

- 1989. Tracing the Vedic dialects. In: Colette Caillat (ed.), *Dialectes dans les langues indo-aryennes*: 97–265. Paris: College de France, Institut de Civilisation Indienne.
- 1995a. Early Indian history: linguistic and textual parameters. In: G. Erdosy (ed.), *Language, Material Culture and Ethnicity. The Indo-Aryans of Ancient South Asia*: 85–125. New York: De Gruyter.
- 1995b. Ṛgvedic history: poets, chieftains and politics. In: G. Erdosy (ed.), *Language, Material Culture and Ethnicity. The Indo-Aryans of Ancient South Asia*: 307–352. New York: De Gruyter.
- ZEHNDER, Thomas 1999. *Atharvaveda-Paippalāda, Buch 2*. Idstein: Schulz-Kirchner Verlag.

RIVELEX – Presenting the First Volume of a New Dictionary of the *Ṛgveda*

THOMAS KRISCH

0. The *Ṛgveda* is one of the most important Vedic texts in many fields of research. While it is of central interest for Indologists, theologians and comparative philologists alike, it is also an essential corpus within linguistic studies and for people investigating culture.

As is well known, there already exists an admirable dictionary of the *Ṛgveda* composed by the great linguist and mathematician Hermann Grassmann (1873–75). This monumental and exemplary work remains the only Ṛgvedic dictionary to date. In 1996, the sixth edition of this dictionary, revised by Maria Kozińska, was published, which, essentially, introduced Grassmann's addenda into the main text and corrected misprints. As Vedic studies have made considerable progress since 1873, there is a need for a completely new dictionary of the *Ṛgveda*, which should focus on the current expertise and include the progress which has been made in the past 140 years – since Grassmann's work was first published. Our new dictionary (Krisch 2006, henceforth referred to as RIVELEX) tries to fulfil this need.¹ We

¹ This article is meant to give a short impression of the main features of this dictionary. It was written in 2007. This text has been left essentially unaltered. In the meantime the first volume of RIVELEX was published as an e-book (Krisch 2012a) with additions and corrections and the second volume was published in printed form (Krisch 2012b) and as an e-book (Krisch 2012c). Additional information about the structure of RIVELEX can

are currently in times that are optimal for writing a new dictionary of the *Ṛgveda*. In addition to a great deal of recent monographic research (e.g. Gotō 1987; Jamison 1983; Heenen 2006; Kümmel 1996; 2000; Kulikov 2001; 2012; Krisch 1996; Rix *et al.* 2001; Niederreiter 2001; Oberlies 1998; 1999; Sadoski 1996; 2001; Scarlata 1999; Schaefer 1994; Werba 1997, etc.) the following are also employed:

- a concordance (Lubotsky 1997),
- printed and electronic versions of the text of the *Ṛgveda* (van Nooten & Holland 1994, with disk; electronic versions including a 'Padapāṭha'-version on the internet:² <http://titus.uni-frankfurt.de/indexd.htm>),
- an excellent new etymological dictionary (Mayrhofer 1992–2001),
- various outstanding translations (Geldner 1951; Renou 1955–69; Elizarenkova 1999).

1.0. The following five points are particularly noteworthy when comparing Grassmann with RIVELEX:

1.1. The semantics of numerous lexical entries is interpreted differently today. One example is *arí-*, which now is held to mean

be obtained by reading the preface to the first published volume (Krisch 2006; with additional remarks in Krisch 2012b). My collaborators for the first volume have been Christina Katsikadeli (contributor), Stefan Niederreiter (contributor) and Thomas Kaltenbacher (English translations). Until 2007, RIVELEX has been supported by the following FWF (Austrian Science Fund) projects: P14411-SPR (2000–2002), P15833-G03 (2002–2004) and P17799-G03 (2004–2007). Thanks to Lucy Cripps for checking the English of this article from a native speaker's point of view. Registered trade marks are not marked as such. My thanks also go to Petteri Koskikallio for his careful editorial remarks and additions. I take full responsibility for the remaining faults, of course.

² June 3, 2013. Click on 'Textdatenbank' under 'Textus' and select 'Indic [Vedic]'.

something like 'a person exposed in Ṛgvedic society'. This paraphrase comprises meanings such as

- a. socially and /or economically high-ranking person;
- b. someone being different; a stranger or enemy;
- c. someone who does not share his riches;
- d. another sacrificer who does not sacrifice enough.

In Grassmann's dictionary, this lexical entry is interpreted as an adjective. His German meanings 'regsam, strebsam' can be rendered as something like 'lively, active'. From 'lively, active' Grassmann derives the meanings 'pious, greedy and hostile'. If it is assumed that Latin *alius* 'the other one' could be cognate to *arí-* and to ved. *anyá-* 'the other' and that ved. *aryá-* 'master' can be derived from *arí-*³ then it is more difficult to match Grassmann's semantic interpretation with these semantics than is the case with the treatment in RIVELEX (exemplified above by the meanings a–d).

1.2. Grassmann has many good semantic insights which he presents in an intuitive way. An example is the word *anūcāná-* with the meaning 'learned, erudite'. Grassmann writes: "recitierend" ... daher *gelehrt*'. The approach in RIVELEX tries to apply findings of diachronic linguistic research when these add to the understanding of the semantics of the lexical entry. It is well-known in historical semantics that one path for the change of meaning is the promotion of an implication to a primary meaning.⁴ In this case the repetitive Brahmanic method of learning

³ For a more detailed discussion cf. the respective lexical entries in RIVELEX.

⁴ Cf. e.g. Panagl 1996. The RIVELEX also makes use of other semantic concepts. One of them is the 'incorporation' of meaning from arguments into the lexical meaning of the verb in order to link different shades of meaning of a verb (for diachronic investigations in this area cf. Krisch 1984, especially chapter 2). A Ṛgvedic example of this phenomenon is the verb *aj-* which

the ancient texts can account for *anūcānā-*, a middle perfect participle from *vac-* 'speak' and *ānu* 'after': 'repeat something by speaking or singing after something'. The implication, that one gets 'learned' by doing that is promoted to primary meaning (cf. also RIVELEX, p. 222). This type of semantic change can be compared with the development of the German verb *kriegen*. This verb means 'to get' but it is a denominative weak verb formation from German *Krieg* 'war' and originally meant: 'lead a war against'. For this original meaning cf. [1]:

[1] LENZ Schwabenkrieg 136b, (ca. 1500)
(cited after Grimm's Deutsches Wörterbuch):⁵

<i>vil</i>	<i>ritter</i>	<i>und</i>	<i>menger</i>	<i>edelman,</i>
many a	knight	and	many a	nobleman
<i>die</i>	<i>wellen</i>	<i>die Swytzer</i>	<i>kriegen</i>	
they.NOM.PL	want.to	the Swiss.ACC.PL	fight.INF	

'many a knight and many a nobleman, they want to fight the Swiss (Acc.)'

The modern German meaning of *kriegen*, 'to get', represents the promotion of an implication (i.e. a desired consequence when one leads a war) to a primary meaning.⁶

normally means 'to drive, move someone/something forward in a certain direction' (semantic roles: ACTOR, THEME, GOAL). But there is also a lexicalised meaning when the verb occurs with the preverbs *á* 'here' or *sám* 'together'. Here the THEME in the meaning 'booty' is incorporated into the lexical meaning of the verb and the verb translates as 'somebody drives booty here / together'. The overt THEME disappears and the meaning of the verb gets more specialised. An example of this meaning would be I.100.11ab *sá jāmbhīr yāt samājāti mīhē (á)jāmbhīr vā puruhūtā évaiḥ* 'When, with kinsmen or with strangers, he [scil. Indra] will drive booty together with zeal in the fight, invoked by many ...'

⁵ <http://woerterbuchnetz.de/DWB/> (June 1, 2013), under 'kriegen, fehden, befehlen'.

⁶ In combination with preverbs the verb *kriegen* retains its old martial meaning, e.g.: *bekriegen* 'wage war on'; *sich zerkriegen* (regionally used in Bavaria and in Austria) 'behave in a hostile way towards one another'.

1.3. In Grassmann's dictionary, forms which belong to the same verbal paradigm are sometimes dealt with separately. Grassmann lists a lexical entry *īr* (containing e.g. *īrte*), which belongs to the verb *ar*¹- 'to set (oneself) in motion', and in Grassmann there is no cross reference under *ar* to refer to *īr*. The RIVELEX aims at putting these forms together (thus, *īr-* may be found under *ar*¹-) with cross-references to *ar*¹- for the forms starting with *īr-*.

1.4. While Grassmann lists the individual forms, he often does not analyse them morphologically. Substantial progress has been made in this particular field of research, and the morphological definition of many forms has changed considerably.

Thus, Grassmann interprets the verbal form *arcase* as a 1st sg. middle of the aorist of *arc* 'sing, praise'. There is no comparable form of the aorist of this root attested in Vedic and Sanskrit. Consequently, this form is now interpreted in another way. Since Rasmussen's seminal article from 1985, it is known that this form belongs to a category of the Vedic verb which Rasmussen terms 'prospective' and probably has nothing to do with an aorist. There are 10 verbs, mostly those of saying, in the *Rgveda* which show forms of this 'prospective'; and there are about 50 attestations in the text.⁷ RIVELEX offers this new interpretation.

1.5. Grassmann does not consistently provide all the references for more frequently used words – in the sense of 'tokens' nor does he comprehensively analyse them. RIVELEX aims at listing and analysing all the attestations of all the words of the *Rgveda*.

⁷ E.g. *gāyīṣe* (1st person sg. from *gāyati* 'sing'), *yajase* (1st. person sg. from *yajati* 'make a sacrifice'), *stuṣe* (1st, 2nd and 3rd person sg. from *stauti* 'praise'), etc.

2. A linguistically oriented, up-to-date dictionary accompanying a large corpus should provide:

- a. adaptable, individually modelled queries;
- b. linguistically relevant information;
- c. clarity;
- d. international usability.

ad a. The first volume of RIVELEX came with a CD-ROM containing an abridged version of the text as a .pdf-file, as a .rtf-file, and as a Microsoft Word file to enhance search possibilities. The second volume and a second edition of volume one were published as e-books in pdf-format (see Krisch 2012a; 2012c).

ad b. Users should be able to retrieve a sort of 'minimal R̥gvedic grammar' from RIVELEX, as detailed information is supplied concerning semantics, syntax and morphology.

ad c. The clear structure of this dictionary should be guaranteed by adopting the basic concept of Grassmann's well structured dictionary. However, RIVELEX does not include a characteristic often found with Grassmann, i.e. microcontext. This procedure would have stretched the new dictionary considerably. The lack of this feature is compensated by the fact, that the e-book versions (Krisch 2012a; 2012c) contain the whole R̥gveda in electronic form in addition to the dictionary. Thus, one may always have a look at the context.

ad d. The main language of translation and of the commentaries is German. In order to adapt this dictionary for international users, English translations are provided in some parts. English translations are included for the main headline translation and everything that is linked with the 'grey box' (see below). (Addition 2013: Since this feature has been criticized by a number of colleagues in expert opinions and in reviews as being too clumsy and too confusing, from volume two onward, English will be present only in the e-book versions of the dictionary)

3.0. This section offers some examples for (abridged) lexical entries.

3.1. Starting with the noun *agní-* for 'fire' and 'god of fire'.

[2]

agní- (subst.) m. „FEUER; FEUERGOTT“ – ‘FIRE; GOD OF FIRE’¹, Vaiśvānara*, Jātavedas**

I Feuer

• fire

II der Feuergott: N. pr., allgemein und mit verschiedenen Funktionen²

• the God of Fire: n. pr., in general and with various functions²

III Besondere Erscheinungen und Funktionen des Feuergottes

• specific appearances and functions of the God of Fire

als natürliches Feuer³ – as natural fire³

1 Sonnen-, Lichtgott

• God of the sun, God of the light

2 Blitz-/Donner- u. Regengott

• God of lightning/thunder and rain

3 Feuer auf der Erde (meistens in Pflanzen und Gewässern)⁴

• fire on earth (mostly in plants and waters)⁴

als rituelles Feuer – as ritual fire

4 Opferfeuer

• sacrificial fire

4a Herdfeuer beim häuslichen Opfer (gr̥hāpati-agni)

• fire in the hearth during the domestic sacrifice (gr̥hāpati-agni)

4b Bote, Vermittler (Opferfahrer, Wagenlenker) zwischen Göttern und Menschen (Himmel und Erde) beim Opferritual

• messenger, mediator (driver at the sacrifice, chariot driver) between the Gods and man (heaven and earth) during the ritual of the sacrifice

4c Leichenfeuer

• funeral fire

Nom.Sg. *agnís* **I** 1.112.17; 1.161.9; 1.169.3; 6.18.10; 7.50.2; 10.78.2; 10.84.2; **II** 1.1.2; 1.1.5; 1.36.17abcd; 1.59.6*; 1.59.7*; 1.60.4 (auch zu **4a**); ...

Vok.Sg. *agne* **II** 1.1.6; 1.1.9; 1.14.7; 1.14.10; 1.36.12; 1.44.11; 1.58.8; 1.75.2; 1.75.3; 1.75.4; 1.79.4**; ...

- Vok.Sg. *agne* **II** 1.1.7; 1.19.1; 1.19.2; 1.19.9; 1.23.24; 1.26.10; 1.27.7; 1.31.1; 1.31.2; 1.31.3; 1.31.5; ...
- Akk.Sg. *agnīm* **I** 1.116.8; 2.12.3; 2.24.7; 3.31.15; 4.39.2; 8.73.8; 10.61.9; 10.64.8; 10.68.9; 10.136.1; 10.155.5; **II** 1.1.1; 1.12.7; 1.12.9; 1.14.3; ...
- Akk.Sg. *agnīm-agnim*⁵ **II** 1.12.2; 8.60.17; **III** 4 6.15.6
- Instr. Sg. *agnīnā* **II** 1.1.3; 1.36.18; 8.35.1; **III** 4 1.12.6; 1.162.11; 5.43.7; 8.43.14
- Dat.Sg. *agnāye* **II** 1.74.1; 1.77.1; 1.78.5; 1.79.10; 1.127.10bc; 1.140.1; 1.143.1(auch zu 3); 3.2.1*; 3.6.1; 3.10.5; 3.13.1 (auch zu 4b); 4.5.1*; 5.5.11; 5.7.1; 5.12.1; 5.25.7; 6.3.2; 6.8.1*/**; 6.10.3; 6.16.22; 6.48.1**;
7.4.1 (auch zu 4b); 7.5.1* (auch zu 4b); 7.8.6; 7.13.1*; 7.14.1**;
7.15.4; 7.62.2; 8.19.22; 8.23.15; 8.103.6; 10.80.7; 10.85.41; 10.91.14;
10.187.1; **III** 4 1.127.4; 4.8.5; 5.5.1** (auch zu **II**); 5.16.1; 7.3.7;
8.19.5; 8.23.23; 8.43.11(auch zu 4b); 8.103.8 (auch zu **II**); **4a** 8.23.24;
4b 8.44.27
- Abl.Sg. *agnés* **II** 10.62.5; 10.62.6; 10.76.5; 10.181.2; **III** 4c 10.16.7
- Gen.Sg. *agnés* **I** 2.25.3; 2.38.5; 8.6.7; 8.73.9; 9.22.2; 10.34.11; **II** 1.24 ...
- ...
- Gen.Pl. *agnīnām* **I** 10.78.3
- Lok.Pl. *agnīṣu* **III** 4 1.108.4; 5.6.6; 7.1.22
- Ir.: jav. *Dāstāmi-*, akkad.-iran. *Ag-nu-par-nu* (nicht einmütig akzeptiert); idg.: lat. *ignis*, lit. *ugnis*, aksl. *ognь* „Feuer“ (die Ausgangsform dieser unstreitig zusammengehörigen Formen ist im Anlaut nicht geklärt), vgl. EWAia s.v.; Lubotsky 1988: 38 rekonstruiert *(H₂)ng^hni-. – Pā. *aggi-*, *aggini-*, *gini-* m., Pkt. *aggi-*, *aggini-*, *agaṇi-* 'fire', vgl. Tu. s.v.

¹ Die Übergänge zur Naturerscheinung sind fließend, s. auch Oldenberg 1894: 43ff. Zum Feuerritual allgemein vgl. Krick 1982.

* The transitions between the god and the natural phenomenon are floating, see also Oldenberg 1894: 43ff. For the fire ritual in general see Krick 1982.

² Als Hotṛ, Schutzpatron der Opferhandlung und der Familie (sorgt für Kinderreichtum), Vater und Freund des Menschen, kosmische Kraft.

* As Hotṛ, Patron Saint of sacrificing and the family (provides a large number of children).

³ Auch im Sinne des Wasserkreislaufs (Verdampfen durch Hitze, lebensspendend durch Wärme und Wasser). Die Pluralformen können sich auf die unterschiedlichen Formen Agnis beziehen; Agni in den Gewässern: evtl. als Spiegelung der Sonne im Meer, in Flüssen und Seen zu interpretieren.

* Also in the sense of the water cycle (evaporation through heat, life giving through warmth and water). The plurals may relate to the different forms of Agni; Agni in the waters: may be interpreted as a reflection of the sun in the sea, rivers and lakes.

⁴ vgl. z.B. Janda 2000: 194.

* Cf. e.g. Janda 2000: 194.

⁵ verstärkend-iterativ.

The lemma in [2] starts with the stem form and is followed by the part of speech information – in this case a substantive/noun; then the gender is mentioned – in this case masculine – followed by the German translation and – after a hyphen – by the English translation. The next pieces of information 'Vaiśvānara' and 'Jātavedas' are marked by asterisks. These asterisks are repeated when the places of the individual attestations are cited, where Agni either gets the epithet Vaiśvānara (one asterisk, e.g. in 1.59.6) or Jātavedas (two asterisks, e.g. in 1.79.4).

Another feature of this dictionary can also be seen in the above example: there are footnotes which give additional information or comments on difficult passages. Footnotes are placed at the end of each lemma.

If the semantics of a lemma is more complex (as is the case with *agnī-*), it is explained in the 'grey box' (so called because of its grey background). In the case of Agni one can find different shades of meaning where numbers refer to the morphology part in which all the individual attestations are listed. In this case, the 'grey box' contains information about the different manifestations of Agni, e.g. as fire in the hearth during the domestic sacrifice (**III** 4a) etc.

One point worth noting: every explanation and translation occurring in the part above the 'grey box' and inside the 'grey box' is given in German and in English, including the footnotes. For everything below the 'grey box', only German is used as a language of translation. Thus, footnote 5 is only in German.

Below the 'grey box' there is a morphological section where all the attestations for the individual case forms can be found. In [2], an extract of the morphological forms of Agni can be seen. Naturally, all the 1724 occurrences of Agni appearing in the *Rgveda* are dealt with in RIVELEX. This dictionary aims at dealing with all the word forms appearing in the *Rgveda*, also with all the 'little' words' forms like pronouns, preverbs and conjunctions.

For the reader's guidance brief remarks on etymology and word formation in smaller characters have been included following the form block. We also name Middle Indian (Pāli and Prakrit) and sometimes also Modern Indian (Hindī, Marāṭhī) continuations (without further investigation) as supplementary information following Turner 1966. Using Agni, this information layout can be seen in example [2] above.

3.2. Taking now a verbal lemma: the very common word for 'to go', the root *ay¹-*. The verbal roots in the RIVELEX are given in Guṇa, in the normal ablaut grade, as in Mayrhofer's etymological dictionary (Mayrhofer 1992–2001). Therefore this root may be found under the headletter *a* and not under *i*, as is the Indian tradition. There is, however, a cross reference under *i*- referring to *ay¹-*.

[3] (without footnotes)

ay¹- (v.) **facientiv-intransitiv** „GEHEN, KOMMEN; WANDERN; FAHREN; GELANGEN“; - 'WALK/GO, COME; HIKE; DRIVE; REACH'; **ácha, áchā prá** (nahe hinzugehen – move close); **áchā párā** (weggehen – go away); **áchā sám** (nahe zusammenkommen – come close together); **áti** (hindurchlaufen; hinwegkommen, überwinden – run through; get over, overcome); **áti abhí** (hindurch hinzugehen – approach through); **áti prá** (vorüberschreiten an – march past s.th./s.o.); **ádhi** (denken an, erkennen, sich intensiv geistig beschäftigen mit – think of s.th., recognize s.th., to set one's mind strongly on s.th./s.o.); **ádhi á niṣ** (herauskommen, vorantreten – come out, step ahead); **ádhi ví** (von einem Ort aus in verschiedene ...

prá sám (zusammen vorankommen – getting ahead together); **práti** (sich wenden an; zurückkehren – turn o.s. to, return); **ví** (durchlaufen; in verschiedene Richtungen gehen – run through; go into different directions); **sám** (hingelangen; zusammenkommen, sich vereinigen – reach; get together, unite); **húruk** (abseits gehen – go aside)

Tiefenkasus-Schemata (semantische Rollen):

• Deep Case Frames (Semantic Roles/Theta Roles):

1 [ACTOR =] THEME; **2** [ACTOR =] THEME – GOAL; **3** [ACTOR =] THEME – SOURCE – (GOAL); **4** [ACTOR =] THEME – PATH (–GOAL); **5** EXPERIENCER – (THEME); **6** [ACTOR =] THEME – GOAL₁ – GOAL₂; **7** [ACTOR =] THEME – INSTRUMENT

1 [ACTOR =] THEME „jmd./etwas geht/kommt“ GOAL unspezifiziert

• [ACTOR =] THEME 's.b./s.th. goes/comes' GOAL not specified

1a [ACTOR =] THEME „jmd./etwas geht/kommt“ [ACTOR =] THEME = Nom. +/-bel., +/-abstr. (**Simplex**); Aktiv

• [ACTOR =] THEME 's.b./s.th. goes/comes' [ACTOR =] THEME = Nom. +/-bel., +/-abstr. (**Simplex**); active

1aa [ACTOR =] THEME „jmd./etwas geht/kommt“ [ACTOR =] THEME = Nom. +/-bel., -abstr. + in der Nähe des Verbums stehendes, eine Richtung angegebendes prädikatives Adj. (**Simplex**); Aktiv

• [ACTOR =] THEME 's.b./s.th. goes/comes' [ACTOR =] THEME = Nom. +/-bel., -abstr. + predicative Adj. in the vicinity of the verb, specifying a direction (**Simplex**); active

2 [ACTOR =] THEME – GOAL „jmd./etwas geht/kommt in eine bestimmte Richtung“

• [ACTOR =] THEME – GOAL 's.b./s.th. goes /comes in/to a certain direction'

2a [ACTOR =] THEME „jmd./etwas geht/kommt in eine bestimmte Richtung“ (Richtung ist vom jeweiligen Präverb/Adverb abhängig) [ACTOR =] THEME = Nom. +/-bel., -abstr.; GOAL = Präverbien/Adverbien: **áchā prá; ánu; ápa; ápa á párā; ápa párā; abhí; abhí á; abhí prá; áva; asmatrá; á; á úd; á niṣ; á nédiyas; (á) púnar; á práti; á sám; úd; úpa; úpa prá; úpa sám; kúha cit; kvā; dūrām; niṣ; párā; pári; pari pra; purás; pftak; prá-prā; prá purás; práti; ví; vi pra; sám; húruk**; Aktiv

• [ACTOR =] THEME 's.b./s.th. goes/comes in/to a certain direction' (the direction depends on the particular preverb/adverb) [ACTOR =] THEME = Nom. +/-bel., -abstr.; GOAL = preverbs/adverbs: **áchā prá; ánu; ápa; ápa á párā; ápa párā; abhí; abhí á; abhí prá; áva; asmatrá; á; á**

úd; á níṣ; á nédīyas; (á) púnar; ā prāti; á sám; úd; úpa; úpa prá; úpa sám; kúha cit; kvà; dūrám; níṣ; párá; pári; pari pra; purás; pṛtak; prá-prā; prá purás; prāti; ví; ví pra; sám; húrúk; active
2b [ACTOR =] THEME – GOAL „jmd./etwas geht/kommt in eine bestimmte Richtung“ (Richtung ist vom jeweiligen Präverb/Adverb abhängig); [ACTOR =] THEME = Nom. +/-bel., -abstr.; GOAL = **ácha; áchā prá; áchā párá; áchā sám; áti; áti abhí; áti prá; ánu; ánu párá; ánu; ánu áva; ánu párá; ánu prá; ápi; ápi púnar; abhí; abhí á; abhí úd; abhí úpa; abhí ní; abhí prá; abhí ví; abhí sám; áva; áva á; á; á úpa; á úpa nédīyas; á níṣ; á nédīyas; á púnar; á sám; úd; úd prāti; úpa; úpa prá; ní; pári; párá; párá púnar; párá ví; púnar; púras; prá; prá sám; prāti; ví; sám; mit appositiv dazugesetztem Akk. +/-bel., +/-abstr.; *Lok. -bel., -abstr.; **Dat. +/-bel., +/-abstr.; Aktiv**
 • [ACTOR =] THEME – GOAL ‘s.b./s.th. goes/comes in/to a certain direction’ (the direction depends on the particular preverb/adverb) [ACTOR =] THEME = Nom. +/-bel., -abstr.; GOAL = **ácha; áchā prá; áchā párá; áchā sám; áti; áti abhí; áti prá; ánu; ánu párá; ánu; ánu áva; ánu párá; ánu prá; ápi; ápi púnar; abhí; abhí á; abhí úd; abhí úpa; abhí ní; abhí prá; abhí ví; abhí sám; áva; áva á; á; á úpa; á úpa nédīyas; á níṣ; á nédīyas; á púnar; á sám; úd; úd prāti; úpa; úpa prá; ní; pári; párá; párá púnar; párá ví; púnar; púras; prá; prá sám; prāti; ví; sám; with appositively added Akk. +/-bel., +/-abstr.; *Lok. -bel., -abstr.; **Dat. +/-bel., +/-abstr.; active ...**

Präsensstamm athematisch II. Klasse (e-, i-)

****Aktiv**

***Indikativ Präs.** 1.Sg. *émi* **1a** 7.89.2; **2c** 10.34.5; *emi* **1a** 8.100.1; 10.86.19; **2b** 1.171.1 (**prāti**, Tm.); 7.18.22 (**pári**); 7.86.3 (**úpa**); 10.13.3 (**ánu**); 10.66.13 (**ánu**); **2c** 10.124.2b; 10.124.3; **3** 10.17.10 (**úd; á**, Tm.); 10.124.2d*; **5** 3.54.9 (**ádhi**)*; **6** 8.48.10; 2.Sg. *éṣi* **1a** 8.91.2; 10.8.4 (oder **2c**) **2b** 9.97.31 (**ati**); 10.142.5 (**anu**); **2c** 1.123.10; 9.50.2*; **4a** 10.86.21; *éṣi* **1a** 9.97.14b; 9.97.14c; **2a** 1.50.5 (**úd**); 1.53.7 (**úpa**, Tm.); 10.142.4 (**pṛtak**); **2b** 1.50.7 (**ví**, Tm.); 1.52.12 (**á**, Tm.); 5.1.9 (**prá**, Tm.; **áti**); 8.93.1 (**úd, abhí**, Tm.); 9.82.2 (**pári**); 9.83.1 (**pári**); 9.97.55 (**sám**); 9.106.14 (**pári**);...

Präsensstamm thematisch IV. Klasse (Augenblicksbildung – momentary formation) (-ya-)

****Aktiv**

***Indikativ Präs.** 3.Sg. *iyati* **5** 10.32.3 (**adhi**)*

Perfektstamm (iye-/iyāy-, iy-)

****Aktiv**

***Indikativ** 2.Sg. *iyétha* **2b** 4.9.1 (**á**, Tm.); *iyatha* **2c** 8.1.7 (**kv...**); 3.Sg. *iyāya* **2b** 9.94.4 (**á níṣ**)*; **3** 4.4.11 (**ánu**); 7.33.13 (**úd**); 10.73.10a; 10.73.10c; 2.Du. *iyathus* **2b** 5.73.4 (**sám**, Tm.; **á**); 3.Du. *iyátus* **2a** 10.113.7 (**sám**); **2b** 8.68.3 (**pári**, Tm.); *iyátus* **2b** 3.2.9 (**úpa**, Tm.); 8.99.6 ...

-ta-Partizip

Nom.Sg.m. *itās* **2a** 10.83.5 (**ápa párá**); 10.121.6 (**úd**); 10.161.2a (**párá**); **2b** 10.161.2b (**ní**); Lok.Sg.m. *ite* **2a** 3.15.2 (**úd**); 5.54.10 (**úd**); 7.63.5 (**úd**); 7.65.1 (**úd**); 7.66.4 (**úd**); 7.66.7 (**úd**); 7.66.12 (**úd**); 8.1.29 (**úd**); 8.13.13 (**úd**); 8.27.21 (**úd**); Nom.Du.m. *itā* **2b** 3.39.3 (**á**)*; Nom.Pl.m. *itās* **2a** 7.83.7 (**sám**); *itāsas* **3** 1.165.1 (**á**)

Absolutivum (Gerundium)

itya **2b** 10.99.5 (**abhí**); 10.116.5 (**prati**); *itāya* **2a** 4.32.10 (**abhí**); 9.55.4 (**abhí**); **2b** 2.43.2 (**api**); 10.66.14 (**ā**)

Infinitiv (aus dativischen Verbalnomina)

étave **1a** 1.112.8; 8.69.17; 10.39.8; **2c** 1.46.11; 5.44.11; *etave* **2b** 7.33.8 (**ánu**); 8.24.21 (**pári**); 8.45.30 (**níṣ**); **3** 1.37.9 (**níṣ**); *étavai* **2c** 4.58.9; 10.108.6;

Infinitiv (aus dem Abl. eines tu-Verbalnomens)

étos **1a** 2.15.5; 2.38.3

Iir.: aav. *āiti* (**ā** + *āēiti*) „kommt heran“, *idī* „komme!“, *itē* „einzugehen“, *aiienī* „ich soll gehen“, jav. *āēiti* „geht“, *yeinti* „sie gehen“, *ite* „zu gehen“, ap. *aitiy* „geht“, *parīdiy* „befolge, respektiere!“, mp. *uz-īdan* „ausgehen, verschwinden“, idg. **h₁ei-*, vgl. lat. *eō, ire* „gehen“, gr. *εἶμι* „werde gehen“, myk. *i-jo-te* „*ίόντες*“, heth. *i-it* „geh!“, *e-hu* „herbei“, luw. *i-ti* „er geht“, *i-du* „soll gehen“, altlit. *eimi* „gehe“, lit. *eiti* „gehen“, aksl. *iti* „gehen“, vgl. VIA: 160f., EWAia s.v., Mayrhofer 2005: 12 und LIV s.v.

After the part of speech information and the rough translations into German and English, all the combinations of the verb with preverbs are listed with their translations into German and English.

The linguistic concept of deep case frames (/Theta Roles) is used to describe the interface between syntax and semantics. In [3] the semantic roles ACTOR (the animate or inanimate performer of an action), THEME (the person or thing that is affected or created by an action or an event/state) and GOAL (goal of a movement/action) are seen. As is possible in some versions of deep case theory, a concept of roles is used in which roles may be superimposed on each other. Somebody who goes is ACTOR and THEME (i.e. the one moved) at the same time. In the 'grey box' the deep case forms are assigned to the morphological case forms or to the preverbs here viewed as adverbs, e.g. THEME is assigned to the nominative, and GOAL is assigned to the respective preverbs or to the preverbs plus a morphological case like the accusative of direction (interpreted as a case form added appositively to the adverb). Below the 'grey box' the verb forms are analysed and assigned to their attestations. As is well known, the language of the *R̥gveda* is a language which shows discontinuous constituents. This is immediately evident with the frequently dislocated positions of preverb and verb (tmesis). All these cases are marked in our dictionary with 'Tm.' meaning tmesis. An example is the first person singular *emi* in 1.171.1 (meaning **2b** with the preverb *pr̥āti* in tmesis).

The root *ay-* also contains examples which go beyond the semantic field of movement, and attach to another semantic field: with the preverb *ádhi* the semantics of *ay-* shifts to 'to know'. In RIVELEX this fact is presented in the following way:

The unmarked meaning and deep case frame with [ACTOR] = THEME and GOAL, is followed by the inclusion of an arrow to indicate word field change. In addition to that the change is explained in a footnote: 'Metaphoric transfer to the intellectual and promotion of an implication to the primary meaning. Thus the verb enters a new word field.' This part of the 'grey box' can be seen in [4]:

[4]

5 [ACTOR =] THEME – (GOAL) „jmd. geht [scil. geistig] (an jmdn./etw.) heran“ → EXPERIENCER – (THEME im Akk.) “jmd. erkennt jmdn./kennt (etw. /jmdn.), jmd. ist im Zustand des Wissens”¹ EXPERIENCER = Nom. +bel., -abstr.; *(THEME = Akk. +/-bel., +/-abstr.) (**ádhi**); Aktiv
 ▪ [ACTOR =] THEME – (GOAL) 's.b. approaches (s.o./s.th.) [scil. mentally]' → EXPERIENCER – (THEME in the Akk.) 's.b. recognizes (s.o./s.th.), s.b. is in a state of knowing' EXPERIENCER = Nom. +bel., -abstr.; *(THEME = Akk. +/-bel., +/-abstr.) (**ádhi**); active

¹ Metaphorische Übertragung auf Geistiges und Aufrücken einer Implikation zur Hauptbedeutung. Das Verb ändert damit seine Wortfeldzugehörigkeit.

• Metaphoric transfer to the intellectual and promotion of an implication to the primary meaning. Thus the verb enters a new word field.

3.3. The following example illustrates the treatment of adjectives in RIVELEX. Apart from the usual information (word class, meanings, case, number, information in small print), every lexical entry for adjectives contains information about the syntactic status of the attestations. In this connection, information is given about attr(ibutive), pred(icative) and nominal use of adjectives (cf. also Krisch 2005). An example is (5):

[5] (there are no footnotes with this lemma)

ádr̥idugdha- (adj.) „VON DEN PRESSSTEINEN GEMOLKEN“ –
 „MILKED BY THE PRESSING STONES”

adj. Verwendung – adj. use

1a attr.

1b präd. – pred.

subst. Verwendung – nom. use

2 m. der von den Presssteinen Gemolkene

• he who has been milked by the pressing stones

Nom.Sg.m. *ádr̥idugdhas* **1b** 9.97.11

Nom.Pl.m. *ádr̥idugdhās* **1a** 4.50.3; **2** 1.54.9

Verbales Rektionskompositum aus *ádr̥i-* „Stein, Fels, Pressstein“ (s.d.) + *dugdhá-* „gemolken“ (-*tá-*Partizip zur Wz. *dogh-* „melken“, s.d.).

Components of 'split constituents' which are not immediately adjacent to each other are treated as relatively independent constituents. Adjectives not adjacent to 'their' noun are thus interpreted and translated nominally or predicatively. Adjectives are not considered split when they are – though not directly adjacent to 'their' noun – still within a homogenous group which is adjacent as a whole e.g. *asyá* (gen. sg. of *ayám* 'this') in RV 1.52.12 is interpreted as an attribute of *rájaso* : *asyá pāré rájaso*, 'on the other side (*pāré*) of this airspace'. Also, if a clitic stands between the 'adjective' and the rest of the nominal phrase then this clitic is not 'counted' as an intervening constituent and an attributive reading is considered.

3.4. The preverb *abhí* has been selected to display the treatment of a preverb in RIVELEX:

[6] (without footnotes)

abhí (Präverb, adv.) „HERBEI, HINZU, (ENT)GEGEN; WEGEN; ÜBER“ – 'HERE, TO IT, AGAINST; BECAUSE OF; OVER'

1 Präverb oder GOAL (Adverb) von Verben (z.T. mit abgeschwächter Bedeutung des Präverbs): (ent)gegen, hinzu, herbei

▪ Preverb or GOAL (adverb) of verbs (partly with weakened meaning of the preverb): against, to it, here

1a bei Bewegungsverben als GOAL (fakultativ mit appositiv dazugesetztem Akk.* oder Lok.**): (ent)gegen gegenüber, hinzu, herbei

▪ with verbs of motion as GOAL (optionally with appositively added Akk.* or Lok.**): against, opposite, to it, here

1b Lexikalisierendes Präverb

▪ lexicalizing preverb

1c Verb elliptisch (bei Bewegungsverben fakultativ mit *abhí* + appositiv dazugesetztem GOAL im Akk.*)

▪ elliptical verb (with verbs of motion optionally with *abhí* + appositively added GOAL in the Akk.*)

2 Adverb in finaler Bedeutung (im Übergang zur Adposition) mit appositiv dazugesetztem Akk.*/(Lok.***) (nicht direkt vom Verb gefordert): für, wegen, zwecks, hinsichtlich, zu dem Zweck

▪ Adverb in final meaning (in transition to apposition) with appositively added Akk.*/(Lok.***) (not directly demanded by the verb); for, because of, with regard to, with the purpose of

abhí **1** 1.5.1 (*gā²-*, *prá*); 1.5.10 (*drogh-*); 1.10.4a (*svar-*); 1.10.4b (*gar¹-*); 1.15.3 (*gar¹-*); 1.24.3 (*yā²-*); 1.33.9 (*dham¹-*); 1.37.1 (*gā²-*, *prá*); 1.42.10 (*gar¹-*); 1.48.14 (*gar¹-*); 1.51.1a (*mad-*); ...

1a 1.11.2 (*nav-*, *prá*)*; 1.11.8 (*nav-*)*; 1.19.9 (*sarj¹-*)*; 1.22.11 (*sac¹-*)*; 1.25.11 (*spāś-*)*; 1.31.18 (*nay¹-*, *prá*)*; 1.33.13 (*gā¹-*)*; 1.35.9 (*ar¹-*); ...

1b 1.42.4 (*sthā-*; „bezwingen, bewältigen“ – 'defeat, overcome'); 1.71.10 [*as¹-*; „jmd. ist besser/stärker als jmd./etw. (Akk.)“ – 's.b. is better/stronger than s.o./s.th. (Akk.)']; 1.74.8 (*sthā-*, *prá*); „sich die Spitzenposition erobern“ – 'gain o.s. top position'; 1.94.8 [*as¹-*; „jmd. ist besser (stärker) als jmd./etw. (Akk.)“ – 's.b. is better (stronger) than s.o./s.th. (Akk.)']; ...

1c 1.78.1; 1.86.5 (ellipt. *as¹-*; „besser/stärker sein“ – ellipt. *as¹-*; 'be better/stronger'); 1.135.4 (ellipt. *vah-*)*; 1.139.3 (ellipt. Transportverb, z.B. *vah-* – ellipt. verb of transport, e.g. *vah-*); ...

2 1.33.11; 1.45.8; 1.61.10; 1.119.1; 5.51.5; 5.51.6; 5.51.7; 7.18.10*; 9.6.2b*; 8.13.28 (oder **1c**, ellipt. Bewegungsverb* – or **1c**, ellipt. verb of motion); ...

abhí **1** 1.35.4 (*var²-*); 1.164.29 (*var²-*); 3.44.5 (*var²-*); 6.40.4 (*var²-*); 8.39.5 (*var²-*); 8.100.9 (*var²-*); 10.73.2 (*var²-*); 10.176.3 (*var²-*)

abhí+ **1** 1.140.13 (*gar¹-*); 2.33.7 (*kṣam¹-*); **1a** 4.31.4 (*vart-*, *á*)*; 9.97.49c (*arṣ¹-*)*; 9.100.1 (*nav-*, *sám*)*; 9.101.3 (*hay-*)*...

abhi **1** 1.23.22 [(*drogh-*) = 10.9.8]; 1.54.7 (*gar¹-*); 1.79.11 (*dā⁶-*); 1.102.2 (*caḥṣ-*); 1.113.6 (*caḥṣ-*, *pra*); 1.115.5 (*caḥṣ-*); 1.140.5d (*śvas-*); 1.163.5

...

abhy-ābhi **1** 9.110.5 (*tard-*)

Im Indischen dürften zwei Adverbialbildungen zusammengefallen sein: idg. **h₂mb^hi* / **h₂emb^hi* „von allen Seiten, ringsum“, vgl. gr. ἀμφί „auf beiden Seiten, um“, ai. *abhitas* „umher, ringsherum“ und (*He*)/*ob^hi* „zu hin, entgegen“, vgl. aksl. *o*, *ob*, *obī*, evtl. aav. *aibī*, jav. *aifī*, ap. *abiy* „zu hin, gegen, über“. Die Bedeutungen „herbei, hinzu, entgegen“ können durch Desemantisierung von **h₂mb^hi* / **h₂emb^hi* unter dem Einfluss von (*He*)/*ob^hi* oder als Fortsetzung vom letzteren entstanden sein. Die Bedeutung „über“ in Bildungen wie *abhí-as¹-* „jmdm. überlegen sein“, könnte aus (*He*)/*ob^hi* im Sinn von „(ent)gegen sein, Paroli bieten“ entstanden sein, mit Aufrückung einer Implikation zur der Hauptbe-

deutung: „überlegen sein“. Die finale Bedeutung „zwecks, hinsichtlich, wegen“ könnte aus **h₂m b^hi* / **h₂emb^hi* stammen: vgl. gr. ἀμφι in der schon bei Homer bezeugten Bedeutung „für, wegen“ und die Etymologie der dt. finalen Konjunktion „um“. vgl. auch EWAia s.v. über weitere Verwandte.

Preverbs in Vedic, for the most part, behave as normal adverbs.⁸ Therefore, the part of speech information on *abhī* [6] lists ‘preverb’ and ‘adverb’. The ‘grey box’ contains syntactic and semantic properties of the preverb. The verb the preverb ‘belongs’ to is put in parentheses after the reference when listing the actual attestations (e.g. 1.5.10 (*drogh-*)). If there is a second preverb, this is put after the verb (e.g. *prá* in 1.5.1 (*gā²-*, *prá*) (1). Lexicalised formations (1c) are translated into German and into English.⁹ In the case where the Padapāṭha shows auslauting short vowel whereas the Samhitā text has a long vowel a ‘+’-sign is written after the short vowel, e.g. *abhī+*.

4. The first part of RIVELEX, containing all the words beginning with *a* appeared in 2006. The next volume, containing further words in the *Rgveda* which start with a vowel has been published in 2012 (Krisch 2012b; 2012c).

RIVELEX reflects ‘Western’ scientific approaches. However, it is hoped that it will be of use to scientists internationally, specifically also to Indian scientists.

⁸ This is a feature inherited from Proto-Indo-European, cf. also Krisch 1984, chapters 3.2.3.2 and 3.2.3.3.

⁹ This is the only exception to the ‘rule’ that there are no English translations below the grey box.

REFERENCES

- ELIZARENKOVA, Tatjana Ja. 1999. *Rigveda*, I–III: *Mandaly I–IV, Mandaly V–VIII, Mandaly IX–X*. 2nd edition. Moscow: Nauka.
- EWAia = Mayrhofer 1992–2001.
- GELDNER, Karl Friedrich 1951. *Der Rig-Veda. Aus dem Sanskrit ins Deutsche übersetzt und mit einem laufenden Kommentar versehen*, I–IV. Cambridge, Mass.: Harvard University Press.
- GOTŌ, Toshifumi 1987. *Die “I Präsensklasse” im Vedischen. Untersuchungen der vollstufigen thematischen Wurzelpräsentia*. (Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse, Sitzungsberichte, 489.) Wien: Verlag der Österreichischen Akademie der Wissenschaften.
- GRASSMANN, Hermann 1996. *Wörterbuch zum Rigveda*. 6th edition, revised by Maria Kozianka. Wiesbaden: Otto Harrassowitz. [1st edition: 1873–75.]
- HEENEN, François 2006. *Le désidératif védique*. (Leiden Studies in Indo-European, 13.) Amsterdam: Rodopi.
- JAMISON, Stephanie 1983. *Function and Form in the -áya-Formations of the Rig Veda and Atharva Veda*. (Ergänzungshefte zur Zeitschrift für Vergleichende Sprachforschung, 31.) Göttingen: Vandenhoeck & Ruprecht.
- JANDA, Michael 2000. *Eleusis. Das indogermanische Erbe der Mysterien*. (Innsbrucker Beiträge zur Sprachwissenschaft, 96.) Innsbruck: Institut für Sprachwissenschaft.
- KRICK, Hertha 1982. *Das Ritual der Feuergründung*. Wien: Österreichische Akademie der Wissenschaften.
- KRISCH, Thomas 1984. *Konstruktionsmuster und Bedeutungswandel indogermanischer Verben. Anwendungsversuche von Valenztheorie und Kasus grammatik auf Diachronie und Rekonstruktion*. (Europäische Hochschulschriften 21.35.) Frankfurt am Main: Peter Lang.
- 1996. *Zur Genese und Funktion der altindischen Perfekta mit langem Reduplikationsvokal. Mit kommentierter Materialsammlung*. (Innsbrucker Beiträge zur Sprachwissenschaft, 87.) Innsbruck: Institut für Sprachwissenschaft.
- 2005. Preliminaries to the study of adjectival syntax in Proto-Indo-European. In: Günter Schweiger (ed.), *Indogermanica. Festschrift Gert Klingenschmitt. Indische, iranische und indogermanische Studien dem verehrten Jubilar dargebracht zu*

- seinem fünfundsechzigsten Geburtstag: 303–320. Taimering: Schweiger VWT-Verlag.
- 2006. *RIVELEX. Rigveda-Lexikon, I: Wörter beginnend mit "a" / words incipient with 'a'*. In collaboration with Christina Katsikadeli, Stefan Niederreiter & Thomas Kaltenbacher. (Grazer Vergleichende Arbeiten, 20.) Graz: Leykam.
- 2012a. *RIVELEX. Rigveda-Lexikon, I. Wörter beginnend mit "a" / words incipient with "a"*. E-book Version. Zweite, verbesserte Auflage / 2nd edition with corrections. Graz: Leykam URL: http://www.leykamverlag.at/shop/advanced_search_result.php?XTCsid=dda4b1272bdb0c6239164c340c5761fe&XTCsid=dda4b1272bdb0c6239164c340c5761fe&keywords=Krisch&x=0&y=0 (June 3, 2013).
- 2012b. *RIVELEX. Rigveda-Lexikon, II: Wörter beginnend mit anderen Vokalen als "a"*. Unter Mitarbeit von Christina Katsikadeli, Stefan Niederreiter, Konstantinos Sampanis & Sabine Ziegler. (Grazer Vergleichende Arbeiten, 26.) Graz: Leykam.
- 2012c. *RIVELEX. Rigveda-Lexikon, II: Wörter beginnend mit anderen Vokalen als "a" / words incipient with other vowels than "a"*. E-book Version. Unter Mitarbeit von Christina Katsikadeli, Stefan Niederreiter, Konstantinos Sampanis, Sabine Ziegler, Alexandra Hörlberger & Thomas Kaltenbacher. Graz: Leykam. URL: http://www.leykamverlag.at/shop/advanced_search_result.php?XTCsid=dda4b1272bdb0c6239164c340c5761fe&XTCsid=dda4b1272bdb0c6239164c340c5761fe&keywords=Krisch&x=0&y=0 (June 3, 2013).
- KÜMMEL, Martin 1996. *Stativ und Passivaorist im Indoiranischen*. (Historische Sprachforschung Ergänzungsheft, 39.) Göttingen: Vandenhoeck & Ruprecht.
- 2000. *Das Perfekt im Indoarischen. Eine Untersuchung der Form und Funktion einer ererbten Kategorie des Verbums in den altindoiranischen Sprachen*. Wiesbaden: Reichert.
- KULIKOV, Leonid 2001. *The Vedic -ya-presents*. PhD dissertation Universität Leiden.
- 2012. *The Vedic -ya-presents. Passives and intransitivity in Old Indo-Aryan*. (Leiden Studies in Indo-European, 19.) Amsterdam: Rodopi.
- LIV = Rix et al. 2001.
- LUBOTSKY, Alexander M. 1988. *The System of Nominal Accentuation in Sanskrit and Proto-Indo-European*. Leiden: E.J. Brill.

- 1997. *A Rigvedic Word Concordance, I–II*. (American Oriental Series, 82–83.) New Haven, Conn.: American Oriental Society.
- MAYRHOFER, Manfred 1992–2001. *Etymologisches Wörterbuch des Altindoarischen, I–III*. Heidelberg: Carl Winter Universitätsverlag.
- 2005. *Die Fortsetzung der indogermanischen Laryngale im Indo-Iranischen*. (Philosophisch-Historische Klasse, Sitzungsberichte, 730.) Wien: Verlag der Österreichischen Akademie der Wissenschaften.
- NIEDERREITER, Stefan 2001. *Morphologische Varianz und semantische Konkurrenz. Verbalabstrakta im Rig-Veda*. (Arbeiten aus der Abteilung "Vergleichende Sprachwissenschaft" Graz, 16.) Graz: Leykam.
- NOOTEN, Barend A. van & Gary B. HOLLAND 1994. *Rig Veda. A Metrically Restored Text with an Introduction and Notes*. Cambridge, Mass.: Harvard University Press.
- OBERLIES, Thomas 1998. *Die Religion des Rig Veda, I: Das religiöse System des R̥gveda*. (Publications of the De Nobili Research Library, 26.) Wien: Institut für Indologie.
- 1999. *Die Religion des Veda, II: Kompositionsanalyse der Soma-Hymnen des R̥gveda*. (Publications of the De Nobili Research Library, 27.) Wien: Institut für Indologie.
- OLDENBERG, Hermann 1894. *Die Religion des Veda*. Berlin: Verlag von Wilhelm Hertz.
- PANAGL, Oswald 1996. Implikationen und Präsuppositionen als Faktoren im lateinischen Bedeutungswandel. In: Hannah Rosén (ed.), *Aspects of Latin. Papers from the Seventh International Colloquium on Latin Linguistics. Jerusalem April 1993* (Innsbrucker Beiträge zur Sprachwissenschaft, 86): 619–634. Innsbruck: Institut für Sprachwissenschaft.
- RASMUSSEN, Jens Elmegård 1985. Der Prospektiv – eine verkannte indogermanische Verbalkategorie? In: B. Schlerath, (ed.), *Grammatische Kategorien: Funktion und Geschichte. Akten der VII. Fachtagung der Indogermanischen Gesellschaft. Berlin, 20.–25. Februar 1983*: 384–399. Wiesbaden: Reichert.
- RENOU, Louis 1955–69. *Études Védiques et Pāṇinéennes, I–XVII*. Paris: Éditions E. de Boccard.
- RIVELEX = KRISCH 2006.
- RIX, Helmut et al. 2001. *LIV. Lexikon der indogermanischen Verben: Die Wurzeln und ihre Primärstammbildungen*. In collaboration with Martin Kümmel, Thomas Zehnder, Reiner Lipp, Brigitte

- Schirmer. 2nd extended edition by M. Kümmel & H. Rix. Wiesbaden: Reichert.
- SADOVSKI, Velizar Savtchov 1996. *Die Entheos-Komposita und die präpositionalen Rektionskomposita (Hypostasen) im Ṛgveda*. MA thesis, Universität Wien.
- 2001. *Untersuchungen zu den exozentrischen Nominalkomposita (bahuvrihi- und Ableitungskomposita) im älteren Indoarischen (Veda und Avesta)*. PhD dissertation, Universität Wien.
- SCARLATA, Salvatore 1999. *Die Wurzelkomposita im Ṛg-Veda*. Wiesbaden: Reichert.
- SCHAEFER, Christiane 1994. *Das Intensivum im Vedischen*. (Historische Sprachforschung, Ergänzungsheft, 37.) Göttingen: Vandenhoeck & Ruprecht.
- TURNER, Ralph Lilley 1966. *A Comparative Dictionary of the Indo-Aryan Languages*. London: Oxford University Press.
- VIA = WERBA 1997.
- WERBA, Chlodwig H. 1997. *Verba indoarica. Die primären und sekundären Wurzeln der Sanskrit-Sprache*. Wien: Verlag der Österreichischen Akademie der Wissenschaften.

Conjunctive Sequences in the *Ṛgveda**

JARED S. KLEIN

0. Having discussed the repetition of intrastanzaic nominals, verbs, NEGs, relatives, preverbs, interrogatives, numerals, adverbials, and *sá/tá*-demonstratives in the *Ṛgveda* (Klein 1999; 2004a; 2007a; 2007b; 2007c; 2008a; 2008b; 2008c; 2012a, respectively), I turn now to orthotonic conjunctions.¹ The data we will discuss here include 5 different forms appearing 79 times in iterative structures. In each case we shall arrange our presentation by the nature of the sequence relative to the verse structure of the *Ṛgvedic* stanza, first investigating line-internal sequences, then those extending into adjacent *pādas*, those within different distichs of four-line stanzas, patterns appearing in three-line stanzas, and ending with those instances where an item occurs in every *pāda* of its stanza.

* I have taken the liberty of substituting the present study for my paper 'Sequential Negation in the *Rigveda*' which I delivered orally at the 13th World Sanskrit Conference and which has since appeared as Klein 2007a. Like the latter, the current paper represents a chapter of my projected book, *Stylistic Repetition in the Rigveda*.

¹ Sequences of enclitic conjunctions, such as *ca* and *vā*, will be treated elsewhere (see now Klein 2012b). In determining what forms to include in this study we have appealed to the criterion of whether a form can be analyzed in at least one of its occurrences as a simple word-level coordinator. By this standard *utá*, *ádha*, *ád*, and *átho* come into consideration. Our inclusion of a single passage involving *áthā* [22] is mainly for purposes of distinguishing this lexical item from the very different *átho*, with which it has been confounded by the entirety of the Sanskrit lexicographical tradition. For a demonstration of the fundamentally different employment of these two particles, cf. Klein 1997.