

PART I

RATIONALE OF COGNATE RELATIONS

The study of cognate words belonging to Sanskrit and English or for that matter to any other allied language is based on certain phonetic, morphological and semantic rules and considerations. Accordingly, this part is devoted to 1. Phonetic Aspect; 2. Morphological Aspect; and 3. Semantic Aspect.

1. PHONETIC ASPECT

This aspect includes 1.1. Phonetic equations; 1.2. Phonetic patterns; and 1.3. Phonetic developments.

1.1. Phonetic Equations

Regarding the phonetic equations existing between the English and the Sanskrit cognate words it is to be borne in mind that the English vocabulary consists of words derived from different sources, namely Latin, Greek and Germanic or Anglo-Saxon. From the phonetic point of view the English words of the Latin or Greek derivations stand closer to Sanskrit than those of the Germanic source.

The cognate relation, for example, between Sanskrit *sad-* and the English (Germanic) *sit* (both in the same sense) is indicative of the fact that the Sanskrit *d* corresponds to the English (Germanic) *t*. This phonetic equation can be generalised and applied to other cases, such as Sanskrit *ad*, *dva*, and *dru* which are respectively related to the English (Germanic) *eat*, *two*, and *tree* (in the same senses)

As an exception to the rule (known as the Grassman's Law) the Sanskrit *d* in the form of *dah*, *deh*, etc. is treated as *dh* and, as such, agrees with the English (Germanic) *d*. This explains the kindred relation between the Sanskrit *duhitṛ* and the English (Germanic) *daughter*.

Unlike the above the *d* remains common both to Sanskrit and Latin as evidenced by the Sanskrit *sad-*, *ad-*, and *dva* which are respectively cognate with the English words of the Latin origin, namely *sedate*, *edible* and *dual*.

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According to the Grassman's law, however, the Sanskrit *d* (that is, *dh*) is equivalent to the Latin *f*. The cognate relation between the Sanskrit *deha* (body) and the English *figure*, of the Latin derivation, rests on this fact.

The phonetic equations between Sanskrit on the one hand and (Germanic) English, Latin and Greek on the other, with examples from the English vocabulary, are briefly indicated below in the form of tables.

PHONETIC EQUATIONS

(A) SANSKRIT : (GERMANIC) ENGLISH

| <i>Sanskrit</i> | <i>*English</i> | <i>Examples</i> |
|------------------------|-----------------|----------------------------|
| BH (initial) | B | <i>bhrāṭṛ</i> : brother |
| BH (non-initial) | V | <i>lobha</i> : love |
| D | T | <i>dva</i> : two |
| D (i.e. dah, duh, etc) | D | <i>duhitṛ</i> : daughter |
| DH | D | <i>madhu</i> : mead |
| H (GH) | G | <i>vāhana</i> : wagon |
| J (G) | K, C | <i>jñā-</i> : know |
| P (initial) | F | <i>pitṛ</i> : father |
| P (non-initial) | P, V | <i>upari</i> : upper, over |
| R (in certain cases) | L | <i>pūra</i> : full |
| S (in certain cases) | R | <i>vas-</i> : wear |
| Ṣ | H | <i>ṣvāna</i> : hound |

(B) SANSKRIT : LATIN

| <i>Sanskrit</i> | <i>Latin</i> | <i>Examples</i> |
|------------------------------|--------------|-----------------------------|
| BH | F | <i>bhrāṭṛ</i> : frater(nal) |
| D (i.e. dah, deh, duh, etc.) | F | <i>deha</i> : figure |
| DH (initial) | F | <i>dhūma</i> : fume |
| R (in certain cases) | L | <i>sūrya</i> : sol(ar) |
| S (in certain cases) | R | <i>vasanta</i> : ver(nal) |
| Ṣ | C | <i>daśa</i> : deci |

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(C) SANSKRIT : GREEK

| Sanskrit | Greek | Examples |
|----------------------|-------|--|
| H (GH) | CH | <i>hari</i> : <i>chloro-</i> |
| R (in certain cases) | L | <i>sūrya</i> : <i>helio-</i> |
| S (initial) | H | <i>sapta</i> : <i>hepta-</i> |
| V | I | <i>vidyā</i> : <i>idea</i> |
| BH | PH | <i>bhrātr</i> : <i>phratr(y)</i> |
| Ṣ | K | <i>daśa</i> : <i>deka-</i> (=Eng. <i>deca</i>) |

NB. It is easier to identify a cognate word involving a single case of phonetic correspondence (as indicated by the Sanskrit *sad-*, which is related to the (Germanic) English *sit*) than one involving more cases of such correspondences :-

- Skt. *pūra* : Eng. *full* involves, firstly P ~ F; and secondly R ~ L
- Skt. *hari* (greenish or yellowish) : Eng. (fr. Gk.) *chloro-* (in the same sense) involves firstly H ~ CH, and secondly R ~ L (see above).

The same phonetic equation is applicable to the Sanskrit *dīragha* (long) cognate with the English (from Greek) *dolicho-* (in the same sense) that is, firstly R ~ L, and secondly GH ~ CH.

1.2. Phonetic Pattern

In some cases the cognate words are marked by differences regarding the phonetic arrangement or order of their consonants (indicated below as C) and vowels (indicated below as V) :—

- Skt. *parama* : Eng. *prime*, i.e. *par* ~ *pr* (CVC ~ CC).
- Skt. *dīraṇa* : Eng. *torn*, i.e. *raṇ* ~ *rn* (CVC ~ CC).
- Skt. *manṭr* : Eng. *monitor*, i.e. *nt* ~ *nit* (CC ~ CVC)

N.B. We may take note of the variations in the phonetic pattern in respect of mutually related words belonging to one and the same language.

- Eng. (fr. Germanic) *three* : *third*, i.e. *thr* ~ *thir*
- Eng. (fr. Lat.) *paternal* : *patri (cide)*, i.e. *ter* ~ *tr*.
- Eng. (fr. Gk) *coronation* : *crown*, i.e. *cōr* ~ *cr*.
- Skt. *dru* (wood, tree) : *dāru*, piece of wood, i.e. *dr* ~ *dār*.

1.3. Phonetic Developments

The phonetic evolution of Latin and Sanskrit has much in common, in that the Romance languages and their New Indo-Aryan counterparts, by and large, are the products of a similar phonetic phenomenon. As for example, the Latin *nepot* (grandson, whence the English

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nepotism) and the Sanskrit *nāpita* (a barber), although not cognate words, yet are distinguished by the identical sounds and by the same phonetic pattern. Under the circumstances the former develops into the French *neveu* (whence the English *nephew*) with the passage of intervocalic *p* into *v*, and further by the elimination of the final *t*. Similarly the Sanskrit form develops into the Gujarati *nāvī* (Punjabi *nāī*) by change of the intervocalic *p* to *v* and further by the elimination of the final consonant *t*.

Again, the Latin *nepta* (granddaughter) and its cognate, the Sanskrit *napī* (granddaughter; *naptr*, grandson) which are distinguished by a similar phonetic pattern (that is, the consonant cluster in the form of *pt* in each case) are indicative of a parallel development. Accordingly the Latin form develops into the English (from French) *niece*, for an older *netā* (brother or sister's daughter); akin to the Spanish *nieta* (granddaughter); *nieto*, grandson, by simplification of the consonant cluster. This answers to the Punjabi *nattā* (great grandson), Marathi *nātū* (grandson) and Hindi *nātinī* (granddaughter).

The classified examples of the common phonetic developments regarding Latin (within the limits of the English vocabulary) and Sanskrit are given below in the form of tables.

PHONETIC DEVELOPMENTS

1.3.1. LOSS OF FINAL CONSONANT

(A) ENGLISH

| <i>fr. Lat.</i> | <i>fr. Fr.</i> |
|-----------------------|--|
| <i>vote</i> | <i>vow</i> (fr. <i>vo</i>); loss of <i>t</i> |
| <i>sedes</i> (a seat) | <i>see</i> (cf. 'Holy See'); loss of <i>d</i> |
| <i>locus</i> (place) | <i>lieu</i> ; loss of <i>c</i> |
| <i>nucis</i> (nut) | <i>noyau</i> ; loss of <i>c</i> |
| <i>regi-</i> (king) | (<i>vice</i>) <i>roy</i> (Fr. <i>roi</i>); loss of <i>g</i> |

(B) SANSKRIT

| <i>Skt.</i> | <i>Pb.</i> |
|-------------------------|---|
| <i>vāta</i> (air, wind) | <i>vāī</i> (flatulence); loss of <i>t</i> |
| <i>kati</i> (how many) | <i>kaī</i> ; loss of <i>t</i> |
| <i>nada</i> (stream) | <i>naī</i> ; loss of <i>d</i> |
| <i>loka</i> (light) | <i>lo</i> ; loss of <i>k</i> |
| <i>rāja</i> (king) | <i>rāe</i> ; loss of <i>j</i> |

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1.3.2. CHANGE OF p TO v

(A) ENGLISH

| <i>fr. Lat.</i> | <i>fr. Fr.</i> |
|-----------------------------|--|
| <i>cupella</i> (cask) | <i>cowl</i> (OF. <i>cuvele</i>) |
| <i>pauper</i> | <i>poor</i> (OF. <i>povre</i>) |
| <i>sapient</i> (wise) | <i>savour</i> (taste) |
| <i>napus</i> (turnip) | <i>nawew</i> (wild turnip; Fr. <i>naveau</i>) |
| <i>rapacious</i> (grasping) | <i>ravishing</i> (entrancing) |

(B) SANSKRIT

| <i>Skt.</i> | <i>Pb.</i> |
|------------------------------|----------------------------------|
| <i>kapāla</i> (dish) | <i>kaul</i> (Prk. <i>kavāl</i>) |
| <i>gopāla</i> (cowhered) | <i>gavālā</i> |
| <i>apāka</i> (potter's kiln) | <i>āvā</i> |
| <i>dīpa</i> (lamp) | <i>dīvā</i> |
| <i>tāpaka</i> (frying-pan) | <i>tavā</i> |

1.3.3. LOSS OF INTERVOCALIC CONSONANT

(A) ENGLISH

| <i>fr. Lat.</i> | <i>fr. Fr.</i> |
|------------------------------|---|
| <i>secure</i> | <i>sure</i> ; loss of <i>c</i> |
| <i>decan</i> | <i>dean</i> ; loss of <i>c</i> |
| <i>pedon-</i> (foot soldier) | <i>peon</i> ; loss of <i>d</i> |
| <i>fragile</i> | <i>frail</i> ; loss of <i>g</i> |
| <i>regina</i> (queen) | (<i>vice</i>) <i>reine</i> ; loss of <i>g</i> |
| <i>frater</i> (brother) | <i>friar</i> ; loss of <i>t</i> |

(B) SANSKRIT

| <i>Skt.</i> | <i>Pb.</i> |
|---------------------------------|---------------------------------|
| <i>sūkara</i> (pig) | <i>sūr</i> ; loss of <i>k</i> |
| <i>ḍākinī</i> (female imp) | <i>ḍain</i> ; loss of <i>k</i> |
| <i>pāḍona</i> (less by quarter) | <i>pauṇā</i> ; loss of <i>d</i> |
| <i>yugala</i> (pair) | <i>jūlā</i> ; loss of <i>g</i> |
| <i>prājana</i> (a whip) | <i>praiṇ</i> ; loss of <i>j</i> |
| <i>pītala</i> (yellow colour) | <i>pīllā</i> ; loss of <i>t</i> |

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1.3.4. SIMPLIFICATION OF CLUSTERS

(A) ENGLISH

| <i>fr. Lat.</i> | <i>fr. Fr.</i> |
|----------------------------|--|
| <i>rupture</i> | <i>rout</i> [pt ~ t] |
| <i>noct</i> (urnal) | (<i>bonne</i>) <i>nuit</i> [ct ~ t] |
| (<i>in</i>) <i>ject</i> | <i>jet</i> [ct ~ t] |
| (<i>re</i>) <i>pulse</i> | <i>push</i> ; Fr. <i>pouss-</i> , [ls ~ s] |
| <i>salvage</i> | <i>save</i> [lv ~ v] |

(b) SANSKRIT

| <i>Skt</i> | <i>Pb.</i> |
|------------------------|------------------------|
| <i>tapta</i> (hot) | <i>tattā</i> [pt ~ tt] |
| <i>rakta</i> (red) | <i>rattā</i> [kt ~ tt] |
| <i>karṣ-</i> (to draw) | <i>kass-</i> [rṣ ~ ss] |
| <i>sarpa</i> (snake) | <i>sapp</i> [rp ~ pp] |
| <i>sarji</i> (natron) | <i>sajjī</i> [rj ~ jj] |

NB. The simplification of a consonant cluster by the elimination of the first constituent part and the resulting gemination is peculiar both to Italian and Punjabi. In the case of Italian, however, this process is limited to the clusters having *t* as the second member :

(A) ITALIAN

| <i>Lat.</i> | <i>Ital</i> |
|----------------------|--------------------------|
| <i>sept-</i> (seven) | <i>sette</i> [pt ~ tt] |
| <i>oct-</i> (eight) | <i>otto</i> [ct ~ tt] |
| <i>fact</i> | <i>fatto</i> [ct ~ tt] |
| <i>direct</i> | <i>diretto</i> [ct ~ tt] |

(B) PUNJABI

| <i>Skt.</i> | <i>Pb.</i> |
|----------------------|-------------------------|
| <i>sapta</i> (seven) | <i>satt</i> [pt ~ tt] |
| <i>ashṭa</i> (eight) | <i>aṭṭh</i> [shṭ ~ ṭṭh] |
| <i>parṇa</i> (leaf) | <i>pannā</i> [rn ~ nn] |

(for similar examples see above)

2. MORPHOLOGICAL ASPECT

This aspect consists of 2.1. Prefixes; 2.2. Suffixes; 2.3. Euphonic combinations; 2.4. Reduplication of sound

2.1. Prefixes

Prefixes of common origin in respect of English and Sanskrit are presented here under the headings showing the relevant Indo-European form. The combining forms, which in certain cases are not distinguishable from the prefixes, are included under 'Exposition of Cognate Words'.

The prefixes included in the following study are :-

- 2.1.1. *A- (Eng. *a-*; Skt. *a-*)
- 2.1.2. *AN- (Eng. *an-*; Skt. *an-*)
- 2.1.3. *APO- (Eng. *ab-*, *apo-*; Skt. *apa-*)
- 2.1.4. *DUS- (Eng. *dys-*; Skt. *duš-*)
- 2.1.5. *DWIS- (Eng. *bis-*, *bi-*, *di-*; Skt. *dvi-*)
- 2.1.6. *DWIS- (Eng. *dis-*, *di-*; Skt. *vi-*)
- 2.1.7. *ESU- (Eng. *eu-*; Skt. *su-*)
- 2.1.8. *Per- (Eng. *per-*, *peri-*; Skt. *pari-*)
- 2.1.9. *PR- (Eng. *for-*, *fore*, *pro-*, *pre-*; Skt. *pra-*)
- 2.1.10. *UPA- (Eng. *sub-*, *hypo-*; Skt. *upa-*)
- 2.1.11. *UPPER (Eng. *super-*, *hyper-*; Skt. *upari-*)

NB. Further see the following combining forms given under 'Exposition of Cognate Words' :-

- Eng. *allo-*; Skt. *anya-*
- Eng. *allotrio-*; Skt. *anyatra-*
- Eng. *ambi-*, *amphi-*; Skt. *ubhaya*
- Eng. *duo-*; Skt. *dva-*
- Eng. *homi-*; Skt. *sam**- or *saṃ-*
- Eng. *inter-*; Skt. *antara-*
- Eng. *over-*; Skt. *upari-*
- Eng. *protero*; Skt. *prātara-*
- Eng. *tri-*; Skt. *tri-*

2.1.1. A-, not

- (a) Eng. (fr. Gk.) A-, not, less, without (used before consonants).
See AN- (used before vowels) :—
 - *amorphous* (a-morphous), without any definite form.
 - *atom* (a-tom), 'something indivisible'
- (b) Skt. A-, not, less, without (used before consonants) :—

* Skt. *Sam-* (with, together) is not rel. to Eng. *sym-* or *syn-* (with, together) of the Greek derivation.

- *arūpa* (a-rūpa), shapeless
- *aphala* (a-phala), fruitless

(c) Pb. A-, a pref. of negation or privation

- *amar* (a-mar), not dying
- *apār* (a-pār), boundless

2.1.2. AN-, not

(a) Eng. (fr. Gk.) AN-, not, less, without (used before vowels).

See A-(used before consonants) :—

- *anarchy* (an-archy), absence of government
- *anodyne* (an-odyne), without pain, relieving pain

(b) Skt. AN-, not, without (used before vowels)

- *ananta* (an-anta), endless :-
- *anartha* (an-artha), meaningless

(c) Pb. AN-, same as above :—

- *anek* (an-ek), not one, many
- *anādar* (an-ādar), disrespect

2.1.3. APO-, away from

(a) Eng. (fr. Lat.) AB-, away from, from, down (shortened to A- and lengthened to ABS-). See OF (704) :—

- *abominable* (ab-ominable), 'of bad omen', hateful
- *abuse* (ab-use), 'wrong or bad use'
- *abduct* (ab-duct), 'to take away from'

(b) Eng. (fr. Gk.) APO-, away from, from asunder :

- (apo-carpus), 'having no carpels', having carpels separate—
- *apotropous* (apo-tropous), turning aside

(c) Skt. APA-, away from, off;-

- *apaśakuna* (apa-śakuna), a bad omen
- *apatūla* (apa-tūla), without a tuft
- *apavah-* (apa-vah-), to carry off

(d) Pb, AP-, away from, bad, dis:-

- *apamān* (apa-mān), 'away from respect' disrespect,
- *apśabd* (ap-śabd), bad language., abuse.

2.1.4. DUS, bad, ill

(a) Eng. (fr. Gk.) DYS-, bad, ill, difficult (as against *eu-*, well, good) :—

- *dyspepsia* (dys-pepsia), bad digestion, indigestion,
- *dysuria* (dys-uria), difficult or painful urination

(b) Skt. DUŠ- (same as *dush-*, *dur-*, *du-*), bad, difficult (as against *su-*, good, well) :-

● *dushpača* (dush-pača), difficult to be digested

● *durvačana* (dur-vačana), bad language

(c) Pb. DUŠ- (same as *dur-*), bad, ill :-

● *dušman* (duš-man), 'one who thinks ill of', (fr. Per.); rel. to Gk. *dysmenes*, bearing ill will, hostile (see *Eumenes*, 346)

● *dušvār* (duš-vār), difficult, arduous (fr. Per.); cf. Skt. *dushpāra*, difficult, to be overcome; rel. to Gk. *dysparitos*, hard to pass.

● *durgandha* (dur-gandha), bad smell

2.1.5. DWIS¹-, twice

(a) Eng. (fr. Lat) BIS-, twice; akin to BI-, having two, twice (a developed form of Lat. *duis*, twice, fr. *duo*, two). See DIS-; and DUO- :—

● *biscuit* (bis-cuit), 'twice or doubly baked'

● *binominal* (bi-nominal), having two names

(b) Eng. (fr. Gk.) DI-, twice double:—

● *dichromatic* (di-chromatic), of two colours

● *dioxide* (di-oxide), 'double oxide'.

(c) Skt. DVI-, two, double; same as DVA- :—

● *dvi-nāman*, having two names

● *dvi-rūpa*, biform

(d) Pb. DU-, two, double; akin to BA-, two :—

● *durangā* (du-rangā), of two colours

● *bahattar*, for **basattar*, two and seventy (*ba-*, two, and *sattar*, seventy)

2.1.6. DWIS²-, twice

(a) Eng. (fr. Lat.) DIS- (also DI- or DE-), apart, asunder, away from, down, also wholly, reversely (fr. an original *dvis*, twice, fr. *duo*, two; see Klein). See BIS- and BI- :—

● *disperse* (dis-perse), to scatter in different directions

● *demented* (de-mented), 'out of one's mind'

● *denude* (de-nude), to make completely nude or naked

(b) Skt. VI-, in two parts, apart, away from, off, without, also intensely ("probably for an original *dvi*, two"; see MW.) :—

● *vibhid* (vi-bhid), to break into parts

● *vimanas* (vi-manas), 'out of one's mind', foolish

● *vinagna* (vi-nagna), wholly naked

2.1.7. ESU-, good

(a) Eng. (fr. Gk.) EU-, good, well (opposed to *dys-*, bad) :—

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● *eupepsy* (eu-pepsy), good digestion; *euphony* (eu-phony), agreeable sound

(b) Skt. SU-, good, well (opposed to *duṣ*, *dur-*, bad) :—

● *sugandha* (su-gandha), fragrant smell

● *subhāgya* (su-bhāgya), having good fortune, very fortunate.

(c) Pb. SU-, same as above :—

● *sughar* (for *sughaṭ*, *su-ghaṭ*), 'well formed', well-mannered (as against *dughar*, 'ill or bad formed'; cf. *aghṛā-dughṛā*, disarranged, tangled)

● *sujākhā* (for *sučaksha*, *su-čaksha*), 'having good eyes', with eyes or eye-sight intact

2.1.8. IE. PER-, beyond :—

(a) Eng. (fr. Lat.) PER-, through, throughout, thoroughly, completely:-

● *perturb* (per-turb), 'to disturb greatly'

● *perceive* (per-ceive), 'to take through', grasp mentally

(b) Eng. (fr. Gk.) PERI-, around, about, surrounding, near :-

● *perimeter* (peri-meter), the sum of all the sides of a plane figure

● *pericardium* (peri-cardium), a sac round the heart

(c) Skt. PARI-, around, quite, entirely:-

● *parikram*-(pari-kram-), to walk around or about

● *parinābhi* (pari-nābhi), around the navel; *parikopa* (*pari-kopa*), great anger

(d) Pb. PAR-, (fr. *pari-*, as above):-

● *parkarmā* (par-karmā), a moving all around

● *parvār* (par-vār), 'a covering around', descendants, members of the family

2.1.9. PR-, before

(a) *Eng. FOR-, away, off, apart, also intensely, wholly:-

● *forget* (for-get), 'to get away or off', lose (facts, etc.)

● *forblack* (for-black), very black

● *foretell* (fore-tell), to tell before

● *forecourt* (fore-court), a court in front of a building

● *forefather* (fore-father), an ancestor

(b) Eng. (fr. Lat.) PRO-, before, forward, forth, for:-

● *promote* (pro-mote), 'to cause to move forward'

● *procreate* (pro-create), to produce forth

NB. Eng. (fr. Lat.), PRE- also belongs here (same as Lat. *prae-*):-

- *predict* (pre-dict), to tell before
- *preside* (pre-side), 'to sit before'
- Also cf. Lat. *prae altus*, very high
- (c) Eng. (fr. Gk.) PRO-, before :-
 - *prognosis* (pro-gnosis), knowing before
 - *progeria* (pro-geria), premature ageing
- (d) Skt. PRA-, before, forth, away, also very, exceedingly :-
 - *pragati* (pra-gati), going forward, progressing
 - *pradvāra* (pra-dvāra), a place before a door
 - *pramātr* (pra-mātr), grandmother
 - *prasvādas* (pra-svādas), very pleasant or tasty
- (e) Pb. PAR-(a developed form of Skt. *pra-*, as above):-
 - *pardhāna* (par-dhāna), 'one put or set before', a chief or head
 - *parbhāt* (par-bhāt), 'shining forth', morning

2.1.10. UPO-, from, below

- (a) Eng. (fr. Lat.) SUB- (formed fr. *s-ub*), under, below. See UP (1047) :—
 - *subfamily* (sub-family), any subdivision of a family of plants or animals
 - *subinspector* (sub-inspector), a subordinate inspector
 - *suburb* (sub-urb), an area on or near the city
 - *subside* (sub-side), to sit or settle down
- (b) Eng. (fr. Gk.) HYPO-, under:-
 - *hypodermatic* (hypo-dermatic), of the parts under the skin
 - *hypogaeous* (hypo-gaeous), under the ground
 - *hyposthenia* (hypo-sthenia), lack of strength, bodily weakness.
- (c) Skt. UPA-, near to, beside, under, down, beyond, also upto, above :—
 - *upakula* (upa-kula), a secondary family or class
 - *upačarma* (upa-čarma), near or on the skin
 - *upanagra* (upa-nagra), near the town, suburb
 - *upamantrin* (upa-mantrin), a subordinate counsellor
- (d) Pb. UP- or UPA-:- same as above:-
 - *upšakhā* (up-šākhā), sub-branch
 - *upnām* (up-nām), surname, secondary name
 - *upja* (up-j), production, increase

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2.1.11. UPER, over :—

- (a) Eng. (fr. Lat.) *SUPER-*, over, above, greater (orig. compar. of *sub-*, under). See UPPER (1049) :—
- *supernatural* (super-natural), above natural
 - *supervise* (super-*vis*), to oversee
- (b) Eng. (fr. Gk.) *HYPHER-*, above, over, beyond (orig. compar. of *hypo-*, from below, under) :—
- *hyperphysical* (hyper-physical), beyond the physical laws
- (c) Skt. *UPARI-*, over, above (compar. of *upa-*, near, to, beside, under; akin to *upara*, lower, later) :—
- *uparigata* (upari-gata), gone up, ascended
 - *uparijānu* (upari-jānu), above the knee

2.2. Suffixes

Unlike the prefixes which are concerned with the modification of meanings the suffixes are mainly concerned with various types of grammatical formations.

In the following study suffixes common to the concerned languages are indicated functionally, namely :-

- 2.2.1. Infinitive formation
- 2.2.2. Present participle formation
- 2.2.3. Past participle formation
- 2.2.4. Comparative degree formation
- 2.2.5. Superlative degree formation
- 2.2.6. Agent noun formation
- 2.2.7. Abstract noun formation
- 2.2.8. Adjective formation
- 2.2.9. Feminine gender formation

2.2.1. Infinitive formations

- (a) Old Eng. -AN is an infinitive ending (corresponding to Ger. EN) :—
- *cuman* (cum-an), to come
 - *siwan* (siw-an), to sew (see Pb. *sīṇā* or *sīvaṇā*, given below under Pb.)
 - Ger. *fallen* (fall-en), to fall
 - Ger. *baren* (bar-en), to bear
- (b) The English infinitives ending in -T or -ATE are based on the past participle formations of Latin :—
- *predict* (Lat. *predictus*, pp. of *predic-*, to tell before)
 - *vacate* (Lat. *vacatus*, pp. of *vac-*, to make empty)

- (c) The English infinitives ending in -ATE are in certain cases based on the Latin frequentative formations:-
- *agitate*, 'to move frequently or intensely' (based on Lat. *agitatus*, pp. of *agit-*, being a freq. of *ag-*, to drive); rel. to Skt. infinitive *ajati*, drives (fr. *aj-*)
 - *habitare*, to accustom (formed fr. Lat. *habit-*, freq. of *hab-*, to hold)
- (d) Lat. -ERE or -ARE is indicative of infinitive ending:-
- *videre* (vid-ere), to see (cf. Eng. *provide*, 'to see or care before')
 - *sedere* (sed-ere), to sit (cf. Eng. *preside*, 'to sit before')
- (e) Gk. -EIN is used as an infinitive ending:-
- *phagein* (phag-ein), to eat (cf. Eng. *bacteriophage*, eating bacteria)
 - *skopein* (skop-ein), to see (cf. Eng. *scope*)
- (f) Skt. -ATI or -ATE (link vowel *a* sometimes appearing as *aya*) is indicative of infinitive formation:-
- *svapati* (svap-ati), sleeps
 - *sī-vayati* (sī-v-ayati), sews
- NB. Skt. -ati conforms to Cr. (or Russ.) -ati or -iti (that is, -ti with *a* or *i* as link vowel):-
- *spati*, to sleep
 - *šivati*, to sew
- (g) Pb. -NĀ or -NĀ is an infinitive ending:-
- *sīnā* (sī-nā), to sew; same as *sīvanā* (Cf. Skt. *sīvana*, sewing); see Old Eng. *siwan*, to sew, under old Eng., as above.
 - *karnā* (kar-nā), to do (cf. Skt. *karana*, doing)
- NB. It is the usual practice to quote the Old English, Latin, or Greek infinitive forms regarding the etymology of the relevant English words :—
- *Eng. *bear*, *burden*, *birth*, etc. (fr. Old Eng. *beran*, to bear)
 - Eng. *video*, *provide*, *vision*, etc. (fr. Lat. *videre*, to see)
 - Eng. *idea*, *idol*, etc. (fr. Gk. *idein*, to see)
- Unlike this the present study favours the inclusion of radicals instead of the infinitive forms :—
- *Eng. *bear*, etc. (fr. Old Eng. *ber-*, to bear); rel. to Skt. *bhr-* or *bhar-*, to bear
 - Eng. *video*, etc. (fr. Lat. *vid-*, to see); rel. to Skt. *vid-*, to know
 - Eng. *idea*, etc. (fr. Gk. *id-*, to see); rel. to Skt. *vid-*, to know

2.2.2 Present participle formations

- (a) Old Eng. -OND (Ger. -END) is a present participle suffix:-
- *freond* (*fre*, to love + *ond*), whence Eng. *friend*, one loving. Cf. also Ger. *fallend* (fall-end), falling; *lebend* (*leb*, to live + *end*), living.
- (b) Eng. (fr. Lat) -ENT or -ENCE signifies a present participle formation :—
- *fluent* (flu-ent), flowing
 - *pendent* (pend-ent), hanging
- (c) Eng. (fr. Gk.) -ONT is a present participle suffix:-
- *biont* (*bi*, to live + *ont*), a living organism
 - *onto*, for *eont* (*e* or *es*, to be + *ont*), being
- (d) Skt. -ANTA or -AT is a present participle ending :—
- *jīvanta* (*jīv*-anta), living
 - *vasanta* (*vas*, to be bright + *anta*), 'shining or bright', the spring season

2.2.3. Past participle formations

- (a) *Eng. -T or -D (same as -ed) is indicative of pp. formations:-
- *slept*, pp. of *sleep*
 - *sold*, pp. of *sell*
 - *wanted*, pp. of *want*
- NB. Cf. also *gold* (pp. of *yellow*); rel. to Skt. *harita* (pp. of *harī* to be yellowish), yellow, also gold. Similarly Eng. *old* (pp. of IE. *al-*, to grow), 'grown up'; rel. to Lat. *altus* (pp. of *al* to be high)
- (b) Eng. -T (fr. Lat. -tus) is a pp. ending:-
- *fact* (pp. of Lat. *fac-*, to do, make), 'something made' (cf. *facile*)
 - *collect* (fr. pp. of Lat. *colleg-*, to gather together; pref. *co*; and *leg-*, to gather), to gather together
- (c) Eng. -TE (fr. Gk. -tos) forms past participle:-
- *phyte*, grown, as in *neophyte*, 'newly grown' (pp. of Gk. *phy-*, to grow); rel. to Skt. *bhūta*, pp. of *bhū-*, to be
 - *dote*, given, as in *antidote*, 'something given against' (pp. of Gk. *do-*, to give)
- (d) Skt. -TA forms past participle:-
- *śakta* (pp. of *śak-*, to be able), able
 - *tapta* (pp. of *tap-*, to be hot), hot
- NB. Past participle is also formed as given below :-
- (a) *Eng. -N forms past participle in certain cases :-

- torn, pp. of *tear*
- *strewn*, pp. of *strew* (rel. to Skt. *stīrṇa*, given below)
- (b) Skt. -ṆA forms past participle in certain cases:-
 - *ḍīrṇa* (pp. of *ḍī-*, to split), torn, cleft
 - *stīrṇa* (pp. of *stī-*, to spread), strewn, spread
- NB. Past participle in respect of Sanskrit is also formed as given below:-
 - *anna* (pp. of *ad-*, to eat), food; rel. to Lat. *esus*, given below
 - *sanna* (pp. of *sad-*, to sit), set down, sunk (cf. *prasāda* and *prasanna*); rel. to Lat. *sessus*, given below
- In a similar situation as above the Latin past participle is formed as follows:-
 - *esus* (pp. of *ed-*, to eat), eaten. Cf. Eng. *edible* and *obese*, abnormally fat.
 - *sessus* (pp. of *sed-*, to sit), a sitting. Cf. Eng. *sedate* and *session*.

2.2.4. Comparative degree formation

- (a) *Eng. -TER or -THER forms comparative degree:-
 - *farther* (far-ther), more far away
 - *nether* (*ne*, low + *ther*), lower (rel. to Skt. *nitarām*, downwards; see under Skt. as below)
- (b) Eng. (fr. Lat.) -TER forms comparative degree:-
 - *subter* (*sub*, below + *ter*), less than
 - *alter* (Lat. *al*, for *alius*, other + *ter*), 'more different', other
 - *magister* (Lat. *magis*, fr. *mag-*, great + *ter*), 'greater' (cf. *magistrate*).
- (c) Eng. (fr. Gk.) -TER forms comparative degree:-
 - *esoteric* (Gk. *eso*, within + *ter-*), inner, secret
 - *neoteric* (Gk. *neo*, new + *ter-*), more recent
 - Cf. also Gk. *microtero* (micro-tero), smaller
- (d) Skt. -TARA or -TRAM forms comparative degree:-
 - *nitrām* (*ni*, down + *tram*) downwards
 - *svādutara* (*svādu-tara*), more tasty, 'sweeter'
 - *navatara* (*nava-tara*), more recent, 'newer'
- NB. Comparative degree is also formed as given below:-
 - (a) *Eng. -ER forms comparative degree :—
 - *upper* (*upp*, for *up* + *er*), more upwards
 - *sweeter* (sweet-er), more sweet
 - (b) Eng. (fr. Lat.) -IOR or -ER forms comparative degree :-

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- *senior* (Lat. *senex*, old + *ior*), 'older' or 'elder' (cf. *senile*)
 - *super* (*sup*, for *sub*, under, beyond + *er*), 'more beyond', above, beyond (*summit* being superlative degree of *sub*)
- (c) Skt. -RA forms comparative degree:-
- *adhara* (*adhā-ra*), lower
 - *lavara* (*ava-ra*), lower, later
 - *upari* (*upa*, down, on + *ri*, same as *ra*), over, above (rel. to Eng. *super*, see under Lat. as above)
- (d) Pb. -ERĀ forms comparative degree:-
- *ghanerā* (*ghanā*, thick + *erā*), thicker
 - *vaḍerā* (*vaḍā*, big + *erā*), bigger, elder

2.2.5. Superlative degree formation :-

- (a) *Eng. -EST forms superlative degree:-
- *sweetest* (sweet-est), most sweet
 - *newest* (new-est), most new
- (b) Eng. (fr. Gk.) -IST forms superlative degree:-
- *aristo*, best, as in *aristocracy* (Gk. *ar-*, good + *isto*)
 - *calliste*, most beautiful, as in *calliste green* (Gk. *call-*, beautiful + *iste*, same as *isto*); cf. Eng. *calligraphy* 'beautiful writing'
- (c) Skt. -ISHṬHA forms superlative degree:-
- *svādishṭha* (*svādu*, tasty + *ishṭha*), most tasty, 'sweetest'
 - *mahishṭha* (*mah*, great + *ishṭha*), greatest, largest (rel. to Gk. *megisto-*, greatest; superlative degree of *mega*, great)
- NB. Superlative degree is also formed as given below:-
- (a) *Eng. -MOST, a double superlative suffix, namely firstly, -*most* (rel. to Lat. *mus*, and Skt. -*ma*, as follows), and secondly, -*est* (rel. to Skt. -*ishṭha*, as just above).
- *upmost* (up-most), highest in place or position (rel. to Skt. *upama*, uppermost, as below under Skt.)
 - *foremost* (fore-most), first in place or time; cf. Old Eng. *forma*, foremost
- (b) Eng. -ME (fr. Lat. -*mus*) is indicative of superlative degree:-
- *extreme* (Lat. *exter*, outside + *me*), last, greatest (Lat. *exter* is a comparative degree of *ex*; *exterior*, being a double comparative)
 - *supreme* (*supre*, for *super* + *me*), 'highest in rank', most excellent
 - *prime* (*pri*, for *pre*, before + *me*), first, chief
- (c) Skt. -MA forms superlative degree :-
- *upama* (*upa*, down, beyond, up + *ma*), uppermost, highest

- *madhyama* (madya-ma), middlemost, intermediate
- *adhama* (adha, below, under +ma), lowest, worst

2.2.6. Agential noun formation

- (a) *Eng. -ER -OR or -STER is an agential suffix:-
- *eater* (eat-er), one who eats
 - *songester* (song-ster), one who sings
- (b) Eng. (fr. Lat.) -TOR forms agent noun (usually quoted as *or* since added to past participle forms ending in *t*):-
- *creator* (Lat. *cre-*, to produce + *tor*), one who creates (akin to *increment*)
 - *genitor* (Lat. *gen-*, to produce + *tor*; with *i* as link vowel), father (cf. *generate*)
 - *monitor* (Lat. *mon-*, to advise + *tor*; with *i* as link vowel), an adviser (cf. *admonish*, to put in mind, warn)
- (c) *Eng. (fr. Gk.) -TER forms agent nouns:-
- *meter* (Gk. *me-*, to measure + *ter*), 'a measurer'
 - *potero*, a drinking cup (Gk. *po-*, to drink + *ter-*); cf. Eng. *Poterium*, lit. 'a drinking vessel' (cf. *symposium*, a drinking together)
- (d) Skt. -TR or -TRA indicates agential formation :-
- *kartṛ* (kar-tr), maker, doer
 - *janitr* (jan-tr; with *i* as link vowel), producer, father
 - *pātra* (pā-, to drink + *tra*), medium of drinking, a drinking vessel, any vessel

2.2.7. Abstract noun formation

- (a) *Eng. -TH forms abstract nouns:-
- *truth* (true + th), state of being true
 - *wealth* (weal or well + th), state of being well
- (b) Eng. -ITY (fr. Lat. -itos, with initial *i* as a link vowel) forms abstract noun:-
- *nudity* (nude-ty), nakedness
 - *sanity* (sane+ty), soundness of mind
 - *levity* (Lat. *levis*, light+ty), lightness
- (c) Eng. (fr. Gk.) -TES forms abstract noun:-
- *barytes* (Gk. *bary*, heavy+tes), heaviness, a heavy spar (cf. first element in *barometer*)
 - Cf. also Gk. *melanotes* (*melano*, black+tes) blackness
- (d) Skt. -TĀ or -TVĀ forms abstract noun:-
- *laghutā* (laghu-tā), lightness, levity

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- *tanutā* (*tanu-tā*), thinness, 'tenuity'
- *malīnatā* (*malīna-tā*), dirtiness, impurity
- (e) Pb. -TĀ forms abstract nouns:-
 - *samāntā* (*samān-tā*), equality, similarity
 - *nagantā* (*nagan-tā*), nakedness, nudity

2.2.8. Adjective formation

- (a) Ĕng. (fr. Lat.) -IC signifies "of, pertaining to":-
 - *classic* (*class-ic*), relating to a class
 - *civic* (Lat. *civ-*, a citizen+*ic*), of a city or citizen (cf. *civil*).
 - *public* (Lat. *popul-*; same as Eng. *people+ic*), of the people
- (b) Eng. -IC (fr. Gk. -*ikos*) signifies "pertaining to" :
 - *atomic* (*atom-ic*), relating to atom
 - *basic* (*base+ic*), of the base
 - *historic* (*history+ic*), relating to history
- (c) Skt. -IKA signifies "pertaining to":-
 - *laukika* (*lauk*, fr. *loka+ika*), of the people, worldly, public
 - *nāgarika* (*nāgara + ika*), of a town, civic
- (d) Pb. -IK or -AK denotes "pertaining to":-
 - *itahāsak* (*ithas-ak*), historical
 - *kāvak* (*kāv-ak*), poetical

NB. Eng. (fr. Gk.) -*ic* and Skt. -*ika*, as above, are also used as substantive suffixes:-

 - Eng. *mechanic*, relating to machine, mechanical, also a worker who maintains machinery
 - Skt. *sainika*, relating to army, also an armyman, soldier

2.2.9. Feminine gender formation

- (a) Eng. (fr. Lat.) -INA is a feminine ending:-
 - *regina*, a queen (cf. Lat. *regis*, a king)
 - *Paulina*, a fem. personal name (cf. *Paul*, a mas. personal name)
- (b) Eng. (fr. Gk.) -ENA or -INA is indicative of feminine gender :—
 - *hyena*, a kind of animal (cf. Gk. *hys*, a pig)
 - *lycaena*, ' a she-wolf' (cf. Gk. *lykos*, a wolf; cf. Eng. *lyco-*)
 - *Alexandrina*, a fem. personal name (cf. *Alexander*)
- (c) Skt. -ĀNĪ is a feminine ending :—

- *Bhavānī*, wife of *Bhava*, a name of Śiva
 - *Indarānī*, a fem. personal name (cf. *Indra*, a masc. personal name)
- (d) Pb. -AN or -NĪ is a feminine suffix:-
- *mornī*, a peahen (cf *mor*, a peacock)
 - *lohāran*, wife of a blacksmith (cf. *lohār*, a blacksmith)
- NB. The feminine gender is also formed as given below:
- (a) Eng. (fr. Lat.) -A (a long vowel) is indicative of feminine formation :-
- *Luna*, the goddess of the moon
 - *Flora*, the goddess of the flowers
 - Cf. also Lat. *tabula*, table
 - Cf. also Lat. *equa*, a mare (*equus*, a horse)
- (b) Eng. (fr. Fr.) -E is indicative of feminine gender :-
- *Luce*, a fem. personal name (fr. Lat. *Lucina*)
 - *table* (fr. Lat. *tabula*)
 - *fame* (fr. Lat. *fama*)
- (c) Skt. -Ā indicates feminine ending:-
- *Durgā*, the name of a goddess
 - *bālā*, a girl (cf. *bāla*, a child)
 - *aśvā*, a mare (cf. *aśva*, a horse)

2.3. Euphonic Combinations

In certain cases the attachment of a prefix or that of a suffix to the radical element gives rise to phonetic changes, called euphonic combinations. Such adjustments can be divided into three kinds, namely change involving the prefix; suffix; and the radical element.

2.3.1. Change relating to prefix

The final sound of the prefix undergoes a change in case it does not agree with the initial sound of the radical. For example the English prefix *ad* (of the Latin derivation) becomes *ac* (before *c*); *at* (before *t*); and *al* (before *l*). Similarly we find that the Sanskrit prefix *ud* appears as *uĉ* (before *ĉ*); *ut* (before *t*); and *ul* (before *l*):-

- Eng. *attentive* (formed fr. pref. *ad*, and radical *ten-*, to extend), 'stretched toward', paying attention:-
- Skt. *uttāna* (formed fr. pref. *ud*, and radical *tan-*, to stretch), 'spread out', lying on the back

NB. A prefix having a vowel in the final position remains immune to the type of change indicated above. Thus we find that

the English prefix *ab-* (of the Latin origin) appears as *a* (before *m, p, v*), whereas its counterpart the Sanskrit *apa* (which ends in a vowel) remains intact under the similar circumstances:-

- Eng. *avert* (formed fr. pref. *ab*; and radical *vert-*, to turn), to turn away
- Skt. *apavart-* (formed fr. pref. *apa*; and radical *vart-*, to turn), to turn back.

2.3.2. Change relating to suffix

Unlike the change involving a prefix, which takes place in a number of cases, the change involving a suffix is not a common phenomenon. The change of the relevant type can be exemplified as below :-

- Skt. *lubdha*, for **lubhda* (formed fr. radical *lubh-*; and pp. suff. *ta*), bewildered, greedy

2.3.3. Change relating to radical

The final sound of the radical undergoes a change usually consequent upon the past participle formations. This happens as below :-

- (a) In the case of Latin the final *g* of the radical changes to *c*, in combination with the past participle suffix *t* :—
- *unct-* (formed fr. radical *ung-*, to smear; with suffix *t*); cf. Eng. *unguent* and *unction*
 - *junct-* (formed fr. radical *jug-*, to yoke; with suff. *t*); cf. Eng. *conjugal* and *conjunction*

In a similar situation the final sound of the Sanskrit radical appears as *k* :-

- *akta* (formed fr. radical *aj-* or *añj-*, to smear; with suff. *ta*); cf. *añjana* and *vyakta*
- *yukta* (formed fr. radical *yuj-*, to yoke; with suff. *ta*); cf. *saṃyoga* and *saṃyukta*

- (b) The final *n* or *m* of the Sanskrit radical is omitted consequent upon its combination with the suffix *ta*. This development, however, does not take place in Latin:-

- *jāta* (formed fr. radical *jan-*, to produce; with suff. *ta*), born ; rel. to Lat. *gnatus*, born; thus Skt. *sajāti* conforms to Eng. *cognāte*)
- *mata* (formed fr. radical *man-*, to think, with suff. *ta*), thought (rel. to Eng. *monition*, warning, notice; based on pp. of Lat. radical *mon-*, to put in mind)

2.4. Reduplication of sound

Sometimes we find the repetition of the initial part of the word, or of the word itself. This development is usually concerned with frequentative and desiderative formations:-

- Eng. (fr. Lat.) *sist-*, as in *insist*, 'to stand on' (formed fr. Lat. radical *st-*, to stand; with *si* as the reduplicating element); Eng *station* being from the same source

- Eng. (fr. Gk.) *tetanus*, a disease in which the muscles are contracted (formed fr. Gk. radical *tan-*; same as *tein-*, to stretch; with the initial, *te* as the reduplicating element); cf. *taenia*, a ribbon; lit. something stretched.

- Skt. *jarjara*, decayed, torn (formed fr. radical *jar-*, to be old; with the initial *jar* as the reduplicating element).

NB. In some cases it is usual to quote Greek and Latin reduplicated infinitive forms regarding the etymological interpretation of the relevant English words :-

- Eng. *antidote* ('something given against'); *dote*, fr. Gk. *didonai*, to give (fr. radical *do-*, to give; with *di*, as reduplicating element; and *nai*, as infinitive ending); cf. Skt. *dadāti*, gives (fr. radical *dā-*, to give; with *da*, as reduplicating element; and *ti*, as infinitive ending)

- Eng. *genital* (of reproduction organs), fr. Lat. *gignere*, to beget (fr. radical *gn-*, to beget; with *gi*, as reduplicating element; and *ere*, as infinitive ending); cf. Skt. *jajñi* (germinating), fr. *jñ-*, fr. *jan-*, to produce; with *ja*, as reduplicating element).

- Eng. *gnosis* (knowledge), fr. Gk. *gignoskein*, to know (fr. radical *gno-*, to know; with *gi*, as reduplicating element; and *sk-ein*, as infinitive ending).

3. SEMANTIC ASPECT

The semantic aspect is the most intricate part of the present study. It cannot be generalised and made to conform to a set of rules like the other aspects, namely phonetic and morphological, discussed previously. The semantic aspect needs to be viewed in its entirety.

In the matter of semantic developments it is pertinent to point out that the basic idea indicated by the radical has the potentiality to grow up into a variety of ideas, usually through the medium of prefixes, suffixes or infixes.

Far from being a haphazard affair, the semantic developments are

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very much orderly and justifiable. In fact these developments bespeak of the creativity and imagination of the great poets and writers.

In certain cases, however, the developed meanings do not seem to be in harmony with the basic idea. It is found, for instance, that the basic idea of the flowing of water into a stream, as denoted by the Sanskrit radical *sr-* or *sar-* (whence the Punjabi *sar* or *sarovar*, a pool) grows into divergent notions, that is, firstly, "a caravan of travelling merchants" (this is expressed by *saraka*); secondly, " a cord or string" (as shown by *sara*); and to crown this all, "mother or creator" (as in the form of *srtvarī* and *srtvan* respectively).

For the interpretation and justification of the semantic developments it is necessary to explore the different dimensions and aspects of the flowing.

Accordingly, a stream representing an onward swift movement of the mass of water (as if it were moving impatiently to have a rendezvous with the sea) gives a hint of a group of merchants hastening towards their destination.

Again, on account of its linearity and continuity a stream symbolises a line, string or a series.

This is how the Sanskrit *sara*, a string (whence *maṇi-sara*, a string of pearls) is the poetical visualization of *sarā*, a small stream or brook. This idea runs parallel to the English *riviere* (a necklace of diamonds, etc., usu. in several strands) which similarly corresponds to *river*, a stream.

Lastly, the flowing of water assumes the form of moving swiftly or setting in motion. This is transformed into stimulating or activating; further verging on vivifying or creating, which encompasses the idea of mother or creator. It is significant to note here that according to the Webster's Dictionary the English *hormone* is shown as related to the Sanskrit *sar-*, under consideration. The likely explanation is that hormone is something that stimulates or activates the human body, being derived from the Greek *horm-*, to set in motion, stimulate (corresponding to the Sanskrit *sarma*, flowing, going, running; based on *sar-*, as above).

It would be pertinent to explore here some other dimensions of the idea of flowing of water.

There is a unique case of the Sanskrit *rīti* (based on *rī-*, to flow) which gives the sense of a stream, on the one hand, and that of the brass or bell-metal, on the other hand. As it is, Turner (on the authority of Morgenstierne) treats this word as a case of homonymy. But this is

not apt since the idea of brass or bell-metal in this context has a bearing on the stream or flowing of water. The explanation is that under the circumstances the flowing of water refers to the flowing of something solid, that is, melting, liquefying, or fusing of metals. Obviously this is indicative of an alloy, that is, a mixture of metals; both brass and bell-metal being alloys (it is significant to note that according to Monier-Williams *rī-* not only means to flow but also to melt). By sheer chance the Russian *splav* (based on prefix *s-*; and *plav-*, related to the English *flow*; Sanskrit *plu*) answers to the above description, in that it denotes "a float", as also "a fusion" and "an alloy" (erroneously treated as a homonymous word by most of the Russian lexicographers).

The next and the last example relates to the fluctuation and waving which is another attribute of water whether flowing or standing. This gives birth to living creatures, as a frog, monkey and sheep which, because of their leaping or gamboling nature are the figuration of the waves. This is evidenced by the Sanskrit *plava* or *plavaga* (based on *plu-*, related to the English *flow*; and Russian *plav-*).

More often than not, the cognate words, especially belonging to the distantly related languages, are marked by various types of divergences. A case in point is the cognate relation between the Sanskrit *deha* (human body) and the English *figure* (shape), of the Latin derivation. So far so good, since the idea of the human body is sufficiently related to that of the shape or figure. But as the matter stands the English *dough* (kneaded flour), of the Germanic origin, and the Persian *dih* (a village, that is, walled space; Old Persian *dizā*, a wall) also stem from the same source. This tangled web is to be unravelled.

It is to be observed that the above words go back to the Indo-European radical *dheugh-* which basically means to smear or anoint (this is represented by the Sanskrit *dih-*, in the same sense). Thus, the idea underlying the above developments is a smeary substance of different kinds having various degrees of consistencies, especially the kneaded earth or clay, which because of its plasticity assumes the notion of the human body or figure as well as that of a wall; orig. made of clay. In other words the human body, shape or figure are the representations of a person or thing made through, or as if through, clay modelling.

In continuation, the English *paradise*, a word of the Old Persian origin (properly a garden, that is, a space walled around) comes from the same source as the Persian *dih* (a village) or Old Persian *dizā* (a wall) as to the initial constituent part, it agrees with the English pre-

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fix *peri* or the Sanskrit *pari*, in the sense of around, about or surrounding.

In a bizarre development, the Sanskrit *añjana*, ointment, that is, a smeary substance (related to the English *unguent* or *ointment*) outdoes the above example as it evolves into *vyakta*, "indicated, manifested or expressed" (based on the participial form of *añj-* or *aj-*, to smear, anoint); akin to *vyakti*, "indication, appearance, manifestation", also an "individual". In other words, the notion of something indicated, manifested or expressed is actually the representation of the ideas or opinions of a person through words of mouth or written symbols, in lieu of clay modelling.

Thus, the semantic correspondences indicated by the cognate words of such distantly related members as English and Sanskrit need to be viewed in a larger or more comprehensive context.