on p. 69

← IE root **yeug*

→ Lat. B *junction*, *adjunct*, *conjugation*, Spanish and Portuguese *junta* ("council, meeting")

∼ E *yoke* ∼ NHG *Joch*

yuv-an m. ("youngster"), declension on p. 247
yuv-at ("young")
      yav-īyans (comparative, "younger")
      yav-iṣṭha (superlative, "youngest")
yuv-aśa ("young")

← IE **yuv*

→ Lat. B *iuv*enile

∼ E *young* ∼ NHG *jung*

F.7.2. *r*

ratha ("charriot")

← IE **rotH*

→ Lat. B *rotate*

∼ NHG *Rad* ("wheel")

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raji f. ("line, direction")
rājanya ("ruler"), see s.v. *pad*
rājan m. ("king"), declension on p. 245
rāṣṭram ("kingdom")

← IE *reǵ* ("to extend in a straight line, to direct")

→ Lat. *regere* ("to direct, to guide") and *rēgula* ("line, rule") with B

◇ PN *Regina* from Lat. *rēgīna* ("queen")

◇ B English

• with *g*: *reg-ion*, *reg-ime*, *inter-reg-num*

• with *c* before voiceless *t*: *di-rec-t*, *cor-rec-t*

• without *g*: *rule*, *rail-road* (compare *nail*, p. 77)

◇ B German *reg-ieren* ("to govern"), *Reg-el* ("rule"), *Reg-isseur*

∼ NHG *richtig* ("correct"), *recht* ("right")

∼ Germanic, but of Celtic origin: E *rich* ∼ NHG *reich*, German *Reich* ("kingdom"), PNs *Heinrich, Richard*

randhra ("vent, cavity") (**rl**)

← IE *londh-r-o*/IE *londh-v-o*

→ Lat. *lumbus* ("hips, loins") with B *loins*

∼ NHG *Lenden* ("loins")

ric 7. class **ri-ṇa-k-ti** ("to empty, to leave behind") (**rl**)

← IE root *lei(n)kʷ*

→ Lat. B *de-linqu-ent*, *re-lic*

∼ Germ.

◇ E to *loan* ∼ NHG *leihen* ("to borrow, to lend"), *Darlehen* ("loan")

◇ E *loan* word ∼ NHG *Lehnwort*

rī 9. class: **riṇāti** ("to flow")

← IE root *h₃reiH*

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$\rightarrow$ Lat.

  ◇ B. ir-*ri*-tation

  ◇ *rī*vus ("small stream") with B *rival* ("who shares the use of a stream")

$\sim$ E to *run* $\sim$ NHG *rinnen* ("to flow, to trickle")

ru 2. class: **râuti** ("to cry, to roar")
rava ("roaring")
with dental extension: **rud** 2. class: **rôditi** ("to cry, to roar"), **rud-ra** ("terrible, crying")

$\leftarrow$ IE root $^*h_3reHu$

$\rightarrow$ lat B *rumour*

ru belongs to the class of Narten verbs. See pp. 178 for a suggestion of how to explain *râu-ti* versus *ru-mas*.

ruc 1. class: **rôcatê** ("to shine, to please") (**rl**)

$\leftarrow$ IE root $^*leuk$

$\rightarrow$ OGr. B *lynx*, *leuk-emia*

$\sim$ Lat. B *Lucifer* ("carrier of light" $\rightarrow$ PN of angel, see *bhṛ*), *lūx* in *ex oriente lūx*

$\sim$ Germ.

  ◇ E *light* $\sim$ NHG *Licht*

  ◇ NHG *Luch*-s ("lynx"), er-*lauch*-t ("illustrious"), twice in *lich*-ter-*loh* ("blazing")

See *lôka*.

rudhira ("red")
lohita ("red, copper") (**rl**)

$\leftarrow$ IE $^*rudhro$

$\rightarrow$ Lat. *ruber* (with *b* after *u*) with B

  ◇ English *ruby* and German *Rubin*

  ◇ English *rubric* and German *Rubrik*

$\sim$ E *red* $\sim$ NHG *rot*

râi 1. class: **rāyati** ("to bark") (**rl**)

← IE root $*leh_2(y)$

→ Lat. B to *la-ment*

It is unclear whether it might be better to postulate a root *rā*, just as *trā* (s.v. *tr̄*)

râi f. ("possession, wealth"), declension on p. 256 (with very complicated details in Lubotsky (1995))
rāyas-kāma ("desirous of property") with gen. sg. (!) *rāyas*

← IE root $*Hreh_1\text{-}i$

→ Lat.

◇ *mediās in rēs* ("in the middle of things → without an introduction")

◇ *reus* ("defendant") in *in dubio pro reo*

◇ B *real, realtor, real* estate

F.7.3. *l*

laghu ("small")
raghu ("light") by **rl** and zero grade from

← IE $*leng^w h$

→ Lat. B *levity*, to *levitate*

∼ Germ.

◇ E *light* ∼ NHG *leicht*

◇ NHG f.g. *gelingen* ("to succeed") and *o*-grade *gelangen* ("to arrive, to reach")

lih 2. class: **lêḍhi** ("to lick")

lih ("to lick")		
present indicative	*lê-ḍhi* (1)	*lih-an-ti* (3)
infinitive	*lê-ḍhum* (1)	

lih ("to lick")		
PPP	*lī-ḍha* (1, 2)	
future	*lêk-ṣy-a-ti* (4)	*lêk-ṣy-a-n-ti* (4)
imperfect	*a-lêṭ* (5)	*a-lih-an* (3)
perfect	*li-lêh-a* (6)	*li-lih-us* (6)
redup. aorist	*a-lī-lih-a-t* (7)	
desiderative	*li-lik-ṣ-a-ti* (8)	

1. *lê-ḍhi* is to be explained by

   $$\text{IE}^* \textit{leiǵh-ti} \text{ (full grade)}$$

   →   *lêǵh-ti*

   →   *lêǵ-dhi* (**ASh**)

   →   *lêz-dhi* (**sz** before voiced stop)

   →   *lêẓ-dhi* (**RUKI**)

   →   *lêẓ-ḍhi* (**CerD**)

   →   *lê-ḍhi* (**CpLz** 5. line, with *ê* already long)

   The infinitive follows a similar development.

2. Along very similar lines, observe the PPP

   $$\text{IE } ^* \textit{liǵh-to} \text{ (z.g. with PPP marker } \textit{to}\text{)}$$

   →   *liǵ-dha* (**ASh**)

   →   *liz-dha* (**sz** before voiced stop)

   →   *liẓ-dha* (**RUKI**)

   →   *liẓ-ḍha* (**CerD**)

   →   *lī-ḍha* (**CpLz** 2. line)

3. Although athematic, 3. pers. PRII exhibit *an*. This holds for all verbs in the 2. class (except *śās*, see 177).

4. The future form *lêk-ṣy-a-ti* is clear from

   a) failed aspiration shift together with

   b) **BA**

5. Parasmâipada imperfect sg. has *a-lêṭ* in both the 2. and 3. pers. For the 3. pers., consider

IE $^*e$-*leiǵ-t* (full grade with IE preterite augment)

→   *a-lêǵ-dh* (**ASh**)

→   *a-lêz-dh* (**sz** before voiced stop)

→   *a-lêẓ-dh* (**RUKI**)

→   *a-lêẓ-ḍh* (**Cer*D***)

→   *a-lê-ḍh* (**CpL*z*** 5. line, where *ê* is already long)

→   *a-lê-ṭ* (**AFP**, p. 47)

6. *li-lêh-a* is par. and hence regularly strong (pp. 203). *li-lih-us* is ātm. and hence regularly weak.

7. Difficult lengthening of root vowel, but the same phenomenon is evident in *a-mū-muc-a-t* (p. 214).

8. *li-lik-ṣ-a-ti* is expected desiderative in zero grade.

← IE root **(s)leiǵ* (*s* mobile)

→ E *lick*

∼ NHG *lecken* and also *schlecken* with *s* mobile (p. 49)

lī 9. class: ***lināti***/4. class: ***lī-ya-tê*** ("to nestle, to stick to, to hide")
li-lī-ṣ-a-ti desiderative
lī-na PPP

← IE root **leiH* ("to hide oneself")

→ perhaps E *lime* ∼ NHG *Leim*

lū 9. class: ***lunāti*** ("to cut, to destroy"), see pp. 93

← IE root **leuH*

→ OGr. B ana-*ly*-sis

∼ Lat. so-*lv*-ere ("to release") with first part *so* ← *se* as in *sēcūrus* (p. 75), B English *ab-sol-ute*, *dis-sol-ution*, *re-sol-ute*

lubh 4. class: ***lubhyati*** ("to desire")

← IE root **leubh*

→ Lat. *quod libet* ("what pleases"), Lat. B *libido*

∼ E to *love* ∼ NHG *lieben*

lôka ("place, earth") (see *ruc*) from *o*-grade

← IE *louko

∼ PN Water*loo*

Probably not related to Lat. B *local.*

F.7.4. *v*

vac 2. class: **vakti** ("to speak"), conjugation on p. 164
ukta PPP
sūktam ("well said, hymn") ← *su* ("good") + *ukta*
vāc f. ("word, voice"), declension on p. 232

← IE root **vek^{w}*

→ OGr. B *epic* (twice **OGR**)

∼ Lat. B
  ◇ *English* to pro-*voke*, ad-*voc*-ate, *voc*-ative, *vowel*, *voice*
  ◇ German *Vogt* ("(dike) reeve") ← Middle Lat. *vocātus*

vaj 1. class: **vajati** ("to get strong")
vaj-ra ("the hard or mighty one"), see p. 131
ôj-as n. ("power")
ôj-man m. ("strength, power")
vāj-a ("fight, strength")

← IE root *h₂veg

→ Lat. B *vig*-orous, *veg*-etation, *veg*-ilant

∼ E to *wake* ∼ NHG *wachen* and causative *wecken*, *wacker* ("brave") (p. 76)

Difficult. Palatal *j* in *ôjas* (s.v. *ukṣ*) explainable by **SPal** and *ôjman* then by levelling. *vajra* and *vāja* would need to be explained by levelling from *vajati* and other forms. Alternatively, one might work with an IE root *$h_2$veǵ*, but then *ug-ra* (s.v. *ukṣ*) would not be related.

vadhū ("bride, daughter in law")

← IE root **vedh* ("to pledge (a girl for marriage)")

→ E to *wed* ∼ NHG *wetten* ("to bet, to gamble")

van 8. class: **vanôti** ("to win")

← IE root **venH* ("to like, to get used to")

→ Lat. goddess of love *Venus*

∼ E to *win* ∼ NHG *gewinnen*, NHG *Wonne* ("bliss"), *wohnen* ("to reside"), PN *Winfred*, *Erwin*

See *vāñch.*

vanam ("forest")
van consonantal noun ("tree, wood"), hence with genitive *vanas in*
vanas-pati m. ("lord of the forest, tree"), see *pati*
vanâukas, see *ôkas* and **VS** line 5

vam 1. class: **vamiti** ("to vomit")

← IE root **vem*

→ Lat. B to *vomit*

vas[1] 2. class: **vastê** ("to clothe")

← IE root **ves*

→ Lat. B to *invest*, *investiture* and German *Weste*

∼ E to *wear*

***vas*²** ("to shine"), probably the same as *uṣ.*
uṣ-as f. ("dawn") ← IE *Hvs-es
ucchati f. ("dawn") ← IE **Hu-sḱ-* (**SIB** thirdlast line)

← IE root *Hves

vas*³** 1. class: ***vasati ("to live, to be")
uṣita/uṣṭa/vasita PPP
vat-sy-a-ti future, **SIB** 1. line

← IE root *h₂ves

→ E *was*

∼ NHG *ge-wes-en* ("been")

vah 1. class: ***vahati*** ("to drive, to bring")
anaḍ-vah n. ("ox, draught animal ← pulling a cart") with first part *anas* (difficult cerebralisation)

vah ("to drive")		
present indicative	*vah-a-ti*	*vah-an-ti*
infinitive	*vôḍhum* (2)	
PPP	*ū-ḍha* (1)	
future	*vak-ṣy-a-ti* (3)	*vak-ṣy-a-n-ti* (3)
imperfect	*a-vah-a-t*	*a-vah-a-n*
perfect	*u-vāh-a* (4)	*ūh-us* (5)
s-aorist	*a-vāk-ṣī-t*	*a-vāk-ṣ-us*
desiderative	*vi-vak-ṣ-a-ti* (3, 6)	

1. The IE root of *vah* is **veǵh.* *ū-ḍha* is regular by

   IE *uǵh-to (z.g. with PPP marker *to*)
  →   *uǵ-dha* (**ASh**)
  →   *uz-dha* (**sz** before voiced stop)
  →   *uẓ-dha* (**RUKI**)
  →   *uẓ-ḍha* (**Cer*D***)
  →   *ū-ḍha* (**CpL*z*** 3. line)

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2. The infinitive *vôḍhum* is not quite regular. One should have obtained

   IE*veǵh-tum (full grade and infinitive marker *tum*)
   - → *vaǵ-dhum* (**ASh**)
   - → *vaz-dhum* (**sz** before voiced consonant)
   - → *vô-dhum* (**CpLz** 1. line., pp. 53)

   Here, levelling from regularly formed PPP *ū-ḍha* is responsible for *vôḍhum*, with cerebral *ḍh*.

3. The future form *vak-ṣy-a-ti* is clear from failed **ASh** together with **BA**. Similarly the desiderative.

4. **Lo**

5. Samprasāraṇa: By **VS** line 1, the reduplicative vowel *u* combines with the same vowel from the zero-grade root to produce *ū*.

6. Irregularly strong desiderative.

← IE root *veǵh ("to carry")

→ Lat. B *veh*-icle, *vec-tor*, *con-vex*

∼ NHG *weg* ∼ E *a-way* ← OE *onweg*

∼ E *way* ∼ NHG *Weg*

∼ E *weigh* ∼ NHG *wiegen*

∼ NHG *be-weg-en* ("to move"), *Wagen* ("carriage"), *Wiege* ("cradle"), *Woge* ("wave")

See *ūh* ("to carry, to modify").

vā 2. class: ***vāti*** ("to blow")
vāta ("wind"), see *vātāyanam* s.v. *i* ("to go")
vāyu m. ("wind")

← IE root *h₂veh₁

→ Lat. B *velocity*, to *ventilate*

∼ NHG *wehen* ("to breeze, to blow")

vā 6. class: **vā-ya-ti** ("to be dry, to be extinguished")
nir-vāṇa ("extinguished, extinction")
ū-na ("empty, deficient"), z.g. PPP, see pp. 118. *ūna* known from *ūna-viṃśati* ("20 - 1 = 19")

← IE root $*h_1 veh_2$

→ Lat. B *vane*, *vanity*

Traditionally *vāy-a-ti* is considered a 1. class verb from root *vâi*.

vāñch 1. class: **vāñchati** ("to wish") with analogic insertion of *n* (otherwise $*vā$ by **Lar_SY** and with **SIB** thirdlast line

← IE $*v\underset{\circ}{n}H\text{-}s\acute{k}e$ ("to like, to get used to")

→ E to *wish* ~ NHG *wünschen*

vār n. ("rain")

← IE $*veh_1 r$ ("water")

← Lat. B *ur-ine*

viṃśati ("twenty") f., not dual (for first part, see *dvi*)

← IE $*dvi\text{-}d\acute{k}\underset{\circ}{m}t\text{-}ih_2$ ("two tenners"), with IE dual ending ih_2 (p. 224)

Compare *pañcāśat*. *ṃ* in *viṃśati* difficult.

vid 2. class: **vêt-ti** ("to know")
vêdānta ("end of Vedic literature"), see *anta*
vind 1. class: **vind-a-ti** ("to find")

← IE root $*vei(n)d$

→ OGr. B *idea*, *ideology* by **OGR**

~ Lat. B *video*, Lat. B *visa* (requirements) from Lat. *vīsus* ("seen")

~ Germ.

  ◇ Swedish *vetenskap* ~ NHG *Wissenschaft* ("science")

  ◇ E *wise* ~ NHG *weise*

◇   NHG *gewiss* ("certainly"), *bewusst* ("consciously")

vêda ("he knows"), an old "perfect" (with stative meaning, not with a temporal one) without reduplication
vid-va(n)s, perfect active participle, again without reduplication, see p. 244

vidhavā ("widow")

←   IE *⃰vidhevā*

→   E *widow* ∼ NHG *Witwe*

vip 1. class: **vêpatê** ("to tremble, to be excited")
vip-ra ("excited, wise, learned brahmin") (p. 130)
vêp-anam ("trembling")

←   IE root *⃰veip/⃰veib* (difficult)

→   Lat. B *vibr-ant*

viś 6. class: **viśati** ("to enter")
viś f. ("house, people") z.g., see pp. 115
vâiś-ya ("man of the people: merchant, agriculturalist, or trader") f.g., see s.v. *pad*

←   IE root *⃰veiḱ*

→   OGr. B *economics* (**OGR**)

∼   Lat. *vīcus* (**LAT_ V**) ("village") and hence Fr. *voisin* ("neighbor") and B English *vicinity*

viṣam ("poison")

←   IE *⃰veis*

→   Lat. *vīrus* (**LAT_ V**, **LAT_sr**) ("venom, poison")
   ◇   B *virus*
   ◇   B *virulent*

vīra ("man")

←   IE *⃰vīr-o*

→   Lat. B *vir*-ile, trium-*vir*-ate (for first part see *trayas*)

∼   E *were-wolf* ∼ NHG *Werwolf*, NHG *Wergeld* ("expiation money" in Germanic law)

vṛ 9. class: **vṛṇītê** ("to choose") (**rl**)
vara ("choice, boon")

←   IE root *$^{*}velh_1$

→   Lat. B bene-*vol*-ent (for bene see s.v. *diś*), *vol*-untary

∼   Germ.

  ◇   E *will* ∼ NHG *wollen* ("to want"), *Wille* ("will, intention"), *Will-kür* ("arbitrariness") (for second part, see s.v. *juṣ*)
  ◇   NHG *Wahl* ("choice, election")

vṛka ("wolf") (**rl**)

←   IE $^{*}w\underset{\circ}{l}k^{w}o$ (**SY_Conf***)*

→   Lat. (dialectal) *lupus* in "homo homini *lupus* est", also "a skin desease"

∼   E *wolf* ∼ NHG *Wolf* (**IE_SY_L**)

vṛj 7. class: **vṛ-ṇa-k-ti** ("to turn away, to exclude")
vṛk-ta PPP ("excluded")
varg-a ("division, group")

←   IE root *$^{*}verg$

→   Lat. B to di-*verge*, to con-*verge*, on the *verge*

vṛt 1. class: **vartatê** ("to turn, to roll, to be")

←   IE root *$^{*}vert$

→   Lat. B *vertical*, *versus*, *verse*. Regarding the last two words, **LAT_DD** is responsible for *rtt* → *rss*. Finally, *rss* gets simplified to *rs*.

∼   NHG *werden* ("to become"), *Wurm* ("worm")

vy-adhi-karaṇa ("subsisting or inhering in different receptacles")
vaiy-adhi-karaṇ-ya-m ("fact of *vy-adhi-karaṇa*"). See **Lg__Ry** on p. 25.

vy-arth-a ("useless")
vaiy-arth-ya-m ("uselessness") (**Lg__Ry**)

vy-ā-karaṇa-m ("gramar")
vaiy-ā-karaṇa ("grammatical") (**Lg__Ry**)

vra-ta ("vow, religious observance, commandment")

← IE *ver and with dental extension *verdh in the cognates below

→ Lat. B *verb, verbal*

∼ E *word* ∼ NHG *Wort* (**IE__SY__L**)

F.8. Sibilants

F.8.1. *ś*

śaṃs 1. class: **śaṃsati** ("to declare, to recite")

← IE root *ḱens

→ Lat. B *cens*us, *censorship*, *censure*

śaṅk 1. class: **śaṅkatê** ("to doubt, to hesitate")

← IE root *ḱenk

→ Lat. *cunct*āri ("to be slow, to hesitate")

∼ E *to hang* ∼ NHG *hängen* and also NHG *Verhängnis* ("doom"), *Hängepartie* ("adjourned game")

śatám ("hundred")

← IE **ḱm̥tóm* ← IE **dḱm̥tóm* ("the tenth tenner")

→ Lat. B *cent*ipede (for second part see *pad*), *cent*imeter (for second part see *mā*), per*cent*

∼ E *hund*-red

∼ German *hund*ert from Old Saxon

See *daśa* and *pañcāśat.*

śad ("to fall")
śa-śāda pf. *(**L**o)*

← IE root **ḱed*

→ Lat. B ac-*cid*-ent, *cad-aver*, *oc-cas-ion*

śap 1. class: **śapati** ("to vow, to curse")

← IE root **ḱap*

→ Lat.
  ◇ B *cap-ture*, *cap-tive*, *cap-tion*
  ◇ Lat. *cap-sula* with B *cap-sule*
  ◇ Lat. *dē-cip-ere* with B to *de-ceive*
  ◇ Lat. *re-cip-ere* with B to *re-ceive*
  ◇ B *inter-cep-t*, to *ac-cep-t*, *cap-able*
  ◇ B *prin-cip-al*, *parti-cip-ation, parti-cip-le*

∼ Germ.
  ◇ E to *heave* ∼ NHG *heben*
  ◇ E to *have* ∼ NHG *haben*
  ◇ NHG *Haf-t* ("imprisonment"), also sünd*haft* ("sinful") and wahr*haft*ig ("truthful")

śaraṇam ("protection") (**rl**)
śarman n. ("shelter")
āśāra ("shelter")
śara ("skin on milk → fresh butter")
śālā ("hall, large room")

← IE root **ḱel* ("to cover, to hide")

→ OGr.
  ◇ B *cal-yx*, *eu-cal-yptus* ("well-hidden calyx" → name of a tree) (first part see *su*)

◇ B *apo-cal-ypse* ("uncovering, revelation, end of the world", part of the bible), first part see *apa*

∼ Lat.

◇ *cella* with B English *cell* and

- German *Keller* ("cellar"): early borrowing reflect pronunciation of Lat. *c* as *k*
- German *Zelle*: later borrowing show that Lat. *c* was pronounced as a voiceless sibilant before *e* or *i*

◇ B oc-*cul*-t

◇ B *col*-our

∼ E *helm-et* ∼ NHG *Helm*, E *hall* ∼ NHG *Halle*, NHG *Hehler* ("receiver of stolen goods"), *verhüllen* ("to cover"), PN *Wil-helm*, *Hel-mut*

śaśa ("hare") (with OI forward assimilation *ś..s → ś..ś*)

← IE *$\acute{k}asó$ ("grey")

→ E *hare* ∼ NHG *Hase* (where E *r* can be explained by **VER**, but NHG *s* cannot)

śas 2. class: **śasti** ("to cut, to slaughter")
śastram ("knife, weapon")

← IE root root *$\acute{k}es$

→ Lat. B to *castrate*

śās 2. class: **śāsti** ("to teach, to rule")
śāstram ("rule, manual, teaching")

śās ("to teach")		
present indicative	*śās-ti* (1)	*śās-a-ti* (7)
infinitive	*śās-tum* (1)	
PPP	*śiṣ-ṭa* (2)	
future	*śās-i-ṣy-a-ti* (4)	*śās-i-ṣy-a-n-ti* (4)
imperfect	*a-śāt* (5)	*a-śās-us* (3, 8)
perfect	*śa-śās-a* (1, 6)	*śa-śās-us* (3, 6)

śās ("to teach")		
thematic aorist	*a-śiṣ-a-t* (2)	
desiderative	*śi-śās-i-ṣ-a-ti* (4, 9)	

The IE root *$^*\acute{k}eHs$* leads to

◇   the strong forms with *śās* (**Lar__V** 2. line)

◇   the weak forms *śis* (**Lar__V** 4. line) and, after applying **RUKI**, finally *śiṣ*.

However, the strong form is used several times where the weak form is expected.

1.   The full grade is regularly present in some forms.

2.   The zero grade is regularly present in other forms.

3.   The 3. pers. pl. perfect and imperfect forms *(ś)a-śās-us* are irregularly strong.

4.   Luckily, the desiderative and the future forms use "thematic" *i* (without laryngeal excuse).

5.   In the 3. pers. sg. impf., **CCl** should produce sg. *a-śās ← a-śās-t.* Instead, we find *a-śāt*, formed by analogy, perhaps from *a-vêt* from *vid* ("to know") which is regular.

6.   The perfect forms use full grade, but irregularly so in 3. pers. pl.

7.   *śās* is an exception within the 2. class with respect to pres. ind. par. 3. pers. pl.:

   ◇   **no** thematic *a* in par. 3. pers. pl. form

   ◇   strong form, compare 3

8.   Impf. 3. pers. pl. *a-śās-us* is special in using the more rare ending *us* instead of *(a)n*.

9.   The desiderative indicated in the table uses the strong form, against the general rule.

←   IE root *$^*\acute{k}eHs$*

śiras n. ("scull, head")

←   IE *$^*\acute{k}erh_2$*

→   Lat. B *cer-ebral*

∼   NHG *Hir*-n

Related to *śṛṅgam.*

śiva ("favourable")

← IE *$\acute{k}eivo$ ("friendly, intimate, dear")

→ Lat. B *civ-il*, *civ-il-isation*

Perhaps related to *śī.*

śī 2. class: **śêtê**/1. class: **śayatê** ("to lie, to sleep")
śayu ("lying, taking a rest")
śayyā ("bed") gerundive
ā-śaya ("stay, sojourn"), **jalāśaya** ("stay of water → lake")

← IE root *$\acute{k}eyH$

→ Lat. *cūnae* f. pl. ("cradle") with B *incunable* in the sense of "nappies, cradle"

    → "the earliest stages or first traces in the development of anything"

    → "a book or pamphlet printed in Europe before the year 1501, i.e., just after the invention of the printing press")

∼ E *home* ∼ NHG *Heim*

śūnya ("empty")

← IE root $\acute{k}euh_1$

→ NHG *hohl*, but see s.v. *kulam.*

śṛṅgam ("peak, horn")

← IE *$\acute{k}\underset{\circ}{r}no$

→ Lat. B *corner*

∼ E *horn* ∼ NHG *Horn* and furthermore NHG *Hirsch* ("who carries a horn → stag")

Related to *śiras.*

śrad-dhā ("belief, trust")

← IE *$\acute{k}red$-$dheh_1$ ("to place in the heart → to believe")

→ Lat. B *cred*-it, *cred*-ible, *cred-o* (literally 1. pers. sg.: "I believe").

Compare *hṛd* and also *dīvidere* s.v. *dhā*.

śri 1. class: **śrayati** ("to resort to, to lean")

← IE root *ḱlei* (which is *i*-extension of a root found s.v. *śar-aṇam*)

→ OGr.

◇ B *cli-max* (OGr. "ladder" → English "highlight, summit")

◇ B *clinic* (short for *klīnikē technē* ("the technique for healing bedridden people → medical science"), for *technē* see s.v. *takṣ)*

∼ Lat.

◇ B *client* from pres.P IE *ḱli-ent-* ("leaning"), see *ab-s-ent* (p. 287)

◇ B *climate* (named after the position (inclination) of the sun)

◇ B with *v*-extention *pro-cli-v-ity*

◇ B with *n*-extension: *in-cli-n-ed*, *de-cli-ne*, *de-cli-n-ation*

∼ Germ., where w.-i. IE *ḱr/ḱl* → E/NHG *r/l* (similar to Germanic words s.v. *śru*)

◇ with *n*-extension: E to *lean* ∼ NHG *lehnen*

◇ E *ladder* ∼ NHG *Leiter* (compare *climax* in this entry)

śru 5. class: **śṛṇôti** ("to hear") (see pp. 94) (**rl**)
śrav-as n. ("fame")
śrô-matam ("fame, renown"), see *man*
ślôka ("verse, praise")

← IE root *ḱleu*

→ Germ., where w.-i. IE *ḱr/ḱl* → E/NHG *r/l* (similar to Germanic words s.v. *śri*)

◇ E *loud* ∼ NHG *laut*, *läut*en ("to ring, to toll")

◇ NHG *lauschen* ("to listen")

◇ NHG *Leumund* ("reputation")

◇ NHG PN *Lud-wig* ← OHG PN *Chlod-vig* ("who is famous (in battles)"), the latter with reflex of IE *ḱ*

ślakṣṇa ("slippery, meagre, thin"), difficult: perhaps from *slakṣ*

← IE **slenǵ*

→ Lat. B *languid*, *lax*

∼ E *slack*

śvan m. ("dog"), declension on p. 246
śvāna ("dog") (from IE **ḱvóno* with **Lo**)

← IE **ḱvón*

→ OGr. B *cynic*

∼ Lat. *canis* in the Lat. warning "cave *canem*" ("beware of the dog")

∼ E *hound* ∼ NHG *Hund*

śvas 2. class: **śvas-i-ti** ("to hiss, to snort")
śvāsa ("sighing, breathing")

← IE root **ḱves*

→ Lat. *querī* ("to complain, to protest") with B *querulous*

śvêta ("white")
śvit-ra ("whitish, white leprosy"), see pp. 130

← IE root *ḱveit*

∼ E *white* ∼ NHG *weiß*. Compare *lean* s.v. *śri* and *loud* s.v. *śru.*

F.8.2. ṣ

ṣaṭ/ṣaṣ ("six")
ṣôḍaśa ("sixteen"), see p. 51

← IE **sveḱs*

→ OGr. B *hexagon*

∼ Lat. *sex* with B *sextet*

∼   E *six* ∼ NHG *sechs*

Note:

◇   For final consonant, see **AFP** (pp. 47).

◇   For initial consonant, see **SI** line 3 (p. 45)

ṣṭīv 1. class: **ṣṭīvati** ("to spit")

←   IE root **spieuH/*speiHu/*tspieuH* (various suggestions, unclear)

→   Lat. *PPP spūtum* with B *sputum*

∼   E to *spew* ∼ NHG *speien*

F.8.3. *ṣ*

sakhi m. ("friend") **Lar__CH**

←   IE **sokʷ-h₂*

→   Lat. B *social*

See *sac*.

sac 1. class: **sacatê** ("to follow")

←   IE root **sekʷ*

→   Lat. *sequi* with B *sequence*, *second* (i.e., "the following one"), *second* (part of a minute)

∼   E to *see* ∼ NHG *sehen* (i.e., "to follow with the eyes")

See *o*-grade *sakhi*.

sad 1. class: **sīdati** ("to sit") (p. 85 and *nīḍa*)
upa-ni-ṣad f. (according to one interpretation: "what is taught when sitting down and close to", see *upa*)
vi-ṣāda ("sorrow")

←   IE root **sed*

→   OGr. B via Latin *cat-hedra* (**OGR**):

◇ German *Kat-heder* ("lectern")

◇ English *cathedral* (i.e., "a bishop's seat")

◇ Fr. *chaire* ("rocking chair")

∼ Lat.

◇ *sīd*ere ∼ OI *sīdati* (similar, but independent development)

◇ B *sed*-entary, *pre-sid-ing*, *re-sid-ing*

◇ *ses-sion*, *ob-ses-sion* (**LAT_DD**)

∼ E to *sit* ∼ NHG *sitzen*

san 8. class **sanôti** ("to obtain, to possess")
sā-ta PPP (**Lar_SY**)
gô-ṣaṇi ("acquring cattle"), for first part see *gô*

← IE root *senh₂*

→ Lat. B *sin-ister*

See *snā.*

sana ("old")

← IE **seno*

→ Lat. B *sen*ate, *sen*ator

sap 1. class: **sapati** ("to worhip")

← IE root **sep*

→ Lat. B *sep-ulture*

sapta ("seven")

← IE **septm̥*

→ OGr. *hepta* with B *heptagon*

∼ Lat. *septem*

∼ E *seven* ∼ NHG *sieben*

sam ("together")

← IE **sem* ("one")

→ OGr. B *homo-sexual*

∼ Lat.
   ◇   *sem*-per ("always") with B *sempiternal* ← *semper + eternal*
   ◇   B *sim*-ilar, *sim*-ple

∼ Germ.
   ◇   E *same*
   ◇   NHG *sam*-meln ("to collect"), *sam*-t ("including"), *sämt*lich ("all of them")
   ◇   E *-some* ∼ NHG *-sam*, both meaning "of same quality", as in
      •   E tire-*some*, whole-*some*
      •   NHG kleid-*sam* ("becoming, flattering"), gleich-*sam* ("quasi")

See *sāmi.*

sarpís n. ("clarified butter") (***rl***)

← IE **solpí*

→ Lat. B *sulphur* with difficult *ph*

∼ E *salve* ("ointment") ∼ NHG *Salbe* (**VER**: see accent in OI *sarpís*)

sarva ("all, every, whole") (***rl***)

← IE **solHvo*

→ OGr. B *holo*-caust, *holo*-gram

∼ Lat. *sal*ūs, *sal*ūtis ("health, well-being") with B to *sal*ute (i.e., "to wish health"), *safe*

∼ NIr. *sl*ān ("good-bye")

sā 4. class: **syati**, see *ava-sā*

sāmi ("in one → one of the two → half")

← IE *sēmi loc. sg. ("in one")

→ OGr. B *hemi*-sphere

∼ Lat. B *semi*-final

See *sam.*

sidh 4. class: **sidhyati** ("to have success, to be valid")
sidh-ra ("perfect, good"), zero-grade *ra* adjective (pp. 130)
sādh 1. class: **sādhati** ("to be successful, to lead to one's goal"), regular causative in full grade
sādh-u ("able, noble, obedient")

← IE root *seHdh

siv 4. class: **sīv-ya-ti** ("to stitch") ← *siHv-ye-ti
syū-ta PPP ("bag") ← *syuH-to (**Lar_MTh**)

← IE root *seiHv

See *div* and *mīv.*

su ("good")
sūktam ("well said, hymn") ← *su* + *ukta* (PPP of *vac*, "to say")
sv-annam ("good food", for second part see *ad*)
su-kham ("happiness, pleasure")
sv-a-ccha ("pure, transparent"), see s.v. *chad*

← IE *h_1su

→ OGr. *eu* ← *eh_1u in B

◇ *ev-angelic*, German *Evangelium* (Lat. ending, "gospel")

◇ *eu-phemism*, see *bhan*

◇ *hygiene*, similar to OI *su-jīvita* ("living happily"), see *jīv*

May well be related to IE *h_1es (see *as*)

sū 2. class: **sūtê** ("to beget")
sūta PPP ("having given birth") and also *suta*, probably mixed in from *su* ("to press")
sū m. ("father")
sav-ana-m ("childbirth") or from *su* ("to press")?
savi-tar m. ("activator, father")

← IE root **seuH*

sū̆-kara ("pig"), see *kṛ*

← IE **suHs*

∼ E *sow* ∼ NHG *Sau*

sūnu m. ("son")

← IE **sūnu*

∼ E *son* ∼ NHG *Sohn*

sṛ 1. class: **sar-a-ti**("to go, to flow") (**rl**)

← IE root **sel*, perhaps related to *u*-extension IE **srev* s.v. *sru*

→ OGr. *hal-ma* (a board game) (**OGR**)

∼ Lat.
  ◇ *sal*-īre ("to jump") with B *sal*-to via It.
  ◇ B *serum*

sṛj 6. class: **sṛj-a-ti** ("to throw, to create")
sṛṣ-ṭi f. ("letting loose, creation")
sar-ga ("letting loose, creation")

← IE root **serǵ* or **serg*

Difficult because the forms point to either primary or secondary palatalisation:

◇ *sṛṣṭi* points to palatal IE *ǵ* and hence **PPal** by

$$\text{IE } {}^*s\mathring{r}\acute{g}\text{-}to \text{ (z.g. with PPP marker } to)$$
  → *sṛs-to* (**sz** before voiceless cons.)
  → *sṛṣ-to* (**RUKI**)
  → *sṛṣ-ṭa* (**CerD**, **aā̄**)

◇ *sarga* ← IE **serg-o* versus *sṛjati* ← IE **sṛg-e-ti* provide a nice example of **SPal**.

sṛp 1. class: **sarp-a-ti** ("to crawl, to creep")

← IE root **serp*

→ OGr. B *herpes* ("spreading skin condition")

∼ Lat. B *serpent*

skand 1. class: **skand-a-ti** ("to jump")

← IE root **skend*

→ Lat. B to *de-scend*, to *tran-scend*

stan 1. class: **stan-a-ti** ("to thunder, to hum")

← IE root **(s)ten* (*s* mobile)

→ Germ.
  ◇ with *s* mobile: NHG *stöhnen* ("to groan") (see pp. 76)
  ◇ without *s* mobile: E to *thunder* ∼ NHG *donnern*

starī̄ ("a barren cow")

← IE **ster*

→ Lat. B *ster-ile*

stigh 5. class: **stighnôti** ("to step, to mount")

← IE root **steigh*

→ NHG *steigen* ("to rise, to increase"), *Steg* ("footbridge")

stṝ̄ 5. class: **stṛṇôti**/9. class: **stṛṇāti**, ("to spread")
stīrṇa PPP
vi-stara ("extension, detail")

← IE root **sterH*

→ OGr. B *a-stro*-logy, *a-stro*-nomy, des-*aster*

∼ Lat.
  ◇ *stēlla* ← **stēr-la* with B *con-stella-tion*, *stellar*

◇   B *sub-stratum*

∼   NHG *Stern* ("star"),

sthag 10. class: **sthagayati** ("to hide, to cover")

←   IE root *$(s)th_2eg$ (*s* mobile)

→   Lat.

◇   (B) *toga*

◇   *tēgula* ("tile") → B English *tile*, NHG *Ziegel* ("brick")

∼   E *thatcher* ∼ NHG *Dach* ("roof")

See other instances of *s* mobile at *carman* and *lih*.

sthā 1. class: **tiṣṭhati** ("to stand")
sthāman n. ("station, position, strength")
ut-thāya gerund ("standing up") (**DzD**)
sthi-ra ("steady, durable"), see pp. 130
sthūra ("strong"), see below s.v. *sthūra*
yudh-i-ṣṭhira PN with loc. case ending in compound
su-ṣṭhu adv. ("well"), see *su*
stiyā ("standing water") (see 3 below)

sthā ("to stand")		
present indicative	*ti-ṣṭha-ti* (1)	*ti-ṣṭha-n-ti* (1)
infinitive	*sthā-tum* (2)	
PPP	*sthi-ta* (3)	
future	*sthā-sy-a-ti* (2)	*sthā-sy-a-n-ti* (2)
imperfect	*a-ti-ṣṭha-t* (1)	*a-ti-ṣṭha-n* (1)
perfect	*ta-sth-âu* (4)	*ta-sth-us*
root aorist	*a-sthā-t*	*a-sth-us*
desiderative	*ti-ṣṭhā-s-a-ti* (2, 5)	*ti-ṣṭhā-s-u* (2, 5)

1.   The IE root is *$steh_2$. **DA** is not involved, but one obtains *tiṣṭhati* from

$^*ti\text{-}sth_2\text{-}e\text{-}ti$ (reduplication with *i*, z.g. root, thematic vowel)

→ $^*ti\text{-}sth\text{-}e\text{-}ti$ (**Lar__CH:** h_2 aspirates *t*)

→   *ti-ṣth-a-ti* (**RUKI**)

→   *ti-ṣṭh-a-ti* (**Cer*D***)

2. The aspirated OI root *sthā* is in full grade, as are infinitive *sthā-tum* and the future forms. The laryngeal **seems** to have caused both aspiration and lengthening of the vowel. However, IE $^*steh_2\text{-}sy\text{-}e\text{-}ti$ should have produced *stā-sy-a-ti*. The rest is done by levelling:

	stā-sy-a-ti	
influenced by	*ti-ṣṭha-ti*	with aspirated *ṭ*
turns into	*sthā-sy-a-ti*	with aspirated *t*

Remember that voiceless aspirated plosives are mostly explained by laryngeals (as here) or by preceding *s* as in OI *sphira* (***sP(h)***). Aspiration in OI root *sthā* finds two explanations.

3. Similar to the future form, *sthi-ta* also shows double reflex of the laryngeal (both **Lar__CH** and **Lar__V**). Without aspiration, see *stiyā* ("standing water").

4. The perfect *ta-sth-âu* is similar to *da-d-âu* from *dā* ("to give"). See p. 207.

5. The desiderative is irregular in using the strong form.

← IE root $^*steh_2$

→ Lat.

◇   *si-stere* (with reduplication similar to *tiṣṭhati*) with B *to desist*, *to resist*, *to subsist*

◇   B *status*, *station*

∼ E to *stand* ∼ NHG *stehen*

sthūra ("strong")
sthūla ("big, fat") (***rl***)

← IE $^*sth_2u\text{-}ro$ (from IE $^*steh_2$ s.v. *sthā* above), difficult

→ Lat. B *re-staur-ation*, to *restore*

∼ NLG *stur* ("stubborn")

snā 1. class: **snāti** ("to take a bath, to purify oneself"), consequential of u.at. *san* (or from *san* above, but then the original meaning has nothing to do with bathing, but with obtaining knowledge)
ni-ṣṇāta, **ni-ṣṇa** ("having plunged into → experienced")

← IE root $*sn\text{-}eh_2$

snāvan m. ("muscle, sinew")

← IE $*sneh_1\text{-}ur/*sneh_1\text{-}ven$

→ OGr. B *neuron*, *neurology*

∼ Lat. B *nervous* with metathesis $ur → ru$

snih 4. class: **snih-ya-ti** ("to stick, to adhere, to like")
snig-dha PPP ("attached, lovely")
snêh-a ("love, oil") with unexpected **SPal** (why not *snêgh-a* as in *mêgh-a*, see p. 105)

← IE root $*sneig^w h$

→ E *snow* ∼ NHG *Schnee*

smi 1. class: **smay-a-tê** ("to smile, to laugh")
smêra ("smiling")

← IE root $*smei$

→ Lat. *mīrus* ("laughter → remarkable"), also B *miracle*

spṛh 10. class: **spṛh-aya-ti** ("to long for, to desire intensely") (**PPal**)

← IE root $*sperǵh$

→ with nasal infix E to *spring* ∼ NHG *springen*

sphāy 1. class: **sphāyatê** ("to grow large or fat")
sphi-ra ("fat") (**sP(h)**, *ra* adjective)

← IE root $*speh_1$

→ Lat. *spēs* f. ("hope") with Sp. *esperanza*

~ Lat. B *pro-sper, pro-sper-ity*

sru 1. class: **srav-a-ti** ("to flow, to stream")

← IE root **srev*, which is perhaps *u*-extension of IE root **sel* s.v. *sṛ*

→ OGr. B *rhy-thm, rheu-ma*

~ E *stream* ~ NHG *Strom*

sva ("own")

← IE **svo*

→ Lat. *suus* in

◇ "Iustitia *suum* cuique distribuit" ("Justice renders to everyone his due") by the Roman politician Marcus Tullius Cicero (106 BC – 43 BC)

◇ *sui* generis ("of its (his, her, or their) own kind, by itself, unique")

~ OIr. *féin* ← **sve-(de)sin* ("own, self"). *Sinn Féin* ("we ourselves") is a political party in Ireland. See also NIr. *mo theanga féin* ("my own language") s.v. *jihvā*

~ NHG *sich*

See *svadhā* and *svasar.*

svad 1. class: **svad-a-tê** ("to taste, to be sweet or pleasant to the taste")
svād-u ("sweet")

← IE root **sveh$_2$du* (with difficult to explain short *a* in *svad*)

→ OGr. B *hedonic* (**OGR**)

~ Lat. B *suave*

~ E *sweet* ~ NHG *süß*

svadhā ("custom, home") ← *sva + dhā*

← IE **s(v)edhus*

→ OGr. *ēthos* in B *ethics* by IE *s* → OGr. *h* (compare s.v. *sapta*) → ∅ (**OGR_DA**)

$\sim$ NHG *Sitte* ("custom")

svan 1. class: **svan-a-ti** ("to sound")

$\leftarrow$ IE root **svenH*

$\rightarrow$ Lat. *son-are* (by *sve* $\rightarrow$ *swo* $\rightarrow$ *so* as in *sorōr*, see *svasar*) with B *son-ata*, *son-ic*, *re-son-ance*

svap 2. class: **svap-i-ti** ("to sleep")

$\leftarrow$ IE root **svep*

$\rightarrow$ OGr. B *hyp-nosis* (**OGR**)

$\sim$ Lat. *somnus* (by *p* $\rightarrow$ *m* before nasal) with B *somnambulant*, *somniferous* (for second part see *bhṛ*)

svar 1. class: **svar-a-ti** ("to sound")
svara ("sound, voice, vowel")
su-svar-am adv. ("very sweetly")

$\leftarrow$ IE **sver*

$\rightarrow$ Germ.
$\diamond$ E to *an-swer* $\leftarrow$ OE *and-swaru* ("to sound against") $\sim$ NHG *Antwort*
$\diamond$ E to *swear* $\sim$ NHG *schwören*

svar ("the space above the sun") $\leftarrow$ IE *$^*sh_2vel$*, related to
sūrya ("sun") (**Lar_CH**, **rl**) $\leftarrow$ IE *$^*suh_2l\text{-}yo$*

$\leftarrow$ IE *$^*seh_2vel\text{-}$*

$\rightarrow$ OGr. B *helio-centric*

$\sim$ Lat. *sōl* ("sun") in famous Neapolitan song: *o sole mio*

sva-sar f. ("the female own one, sister"), see *sva*

$\leftarrow$ IE *$^*svesōr$*

$\rightarrow$ Lat. *sorōr* (by *sve* $\rightarrow$ *swo* $\rightarrow$ *so* as in *sonare*, see *svan*) with B *sorority*

~ E *sister* ~ NHG *Schwester*

zero grade of *sar* serves as a feminine suffix as in f. nom. pl.

◇ *ti-sr-as* ("three")

◇ *cata-sr-as* ("four")

svāmin m. ("master, owner") ← *sva* + (perhaps) *amā* + *in* (see *amā*)

svid 1. class: **svêd-a-tê** ("to sweat")

← IE root *sveid

~ E *sweat* ~ NHG *Schweiß*

F.9. Aspirant *h*

han 2. class: **han-ti**/10. class: **pra-ghnātayati** ("to hit, to kill")
ghna ("killing") as in **śatru-ghna** ("killing the enemies", one of Rāma's brothers), see pp. 145
vṛtra-han ("*Vṛtra* killer, *Indra*") with Ved. nom. sg. **vṛtra-hā (CpL__an-in-ar)**
a-ghnyā gerundive: pp. 151 ("not to be killed → cow")
hiṃsā ("violence", see pp. 136)

han ("to hit")		
present indicative	*han-ti* (1)	*ghn-an-ti* (3)
infinitive	*han-tum* (1)	
PPP	*ha-ta* (4)	
future	*han-i-ṣy-a-ti* (1, 2)	*han-i-ṣy-a-n-ti* (1, 2)
imperfect	*a-han* (1, 5)	*a-ghn-an* (3)
perfect	*ja-ghān-a* (6)	*ja-ghn-us* (3)
desiderative	*ji-ghāṃ-s-a-ti* (7)	*ji-ghāṃ-s-u* (7)

1. *han-ti* is regularly produced from IE $^*g^w hen$-*ti* (**SPal**). The strong form *han* is also seen in the infinitive.

2. The future forms also use the strong form. The *i* is a reflex of laryngeals, in this case by analogy with laryngeal verbs like *jan*. A second future form is *haṃ-sy-a-ti* (**Ns**).

3. **SPal** does not occur before consonants. Thus, one finds (with the regular loss of the labial element) the weak (!) PRII 3. pers. pl. forms. Similarly perf. 3. pers. pl.

4. The PPP *ha-ta* is not fully explainable by **SY__N**, because one should expect gha-ta, without **SPal**. Analogy with forms like *na-ta* (p. 119) or similar forms may be responsible.

5. Identical parasmâipada impf. 2. and 3. pers. sg. are common in athematic verbs. Due to **CCl**, the endings *s* (2. pers.) and *t* (3. pers.) are lost:

   ◇ *a-han ← a-han-s*

   ◇ *a-han ← a-han-t*

6. **Lo** and no secondary palatalisation because of IE root vowel *o* in strong perfect form.

7. There exist two different desideratives for *han* ("to kill") ← IE $^*g^w hen$, depending on the suffix. See pp. 145.

← IE root $^*g^w hen$

→ Lat. B to de-*fen*-d

haṃsa ("goose") (**PPal**)

← IE $^*\acute{g}hans$

→ Germ.

   ◇ E *goose* ∼ NHG *Gans* (**NHG__E**)

   ◇ E *yawn* ∼ NHG *gähnen* (i.e., the *goose* is the *yawner*) (compare E *yellow* ∼ *gelb*)

hanu ("chin, jaw")

← IE $^*\acute{g}en$-*u*

→ E *chin* ∼ NHG *Kinn*

Perhaps, the basic meaning of IE $^*\acute{g}enu/\acute{g}onu$ is "curve" and this word is the same as *jānu* ("knee")? In any case, OI *h* here is as difficult to explain as OI *h* in *hṛd*.

hari/**hiri** ("golden, yellow", name of Viṣṇu)

← IE *$\acute{g}helh_3$

→ OGr. B *chl-orine*

∼ Lat. *helvus* ("yellow") in the Lat. name for Switzerland: Confoederatio *Helvetica* (abbreviation: CH)

∼ E *yellow* ∼ *gelb*

hary 1. class: **haryati** ("to desire, to yearn after") (**PPal**)

← IE *$\acute{g}her$

→ OGr. B *char-isma*

∼ NHG *gern(e)* ("gladly, willingly")

has 1. class: **has-a-ti** ("to laugh")
jakṣ 2. class: Ved. **jakṣiti** ("to laugh"), probably reduplicated form *$ghe\text{-}ghs$ (**DA**, **SPal**, **SIB**)

← IE root *$ghes$ (**SPal**)

hasta ("hand")

← IE *$\acute{g}hes\text{-}$/*$\acute{g}hes\text{-}r$

→ OGr. B *chir-urgy*

hima ("winter, snow") with B *Himalaya* (**PPal**)

← IE *$\acute{g}heim$

→ Lat. B to *hi-bernate*

hu 3. class: **juhôti** ("to sacrifice")
juh-ū̄ ("ladle")

hu ("to sacrifice")		
present indicative	*ju-hô-ti* (3)	*ju-hv-a-ti* (4)

hu ("to sacrifice")		
infinitive	*hô-tum* (1)	
PPP	*hu-ta* (5)	
future	*hô-ṣy-a-ti* (2)	*hô-ṣy-a-n-ti* (2)
imperfect	*a-ju-hô-t* (3)	*a-ju-hav-us* (6)
perfect	*ju-hāv-a* (7)	*ju-huv-us* (7)
s-aorist	*a-hâu-ṣī-t*	*a-hâu-ṣ-us*
desiderative	*ju-hū̄-ṣ-a-ti* (8)	*ju-hū̄-ṣ-u* (8)

1. From IE *$\acute{g}heu$*, one regularly obtains the full-grade infinitive *hô-tum* by **DIPH** and **PPal**.

2. The future forms are also in full grade, with the application of **RUKI**.

3. The pres. ind. 3. pers. sg. *ju-hô-ti* is, of course, in full grade:

    IE *$\acute{g}hu$-$\acute{g}heu$-ti*
    → *$\acute{g}u$-$\acute{g}hô$-ti* (**DA**)
    → *ju-hô-ti* (**PPal**)

    Similarly, impf. sg.

4. *ju-hv-a-ti* (and, similarly, *bi-bhy-a-ti*) regularly reflect **SY__N** and ***SV***.

5. The expected zero grade is present in PPP *hu-ta*.

6. As a peculiarity of the 3. class, the impf. 3. pers. pl.

    a) is in full grade and

    b) shows the ending *us*,

    here in *a-ju-hav-us* and similarly in *a-bi-bhay-us* from *bhī̄*.

7. *ju-hāv-a* is regular:

    IE *$\acute{g}hu$-$\acute{g}hou$-e* (reduplication, *o*-grade)
    → *$\acute{g}u$-$\acute{g}hou$-e* (**DA**)
    → *ju-hov-e* (**PPal**, ***SV***)
    → *ju-hōv-e* (**Lo**)
    → *ju-hāv-a* (***aā***)

    By ***V+SV***, pf. pl. *ju-huv-us* is regular.

8. *ju-hū-ṣ-a-ti* shows irregular (but not isolated) long *ū* where the zero grade would be expected.

← IE root *ǵheu and IE *ǵheud

→ Lat. B *fondue*, *con-fus-ion*, *in-fus-ion* (**LAT_f**)

∼ NHG *gießen* ("to pour, to water")

hurch 1. class: **hūrchati** ("to be crooked, to deceive")
hūrchanam ("the act of going crookedly, crookedness")
On the one hand, full-grade **hvar-as** n. ("crookedness, dishonesty") ← IE *hvHer-es (**Lar_CH**)

← IE root *hvHer

On the other hand, **hūr-ch-a-ti**, with *ś́k* suffix

← IE zero grade **huHr-ś́k-e-ti* (**Lar_V**, **SIB**)

Compare *gam, gacchati.*

hū ("to call")
hvā ("to call"). Consequential of *hū*, see pp. 82. By schwebeablaut (floating vowel gradation), one postulates the two IE full grades *ǵheuH and *ǵhveH → *hvā*.

← IE root *ǵheuH

hṛ 1. class: **harati** ("to take, to rob") (**PPal**)

← IE root *ǵher ("to take, to grab")

→ Lat. B *co-hor-t* (but may alternatively belong to Lat. *hortus* s.v. *gṛham*)

hṛd n. ("heart") with mysterious OI *h*
su-hṛd m./f. ("having a good heart → friend")

← IE *ḱerd

→ OGr. B *cardiology*

∼ Lat. *cor*, *cordis* with B English *dis-cord*, Fr. *cordialement* ("best regards")

∼ E *heart* ∼ NHG *Herz*

See also *śraddhā.*

hṛṣ 1. class: ***harṣ-a-ti***/4. class ***hṛṣ-ya-ti*** ("to bristle, to become erect (as the hair of the body)") (**PPal**)

← IE root *ǵhers* ("to be stiff, to be surprised")

→ Lat. (B) *horror* and *horrific* (for second part, see Lat. *facere* s.v. *dhā*)

hyas ("yesterday")

← IE *ǵh-di-es* ("yesterday") (with simplification of initial cluster in most languages)

→ E *yes-terday* ∼ NHG *ges-tern*

See *a-dya* s.v. *dêva.*