

Václav Blažek

HYDRONYMIA ṚGVEDICA

Dedicated to memory of Hermann Berger (Oct 17, 1926 – Jan 31, 2005)

ABSTRACT

It is generally accepted that hydronyms represent the most archaic attainable language stratum in any language with adequate documentation. It is precisely river-names that have been preserved from the older layers of languages more frequently than other proper names or borrowed appellatives. This indicates that river names offer a unique witness to a language's prehistory, preceding the first literary documents. On the Indian subcontinent the oldest preserved literary text is the Ṛgveda, dated to 1500–1200 BCE e.g. by Michael Witzel (1995a, 98). On the basis of complete textual documentation this article presents the geographical identification and etymological analyses of 29 hydronyms attested in the Ṛgveda. It is possible to conclude that the center of gravity of the early Vedic Indo-Aryans was situated in the North-West of the Indian subcontinent, in the basin of the mid- and upper stream of the Indus, plus basins of the upper streams of the Ganges & Yamuna (cf. WITZEL 1995b, 343–352). Most of the hydronyms analyzed here are etymologizable as Indo-Aryan in the first approximation, but this could be a result of secondary reinterpretation ("folk etymology"). In only two cases (6.9%) non-Indo-Aryan, namely Burushaski, etymologies seem more probable. In other four cases (13.8%) there are Dravidian alternative solutions. The hypotheses of Sino-Tibetan or Munda (Austro-Asiatic) origin of some hydronyms were also tested, but were not confirmed. It means, for c. 1/5 hydronyms attested in Ṛgveda the pre-Indo-Aryan origin is more or less probable.

KEYWORDS

hydronym; etymology; Indo-Aryan; Iranian; Burushaski; Dravidian; Munda; Austro-Asiatic; Sino-Tibetan.

The purposes of the present article are to summarize all hydronyms attested in the Ṛgveda with their complete textual documentation, identification including geographic characteristics, both with hydronyms documented by the Greek & Latin authors and with contemporary river-names, and finally discussion of their etymologies.

1. List of the R̥gvedic hydronyms

Aṃśumāti-: epithet of the Yamuna? (MW 1).

The feminine formed from the adj. *aṃśumát-* “fibrous, rich in filaments; radiant, luminous; pointed; rich in Soma plants or Soma juice”, from the noun *aṃśú-* m. “soma-plant” [RV VIII.5.26.], “filament” [ŚBr]; “thread; point, end; array, sunbeam” [lex.] (MW 1). Related is Young Avestan *q̥su-* m. “plant belonging to haoma” (EWAI I, 37). For Indo-Iranian **anću-* “Soma plant (probably ephedra)” LUBOTSKY (2001, 310) assumes a substratal origin.

Documentation: VIII.96.13–14.

Ānitab^hā-: probably a river belonging in the basin of the upper stream of the Indus. Usually derived from *an-ita-* “not gone to, not having obtained” [Ragh IX.37.], “desertitude of”, “not deviating from” [KauṣBr] (MW 29), where *ita-* is the passive participle from the Vedic verb *ay-* “to go, travel” (EWAI I, 102) and *-b^ha/-b^hā* is the nominal suffix, cf. *sthūlab^hā-* : *sthūlá-* “stout, massive, coarse” (BRUGMANN 1906, 387). KUIPERS (1991, 89, 91) admitted the hydronym is regularly analyzable within the scope of Indo-Aryan phonology and morphology, but he preferred its local, pre-Indo-Aryan, origin, similarly as for *Krúmu-* and *Kúb^hā-* in the same verse [RV V.53.9.]. A good candidate could be a hypothetical Dravidian compound, where the first member is comparable with Tamil *aṇai* “bank of river or sea, embankment, dam”, Toda *ony* “edge of swamp”, Telugu *ana* “bank or dam”, and second one with **tapp(a)-*: Kananda *dappa*, *doppa* “thickness, stoutness, coarseness”, Tulu *dappa* “thickness; thick, stout” (DEDR ##122, 3070), originally perhaps the “[river whose] banks are massive”, in agreement with Dravidian syntax (ANDRONOV 1978, 287).

Documentation: V.53.9.

Āsiknī- / Asiknī-: today Čanāb/Chenab river; length: 960/1.100 km; basin: 138.000 km²; source: Baralacha la pass; mouth: Indus.

The appellative *āsiknī-* is the feminine of the meaning “the dark one, night” [RV IV.17.15.; X.3.1.], corresponding to the masculine *āsita-* “dark-coloured, black” [RV] (MW 120). Related are Young Avestan *āhita-* “befleckt, unrein”, Khotanese *hātānai* “red”, Middle Persian *’hyd*, *’hyd* “stain” (Bailey 1979, 482), further Hittite *ḫanzana-* “black”, Greek ἄσις “Schlamm, Unrat” (EWAI I, 146). The river was known to ancient authors in a metathetical form: Ἀκεσίνης [Arrian, *Anabasis* V.25; VI.1.], Ἀκεῖνος [Diodorus Siculus II.37.], *Acesinus* [Pliny VI.71]. The alternative Epic Sanskrit name of this river, *Candra-b^hāgā* [MBh], originating in a confluence of two streams, *Candra* “moon”, and *B^hāga* “part” (cf. MW 751), continues in imperfect transcriptions by ancient authors: Σανδαβάλλ [Ptolemy VII.1.26, 27, 42], *Santaba* [Pliny VI.71] – see TOMASCHEK, *RE* I, 1894, c. 1164.

Documentation: VII.5.3., VIII.20.25., X.75.5.: *Asiknī*.

Áśmanvatī-: today As(s)an; source: Mussorie Range & Shiwalik Hills; mouth: (Tons →) Yamuna.

The hydronym *Áśmanvatī*- f. represents the feminine of the adj. *áśmanvant*- “stony” [RV, AV], derived from *áśman*- m. “stone”, also “thunderbolt; heaven” [RV] (MW 114), with cognates in Young Avestan *asman*- m. “stone; heaven”, Old Persian *asman*- m. “heaven”; Greek ἄκμων “anvil” [Ilias]; “meteoritic stone” [Hesiod, *Theogonia* 722] (EWAI I, 137).

Documentation: X.53.8.

Āpayā-: together with *Dṛṣadvatī* a stream of the Sarasvatī basin.

A compound of *āpa*- n. “quantity of waters” [Mallinatha on Śís. III, 72], from *áp*-, nom.pl. *āpas* “water” + *yā-* “going, moving” (MW 849b), cf. the parallel formation *āpa-gā-*; the appellative *āpayā-* is translated as “river” by lexicographers (MW 142–143). Cf. Young Avestan nom.sg. *āfš*, Old Avestan acc.pl. *apas-cā* “water” etc. (EWAI I, 81).

Documentation: III.23.4.

Ārjīkīyā-: today the Haro River; length 44 km; basin 30.100 km²; mouth: Indus river. ‘Name of a country’ m. [Sāy.]; ‘soma vessel’ m. [RV VIII.64.11]; ‘name of a river’ f. [RV X.75.5]. Related to *ārjīkā-* “belonging to the country *Rjīka-*” and “a particular soma vessel” [RV]. The word *rjīka-* is known as the adj. “hid, concealed; removed, obviated” and nouns, m. “smoke; Indra” and n. “expedient, means” [Sāy.]. These meanings are connected with the verb *√rj-*: *arjati* “goes, stands or is firm; obtains, acquires; is strong or healthy” [Dhātup. VI.16] (MW 151). But with respect to more archaic Vedic compounds *āvīr-rjīka-* [RV IV.38.4.], *bhā-rjīka-* [RV I.44.3.], *gó-rjīka-* [RV III.58.4., VI.23.7, VII.21.1.], Thieme proposed the primary meaning of *rjīka-* “*Schaum” (**H₂rġi-H₃k^uo-* “*weißglänzenden Anblicks) and determined the meanings of the compounds as “an dem der Schaum hervortritt”, “lichtschäumend” and “durch Milch Schaum habend {vom Soma}” respectively. Alternatively, the hydronym could be motivated by the second meaning of *rjī-*, namely “fast, swift”, cf. *rjīti-* the epithet of rivers, originally probably “vorausfliegend, geradeaus eilend”, further the proper name *Rjīśvan-* “that with swift dogs” ~ Homeric κύνες ἀργοί etc. (EWAI I, 251, 253).

Documentation: VIII.7.29., VIII.64.11., IX.65.23., X.75.5.

Dṛṣadvatī-: together with *Āpayā* a river of the Sarasvatī basin.

The hydronym *Dṛṣadvatī*- f. represents the feminine of the adj. *dṛṣadvant*- “stony, rocky” [Pāṇ VIII.2.10.; Kāś], derived from *dṛṣád*- f. “rock, large stone” [RV]. Cognates also in Dardic: Khowar *driṣ* “handmill”; Nuristani: Waigali *dusō* id. (TURNER 1966, #6517), and maybe in the Iranian languages from the Pamir: Shughni *diḥn* “stone mortar” (EWAI I, 742).

Documentation: III.23.4.

Gāṅgā:- length 2.525km, basin 1.080.000 km²; source: Gangotri, Satopanth & Khatling Glacier; mouth: Bay of Bengal.

Known as Γάγγης & *Ganges* already to ancient authors: 1st cent. BCE: Diodorus Siculus II 37.2; XVII 93; 1st cent. CE: Strabo XV.689, 690, 702, 718, 719; Mela III.68; *Periplus maris Erythraeum* 63; Curtius Rufus VIII.5.1, 9.5, 9.9.; IX.2.1-2.; Pliny VI.65, 81-89; 2nd cent. CE: Plutarch, *Alex.* 62; Ptolemy VII.1.18, 30; Arrian, *Indica* IV.2, 3, 7; VI.5; 3rd cent. CE: Aelian, *De anim.* XII.41 – see Kiessling, *RE* 13, 1910, cc. 703-707). In modern Indo-Aryan languages it is used as the appellative “river”: Sinhalese *gariga*, pl. *gañ*, Bengalese *gāñ*, Assamese *gāñ*, besides Kashmiri *gañg* “the Ganges, any holy stream” (TURNER 1966, #3952). Concerning etymology, MONIER-WILLIAMS (MW 341), followed by MAYRHOFER (KEWA I, 314; EWAI I, 457), unconvincingly thought about a partial reduplication of the base *gam-* “to go”. It is more natural to expect a pre-Indo-Aryan source of the hydronym. The idea connecting *Gāṅgā* with the name of the longest Chinese river *Jiang* ‘Yangtze’ or its Austro-Asiatic² counterparts (cf. KEWA I, 313) must also be rejected with respect to their deeper history. Pinnow (1954, 4; cf. also Witzel (1999, 46, 60) sought a connection with the river-name *Gaṇḍaki* [MBh II.26.4., 82.97] from Nepal. It is apparently of Munda origin, cf. Santali *gāḍa* “river” and Savara *ḍā(ñ)* “water”. But his arguments to explain the difference between the clusters *-(ñ)ḍ-* and *-ñg-* remain unconvincing. If the hydronym is not etymologizable on the basis of Indo-Aryan or Munda languages, it is also necessary to take in account so-called isolated languages of the northern part of the Indian peninsula. The substratal lexicons of Kusunda or Nihali are too poor to offer any relevant data. On the other hand, a good donor-language could be Burushaski (on its role in the Great Panjab – see WITZEL 1999, 4-6), even offering two candidates: (i) Hunza *gāñar* “side of glacier in the valley”, where the final *-ar* is the ending of the dative-allative (BERGER III, 146; I, 63), or (ii) a hypothetical compound consisting of Yasin, Nager, Hunza *gan*, pl. *ganeñ* “road, way”, and Yasin *gye, ge*, Hunza-Nager *ge* “snow” (BERGER III, 145, 151; I, 218-219: the genitive constructions have been expressed as *tatpuruṣa* compounds, i.e. the expected order is **gye-gan* in Modern Burushaski)³ which is in good agreement with the form *gāṅgyāḥ* [RV VI.45.31.]. Both solutions correspond with the fact that the springs of the *Gāṅgā* are the Gangotri,

1 Modern (Beijing) Chinese 江 *jiāng* “river; Yangtze River” < Middle Chinese **kajŋ* < Postclassic Chinese **kōŋ* < Han & (Pre)classic Old Chinese **krōŋ* < proto-Sino-Tibetan **kruaŋ* “river, valley”, with relatives in Kachin *kruŋ* “valley”; Kuki-Chin **kuaŋ* “the channel (of river)”; Lepcha *kjoŋ* “river, stream”; Dimasa *di-khoŋ* “river” (Shafer 1974, 47; Benedict 1972, 39; CVST V, 69; ChDb & STDb). The same origin may be proposed for Modern (Beijing) Chinese 港 *gǎng* “harbor” (cf. Hongkong), an ancient Wú dialect word, originally meaning “smaller river which flows into a larger river, lake or sea” < Middle Chinese **kǎŋ* < Postclassic Chinese **kōŋ* < Han & Classic Old Chinese **krōŋ* < Preclassic Old Chinese **krōŋ*? (ChDb & STDb; Schuessler 2007, 306).

2 Written Mon *kruŋ*, Bahnar *krɔ:ŋ*, Katu *karuŋ* “river”, Mu’o’ng *khōng*, Vietnamese *sông* “river” < **k-reŋ* (Peiros 1998, 226: proto-Austro-Asiatic **ruaŋ* / **rɔ:ŋ*; Shorto 2006, 212, #668: proto-Mon-Khmer **ruŋ*/**ruuŋ*/**ruəŋ*).

3 I am are grateful for this notice to John D. Bengtson (p.c., Jan 8, 2015).

Satopanth & Khatling glaciers. And this conclusion is also supported in texts, e.g. *gaṅgā himavataḥ sutā* “Ganga, the daughter of the snowy mountain”⁴ [MBh III.108.8.]; elsewhere the *Gaṅgā* is the eldest daughter of *Himālaya* “abode of snow” [Bhag, Kāv, etc.] (MW 1299b). Besides Burushaski it is also necessary to take in account the Dravidian data. There is probably the only relevant term: Tamil *kaṅku* “ridge to retain water in paddy fields, dam”, Kota *kag* “deep pool in river” (DEDR #1085). Its geographical limitation to the South does not represent any problem with regard to the fact that in the North Dravidian languages and Brahui most of the inherited lexicon was replaced.

Documentation: VI.45.31., X.75.5.

Gomatī-: today Gomal/Gumal; length 240km; source: Khumbur Khülē Range; mouth: Indus.

From the adj. *gōmat-* “possessing or containing cattle, rich in cattle”, “containing or mixed with milk” [RV], the noun *gōmati-* n. “possession of cattle” [RV], *gōmatī-* f. “a place abounding in herds of cattle” [RV IV.21.4., V.61.19.], *Gomatī-* f. “name of a river falling into the Indus” [VIII.24.30., X.75.6.], besides *Gomati-* ‘another river falling into the Ganges’ [MBh] (MW 365-366).

Documentation: VIII.24.30., X.75.6.

Krúmu-: today Kurrum/Kur(r)am; source: Spin Ghar range; length 320km; mouth: Indus.

The only appellative resembling the hydronym *Krúmu-* f. is the word *krumuká-* m. “a piece of wood or match used to catch the sacrificial fire when kindled by friction” [TS V.1.9.5; TBr I.4.7.3.; ĀpŚr XIV.24.], besides *kṛmúka-* m. (MW 322b; Wüst apud EWAI I, 414). Mayrhofer (KEWA I, 280) thought about connection with *kṛṇi-* m. “worm, maggot” [AV, YV], frequently written as *krími-*, with Iranian cognates as Sogdian *kyrm-* “snake”, Persian *kirm* “worm, snake”, but it is difficult in both semantics and phonetics. The easiest solution seems to be a non-Indo-European origin, predicted by KUIPER (1991, 89, 91). WITZEL (1999, 15) thought about a Munda source of the type **kə-rum* “luke warm”, reconstructed on the basis of Kharia *rum* “to burn”, Santali *urgum* “luke warm”, Mon *uj-runj* “humid, warm”. But for a mountain river it seems more promising to accept the semantic motivation offered by Burushaski *qurúm* “Spalt (zwischen Felsen, im Eis)” (BERGER III, 347; his assumption to connect *qurúm* with Turkic *korum* “Geröll” remains unconvincing for semantic reasons).

Documentation: V.53.9., X.75.6.

4 Translated by Kisari Mohan GANGULI [1883-1896], see <http://www.sacred-texts.com/hin/mo3/mo3109.htm>.

Kúb^hā-: today Kabul; length 700 km; basin 66.000 km²; source: Sar Čašma in the Sanglākh range; mouth: Indus.

PINNOW (1953, 233) connected Kúb^hā- with another hydronym Kob^hi-. GRASSMANN (1873, 368) thought about connection with kub^hrā- m. “hump-backed bull” [MaitrS II.5.3.], reconstructing the primary semantics “curved”, cf. Greek κῠφός “bent (forwards), stooping, hump-backed” [Od. II.16.], “curved, round (of a cup)” [Ath.]. But the difference u : ū is difficult to explain. Alternatively, there is the Vedic adj. kub^h-anyú- “desirous of water (said of the poets)” [RV V.52.12.] (MW 292). KUIPER (1991, 89, 91) thought that this hydronym represented a local, pre-Indo-Aryan, term, similarly as Ánitab^hā- and Krúmu- in the same verse [RV V.53.9.]. Ancient authors recorded the hydronym as Κώφης [Strabo⁵ XV.28.], Κωφῆν [Arrian, *Indica*⁶ I.1, 8.], *Cophes*, -etis [Pliny VI.21.]. A non-Aryan alternative can be found in Dravidian: Tamil *kup-pam* “multitude, heap”, Gadba *kope* “hill, forest”, *kop-* “to be full, (river) overflows”, Malto *qope* “heap, pile; to heap, pile up” etc. (DEDR #1731), implying the semantic motivation “enclosing hills” (cf. *Sínd^hu-* by Bailey) or “full of water”. Let us mention that the Brahui language is used not only in Pakistan, but also in Afghanistan now. Documentation: V.53.9., X.75.6.

Kuṣávā-: today perhaps the Kunar river, but from its source in Chitral District in Pakistan it is called the Yarkhun River, from Mastuj city to the confluence with the Lutkho River it is known as the Mastuj River, then the Chitral or Kunar River; length 480 km; mouth: Kabul river.

If Kuṣávā- is really the hydronym and not the name of *Rākṣasī* [Sāy.] (cf. EWAI I, 380), it is tempting to think about its relation to the Sanskrit verb *kuṣ-* “to tear asunder; to force or draw out, extract” [Bhaṭṭ], “to pinch” [Car I.8; VP III.12.9.], “to knead” [Comments on KātyŚr], “to gnaw, nibble” [BhP III.16.10.] etc. (MW 297); Bengalese *kusāna* “to rough-hew timber”, Sindhi *kuhaṇu* “to kill”; Kashmiri *kuhun* “to tear up, clear by digging”, Khovar *kušik* “to kill” etc. (TURNER 1966, #3369); Young Avestan *kušaiti* “kills” [Vidēvdāt 5.34], Middle & New Persian *kuštan* “to kill”, Khotanese *kūṣ-* “to flay” (EWAI III, 114; BAILEY 1979, 63). Alternatively, there is a Dravidian solution based on the root **kūc-*: Kota *gu·c-* “to lie or fall in a mass, (rain) pours down; put down in a mass”, Tulu *gūs(s)uni* “to pour, shed, spill”, besides **kuc-*: Konda *kus-*, Manda *kuh-* “to urinate” (DEDR ##1877, 1636). The extension in *avā-* probably represents the Indo-Aryan feminine reinterpretation of the Dravidian participle in **-a* formed from the present-future verbal stem in *-v-* (~ *-pp-*), e.g. Kannada *māruvā* “making”, *āvā* “which will be existing” etc. (ANDRONOV 1978, 381, 316–318). The hypothetical Dravidian starting point is reconstructible as **kūcava* / **kucava* “pouring (in mass) / urinating”. Concerning semantics cf. *Mehatnū-*.

5 <http://data.perseus.org/citations/urn:cts:greekLit:tlg0099.tlg001.perseus-grc1:15>

6 <http://data.perseus.org/citations/urn:cts:greekLit:tlg0074.tlg002.perseus-grc1:1>

Documentation: IV.18.8.

Marúdvṛd^hā-: today Mahuvardhavan (Dähnhardt 2009, 194, fn. 8)

The hydronym *Marúdvṛd^hā* f. is derived from the adj. *marúdvṛd^ha-* “rejoicing in the wind = Maruts” (MW 790) which is a compound of the name of the wind-gods *Marúts* and a derivative of the verbal root *vard^h-* “to increase, grow, strengthen” (MW 1010).

Documentation: X.75.5.

Mehatnú-: a tributary of the Gomati, i.e. the Gomal River today.

The hydronym *Mehatnú-* f. is formed from the participle *mehant-/mehat-* from the verb $\sqrt{meh-}$: *méhati* “passes urine, makes water” [RV], “to emit seminal fluid” [BhP] (MW 818), similarly as *pīyatnú-* “scornful” : part. *pīyant-* or *jīgatnú-* “eilend” : part. *jīgat-* etc. (HOFFMANN 1957, 59; EWAI II, 381; KEWA II, 690). With respect to the meaning of the derivative *méhanā* “in streams, abundantly” [RV], HOFFMANN (l.c.) proposed the primary semantics of the hydronym “reichlich strömend”.

Documentation: X.75.6.

Paruṣṇī-: today perhaps (Urdu & Hindi) *Rāvī* < *Irāvati* [MBh], from *írāvant-* “satiating, granting drink, possessing food” [RV] (MW 168); length: 725km; source: Bara Banghal in Himachal Pradesh; mouth: Indus.

The form *páruṣṇī-* is the archaic feminine from the adj. *paruṣá-* “spotted, variegated, dirty-colored” [RV], “hard, stiff, rugged, rough, uneven, shaggy” [MBh] (MW 605–606), originally probably “grey(-brown)”, cf. Young Avestan *pouruša-* “grey (of hair)”. The Greek transcription Πάρε(ν)νος recorded by Arrian [*Indica* IV.12] represents the Prakritism **paruṇhī-* (EWAI II, 95).

Documentation: IV.22.2., V.52.9., VII.18.8–9., VIII.74.15., X.75.5.

Rasá-: the name of a mythical stream flowing around the earth and the atmosphere [e.g. RV IX.41.6; 10.108., also Nirukta of Yaska], only in RV V.53.9. is it described as the western tributary of the Indus River. In Puranas and Mahabharata *Rasā* is connected with the underworld or hell (MW 870c).

The form *rasá-* is the feminine to the masculine *rása-* “the sap or juice of plants, juice of fruit, any liquid or fluid, moisture, humidity, essence, marrow” [RV] (MW 869b, 870c: *rasá-* = “moisture, humidity”, but MAYRHOFER in EWAI II, 441–442 expressed doubts about any appellative sense of *rasá-*). In Iranian the corresponding hydronym is identified in Young Avestan *Raṇhā-* ‘a mythical river’ [Yašt 5.63, 5.81, 10.104, 14.29, 15.27; Vidēvdāt 1.19 etc.], transcribed in Zoroastrian Pahlavi as *Arang* (BARTHOLOMAE 1904, 1510–1511). From the etymological point of view the same Iranian hydronym **Rahā* denoting the contemporary river Volga was recorded by the classical authors as *Ṕā* [PTOLEMY VI, 14.1–4], *Ṕās* [Agathemerus]. And the same

river-name lives on in Mordvinian **rava/*raḡa/*raḡa* > Erzya *rav(o)* “the Volga river; sea, big water, river-flood in early spring”, Mokša *rav(a)* “Fluss” (JACOBSON 1922, 238–241; KERESZTES 1986, 127 reconstructs only **rava*, but **raḡa* and **raḡa* represent equivalent alternatives, cf. Mordvinian Mokša *pavaz* ~ *pavas* “God” < **payas* < Indo-Iranian **bʰagas* and Mokša *ov(ə)* “son-in-law” < Fenno-Volgaic **wāḡe* – see KERESZTES 1986, 106, 103). Outside Indo-Iranian, there are relatives in Old Church (& Common) Slavic *rosa* f., Lithuanian *rasà* f. and Latin *rōs* m. “dew” (POKORNY 1959, 336).

Documentation: I.112.12., IV.43.6., V.41.15., V.53.9., VIII.72.13., IX.41.6., X.75.6., X.108.1–2., X.121.4.

Sárasvatī-: today the Sarsuti River, a tributary of the Ghaggar-Hakra-Nara stream, 320 km long, drying out in the Thar Desert (WG 844), but in the Vedic period it emptied into an inland delta near present-day Derawar Fort on the India-Pakistan border (Witzel, p.c. Jan 8, 2015).

The hydronym *Sárasvatī*- represents the feminine from the adj. *sárasvant*- “abounding in or connected with ponds” [BhP], formed from the noun *sáras*- n. “anything flowing or fluid; lake, large sheet of water, pond, pool, tank” [RV] (MW 1182b), corresponding to Greek ἔλος n. “low ground by rivers, marsh-meadows” [Ilias 20.221], while *Sárasvatī*- has an exact Iranian counterpart in Young Avestan *haraxʰaiti*-, Old Persian name of the province *h-r-u-v-t-i* /*harauvati*-/ (EWAI II, 708), continuing in the name of the Hārūt River (c. 395 km), emptying into the Hamun-e Saban Lake in Sistan in Southwest Afghanistan.

Documentation: I.3.10–12, I.13.9, I.89.3, I.142.9, I.164.49, I.164.52, I.188.8, II.1.11, II.3.8, II.30.8, II.32.8, II.41.16–18, III.4.8, III.23.4, III.54.13, V.5.8, V.42.12, V.43.11, V.46.2, VI.49.7, VI.50.12, VI.52.6, VI.61.1–7, VI.61.10–11, VI.61.13–14, VII.2.8, VII.9.5, VII.35.11, VII.36.6, VII.39.5, VII.40.3, VII.95.1–2, VII.95.4–6, VII.96.1, VII.96.3–6, VIII.21.17–18, VIII.38.10, VIII.54.4, IX.5.8, IX.67.32, IX.81.4, X.17.7–9, X.30.12, X.64.9, X.65.1, X.65.13, X.66.5, X.75.5, X.110.8, X.131.5, X.141.5, X.184.2.

Saráyu-: today Sarju; length: 350 km; it originates at the confluence of the Ghaghara (= Karnali) and Mahakali (= Sharda) rivers (the latter stream forms the border between India and Nepal); mouth: Ganges.

In the archaic fifth *maṇḍala* [RV V.53.9] the Sarayu River was listed as a western tributary of the Indus, but later was identified with the Ghogra river, a major tributary of the Ganges flowing through Nepal and eastern Uttar Pradesh (DÄHNHARDT 2009, 195, fn. 8).

The Vedic hydronym *Saráyu*- is replaced by the form *Sarayū*- used in Epic Sanskrit [MBh, Kāv., Rāmāyaṇa: river on which lies Ayodhyā], continuing in Prakrit *Sarāū*- f. ‘name of a river’. The river-name is the feminine derivative of the verbal root *sar*- “to run, speed” [RV] (MW 1244c); as a masculine stem, *saráyu*- means “air, wind” [lex.] (MW 1182; Turner 1966, #13251; KEWA III, 443). There is the Iranian counter-

part **haraiua-* in the Old Persian name of the land *Haraiva-*, Young Avestan acc.sg. *Harōiiūm* [Yāšt 10.14.; Vidēvdāt 1.8.], Persian *Harē* ‘Herat’ (EWAI II, 708).

Documentation: IV.30.18., V.53.9., X.64.9.

Sīnd^hu-: today Indus, in Urdu *Darya-i-Sindh*; with the length 3.180km and basin 1.165.000 km²; source: Sênggê Zangbo (Tibetan Plateau); mouth: Arabian Sea.

The Vedic word *sīnd^hu-* m. designated not only the Indus River (practically the only masculine hydronym in *Ṛgveda*), but also such meanings as “river, stream, flood, waters, sea, ocean” [RV] (MW 1217). GRASSMANN (1873, 1519) and Monier-Williams thought about connection of the hydronym with the verb *√sed^h-*: *sed^hati* “goes, moves” [Dhātup III.10; Naigh II.14] (MW 1217a, 1215a). Deriving the hydronym from the Sanskrit verb *sed^h-* “to drive off, ward away”, Thieme (1970, 447–450) judged that the primary semantics of *sīnd^hu-* was “natural frontier”, formed by a big river or a sea. His argumentation is based on Iranian counterparts: Young Avestan *us.hiṇdauua-* designated the mountain situated in the lake *Vouru.kaṣa* [Yāšt 8.32], probably one of the Hamun lakes in Sistan (or the Caspian Sea?). In this case it cannot be “beyond India”, nor “beyond the Indus River”, while the mountain rising “beyond the frontier of the {Iranian} world” is meaningful. Similarly, the Old Persian province *Hīⁿdu-* would not be ‘India’, but “borderland”. The same semantic motivation determines a geographical term such as Ukraine, derived from Slavic **krajb* “edge, periphery”. BAILEY (1975, 610–611) derived the hydronym from the same verbal root **sai^dh-* (with the nasal infix) > Sanskrit *sed^h-* “to drive off, scare away, repel, restrain, hinder” [RV], but with regard to the prefixed form *ut-sed^h-* “to drive off or aside, push upwards” and its derivative *ut-sed^há-* m. “height, elevation, altitude” [ŚBr XIII.2.2.9., Car], “thickness, bigness” [MBh, Suśr etc.] (MW 1215, 182), he assumed the semantic development “enclosing high banks”. It is comparable with Latin *rīpa* “river bank”, extended in Vulgar Latin substantivized feminine adjective *riparia*, continuing in French *rivière* “river, stream” (DAUZAT 1938, 635). On the other hand, Young Avestan *Hapta Həndu* is explainable as an Iranian adaptation of Vedic *saptá sīnd^havaḥ* “seven streams” (EWAI II, 729–730). There are also attractive parallels in ‘Old European’ hydronyms such as Irish *Shannon* (**Sinnōnā*, if from the paradigm **sīnd^hu*, gen.–abl. **sīnd^hnes*), German *Sinn* (AD 800 *Sinna* < **Sīnd^h-nā*) etc. (EILERS – MAYRHOFFER 1960, 119; Nicolaisen 1957, 255–256; but Bichlmeier 2014, 26: **sent-n^o*). Finally, a substratal origin cannot be excluded either, cf. Burushaski of Hunza & Nagir *sīnda*, Yasin *sēnde* “river” (Pinnow 1954, 13; forms are cited after BERGER 1998, 379), although the Burushaski word is more probably of Indo-Aryan, namely of Dardic, origin, than vice versa, cf. Kashmiri *sēnd* f. “river”, *syund^h* m. ‘the Indus’, Tirahi *sīnd*, Khowar *sin*, Maiyali *sīn*, Shina *sīn* & *sīn* f. “river”, esp. ‘the Indus’, Dumaki *sina* f. “river” (TURNER 1966, #13415; WITZEL 1999, 5). The ancient authors knew the river-name with both initials: Indo-Aryan **s-* and Iranian **h-* (recorded as *∅*): *Sindis* [Pliny VI.23.], Σινθός [Periplus, p. 23]; Σίνθων [Ptolemy VII.1.2.], versus

Ἰνδός [Herodot IV.44.; Strabo XV.5.], *Indus* [Pliny VI.20.] etc.

Documentation: I.44.12, I.83.1, I. 122.6, I.126.1, I.186.5, IV.30.12, IV.54.6, IV.55.3, V.53.9, VIII.12.3, VIII.20.24–25, VIII.25.14, VIII.26.18, VIII.72.7, IX.97.58, X.64.9, X.65.13, X.66.11, X.75.1, X.75.3–4, X.75.6–9.

Susártu-: basin of the upper Indus.

The hydronym *Susártu-* f. may be interpreted as “the one running well” (Witzel 1999, 5), from the verbal root *sar-* “to run, speed” [RV] (MW 1238c; 1244c).

Documentation: X.75.6.

Suśómā-: today Sohan/Soan, Swan/Sawan. Length 250 km; mouth: Indus river.

The Vedic compound *su-śóma-* m. means “containing good sap” and also a ‘Soma vessel’. The feminine *Suśómā-* designates a river [RV, BhP] (MW 1238a). On etymology of *sóma-* m. “soma-plant or soma-sap” [RV] – see EWAI II, 748.

Documentation: VIII.7.29.

Suvástu-: today Swat; length 320 km; source: in confluence of the Ushu and Gabriāl rivers in the Kohistān region, Hindukush; mouth: Kabul river.

The hydronym *Suvástu-* f. [RV, MBh, Pur] (MW 1233b) seems to be a compound of *su-* “good” and *vástu-* n. “site, ground, habitation, homestead, house” [RV], together perhaps “characteristic by a good ground” (MW 948c). The river-name is also known in the Greek transcriptions Σόαστος [Arrian, *Indica* IV.11]; Σουάστου πηγαί [Ptolemy VII.1.26, 27, 42, 44].

Documentation: VIII.19.37.

Śutudrī-: today Suttlej⁷, in Tibetan *Langqên Zangbo*, i.e. “Elephant River”; length 1450 km; basin 395 000 km²; source: Lake Rakshastal; mouth: Suttlej unites with the ‘twin’-river Vipās and later with the Chenab river, forming the Panjnad river, which empties into the Indus river.

The ancient authors recorded the following forms: Ζάραδρος & Ζάδαδρος [Ptolemy VII.1.27, 42] and *Sydrus* or *Hesidrus*⁸ [Pliny VI.63/21]. The Vedic hydronym *Śutudrī-* f. [RV, Nir] is attested in several variants in later sources: *Śutudri-* / *Śutudru-* / *Śitadru-* / *Succ^hattrī-* / *C^hutudrī-*⁹ [lex.], with the Epic & Classical *volksetymologisch* modifications *Śatadrú-* [MBh, Hariv, Ramayanam, etc.] / *Śatadrū-* [Ramayanam, VarBṛS] / *Śatadrukā-* [MBh], interpretable as “flowing in a hundred branches” (MW 1048b, 1081c). The form *Śitadru-* may be explained as “white {water-}course”, cf. *śita-* “white, bright-coloured” & *dru-* “running” (MW 1071b & 502a). The final

7 <http://en.wikipedia.org/wiki/Suttlej>

8 <http://data.perseus.org/citations/urn:cts:latinLit:phio978.phio01.perseus-eng1:6.21>

9 In the level of *Volksetymologie* explainable as “characteristic by nice mushrooms” (Pinnow 1953, 233).

-ī- could be perhaps caused by influence of the word *ádri-* m. “stone, rock, mountain” [RV] (MW 19b; EWAI I, 65 with Iranian cognates). In this case it is also possible to identify the first component with *śítá-* “sharp, whetted” [RV] (MW 1091a; cf. also Pinnow 1953, 233). And the middle vowel *-u-* may be ascribed to influence of the word *udrá-* n. “water” : *an-udrá-* “waterless” [RV X.115.6], *udrín-* “abounding in water” [RV] (MW 33c, 191a). The meaningful semantic combinations are besides “white {water-}course” also “{river with} white stones” or “{river flowing in} white rocks or mountains”, but also “{river with} sharp stones”. Finally, the combinations “white water” or “sharp water” would also be thinkable. The formulation *gāveva śubhré mātārā* [RV III.33.1] comparing the rivers *Vipāś* and *Śutudrī* to “two bright mother cows” suggests that some of the “white” combinations could be correct. Mayrhofer (KEWA III, 355; EWAI II, 656) and Lubotsky (p.c.) prefer a substratal origin. It is possible to think about a hypothetical Dravidian compound consisting of derivatives of the roots **cit-* “to rain” (Tamil *citar* “raindrop”, *citari* “rain”; Malto *cithge* “to begin to rain drop by drop”) or **cot-* “mud, mire” (Malto *cotta*, Kurukh *cotʳ*) and **ūr-* “to spring, flow” (Tamil *ūri-* “to spring, flow as water in a well”, *ūṭṭi* “rain”; Tulu *ūṭi* “spring, fountain”; Kuwi *ūta* id.) – see DEDR ##2524, 2842, 761). The primary compound **cit-ūRTi* would mean “spring of rain” *vel sim.*, **cot-ūRTi* “muddy source” *vel sim.*

Documentation: III.33.1., X.75.5.

Śvetyā-: basin of the upper Indus.

The Vedic hydronym *Śvetyā-* f. represents the feminine (in this sense in RV I.113.2.) to the adj. *śvetyá-* “white, brilliant (as the dawn)” [RV, Naigh, Nir], formed from *śvetá-* “white, bright” similarly as *śvítna-* vs. *śvitnyá-* id. [RV VIII.46.31. vs. I.100.18.] and *śvitrá-* “white, whitish” [AV] : *śvítṛya-* [RV I.33.15.] which is a derivative of the verb √*śvet-* “to be white, bright” (MW 1106b–1007c). There are cognates in Iranian: Young Avestan *spaēta-* “white”, Khotanese *śśíta-* id., further Old Church Slavonic *svěť* “light, brightness; world”, etc. The hydronym *Śvetyā-* exactly corresponds to Old Church Slavic *svěšta* “candle, lamp” < proto-Slavic **světja* < IE **kuoitiā* (EWAI II, 678–680).

Documentation: X.75.6.

Ṭṛṣṭāmā-: today Gilgit; length 450¹⁰ km / 240¹¹ km; basin 26 000 km²; mouth: Indus. The hydronym *Ṭṛṣṭāmā-* f. is derived from the adj. *ṛṣṭá-* “rough, harsh, rugged, hoarse” (MW 454), originally probably “dried (up)” (EWAI I, 667).

Documentation: X.75.6.

10 [http://cs.wikipedia.org/wiki/Gilgit_\(%C5%99eka\)](http://cs.wikipedia.org/wiki/Gilgit_(%C5%99eka))

11 <http://www.britannica.com/EBchecked/topic/233662/Gilgit-River>

Vípāś-: today Beas (= Panjabi *Beās*); length 470km; basin 20 303 km²; source: Rohtang pass; mouth: Sutlej river.

The hydronym *Vípāś-* [III.33.1.] & *Vípāśi-* [IV.30.11.] f., in the epic & classical sources *Vípāśā-* [MBh, Hariv, Var, Pur] f., is analyzable as *vī-pāś°* “fetterless”, cf. *pāśa-* m. “fetter, chain, cord, bond, tie, trap” [RV] (MW 974c, 626c; KEWA III, 215–216; II, 265; EWAI II, 557, 125). The classical transcription: “Υφασίς [Arrian, *Indica* II.8], *Hyphasis* [Pliny VI.71], *Hypasis* [Curtius Rufus IX.1.35], Βίβασίς [Ptolemy VII.1.26, 42].

Documentation: III.33.1., IV.30.11.

Vitástā-: today Kashmiri *Vēth*, earlier *vyath*, Lahnda *Vēhat*, further to the south (English) *Jhelum* = Urdu *Darya-e Jihlam*, Hindi *Jhelama nadī*; length: 813km; basin: 55 300 km²; source: Verinag in Pír Panjal; mouth: the Canab / Chenab River.

The hydronym *Vitástā-* f. [RV, MBh] (MW 962c) probably consists of the prefix *vi-* (MW 949c) and the verbal root *taṁs-* “to draw to and fro, move” < *tan-* “to extend, spread, stretch” [RV] (MW 431b, 435a, EWAI I, 609, 618–619), together most likely “extending, stretching, spreading”, similarly as *vītasti-* f. “span”. Cf. also the Young Avestan hydronym *Vitar̥haitī-* < **ui-tas-ūat-ī* (Hoffmann 1982, 93, fn. 32; EWAI II, 553–554).

The classical authors recorded the hydronym *Vitástā-* as *Hydaspes* [Pliny VI.71], Ὑδάσπης [Arrian, *Anabasis* V.3.6; *Indica* IV.9], Βιδάσπης [Ptolemy VII.1.26], with dissimilation typical of the Iranian languages of this region: Baluchi *gidasp*, Ormuri *juṣp* vs. Persian *bidast*, Young Avestan *vītasti-* f. “span” (KEWA III, 208).

Documentation: X.75.5.

Yamúnā-: length 1376km; basin 366 223 km²; source Banderpooch peaks (Uttarakhand, India); mouth Ganges by Allahabad (India).

The hydronym *Yamúnā-* f. of the ‘twin’-river to the Ganges, is actually etymologizable on the basis of the Vedic word *yamá-* m. “twin”. In the post-Vedic mythological tradition [Hariv, MärkP] the river was identified with Yama’s twin-sister *Yamī-*, cf. the compound *Yamunābhrātar-* [lex.] = Yama (MW 846a, 847a; EWAI II, 400–401). SCHMID (1979, 266) demonstrated that the ‘twin’-rivers also appear in the Baltic area: *Jumara*, **Jumina*.

The ancient authors recorded the hydronym as follows: Διαμούνας [Ptolemy VII.1.29, 42], *Iomanes* [Pliny VI.19], Ἰωβάφης, corr. **Iomanes* [Arrian, *Indica*¹² VIII.5], Οἰδάνης [Strabo XV.1.72], corrupted via **Iobanēs* from **Iamonēs*.

Documentation: V.52.17., VII.18.19., X.75.5.

12 Arriani Nicomediensis Scripta Minora, ed. by Rudolf Hercher & Alfred Eberhard. Leipzig: Teubner 1885. See <http://data.perseus.org/citations/urn:cts:greekLit:tlg0074.tlg002.perseus-grc1:8>. Translation by Mr. Rooke: *Arrian's History of the Expedition of Alexander the Great, and Conquest of Persia*, London: Davis 1812, 213.

Yavyāvati-: today Zhob; length: 410 km; source: Kan Metarzai range (Tsari Mehtarzai Pass); mouth: Gomal river.

The hydronym *Yavyāvati-* f. [RV; PB 25.7.2.] (MW 848a) is derived by the suffix *-vant°/-vat°* from the word *yavyā-* f. “stream, channel” [RVI.167.4., 173.12.; VIII.98.8.], indicating the meaning “rich in streams”. It continues in Lahnda *jé* “small stream in a torrent bed”; Khowar *žoi*, Kalasha *žäi*, Phalura *yāb*, Torwali *γlb*, Shina *yāp*; Kati *yū*, Dameli *žaš* “irrigation channel”, Ashkun *yo* “streamlet” (TURNER 1966, #10442); Iranian: Old Persian *γauviyā-* f. “channel”, Middle Persian *yōy*, Classical Persian *jō(y)* “stream, channel”, Kurdish Kurmanji *jaw*, *jō* “rivulet”, Parachi *ži* “rivulet” etc. (KEWA III, 11; EWAI II, 405; ESIJ 4, 118–119; 96; Bailey 1979, 112).

Documentation: VI.27.6.

2. Conclusion

Most of 29 analyzed hydronyms are etymologizable as Indo-Aryan, often with Iranian or Indo-European parallels. In six cases non-Indo-Aryan solutions offer more promising results, concretely based on Burushaski (*Gáŋgā-* and *Krúmu-*), the relic dialect cluster from the Hindukush mountains, or Dravidian (*Ánitabhā-*, *Kúbhā-*, *Kuṣávā-*, *Śutudrī-*). With exception of *Síndhu-* all other R̥gvedic hydronyms are feminines, usually *ā*-stems: *Ánitabhā-*, *Āpayā-*, *Ārjikíyā-*, *Gáŋgā-*, *Kúbhā-*, *Kuṣávā-*, *Marúdvṛdhā-*, *Rasā-*, *Suṣómā-*, *Śvetyā-*, *Tṛṣṭámā-*, *Vitástā-*, *Yamúnā-*, plus the later variant *Vípāśā-*. Second in frequency are *i*-stems: *Śutudrī-*, archaic feminine adjectives in *-nī-*: *Ásiknī-* / *Asiknī-*, *Páruṣṇī-*, and productive feminine adjectives expressing possession in *-vatī* & *-matī*: *Áśmanvatī-*, *Dṛṣádvatī-*, *Sárasvatī-*, *Yavyāvati-* & *Aṃśumátī-*, *Gomatī-* (MACDONELL 1916/2000, 263–264). Less frequent are *u*-stems: *Krúmu-*, *Saráyu-*, *Síndhu-* (m.), *Susártu-*, *Suvástu-*, plus later variants *Śutudru-* / *Śitadru-*. Quite unique are the *ū*-stem *Mehatnú-*, with the later variant *Sarayū-*, the *i*-stem represented by the only variant *Vípāśi-* and later variant *Śutudri-*, and the root stem *Vípāś-*. Interesting are semantic motivations: motion: *Ánitabhā-* (IA), *Kuṣávā-* (IA), *Saráyu-*, *Vitástā-*; water-(course): *Āpayā-*, *Kúbhā-* (Dr), *Kuṣávā-* (Dr), *Rasā-*, *Sárasvatī-*, *Śutudrī-* (Dr), *Yavyāvati-*; color: *Ásiknī-* / *Asiknī-*, *Ārjikíyā-*, *Paruṣṇī-*, *?Śitadru-* (IA), *Śvetyā-*; terrain: *Ánitabhā-* (Dr), *Áśmanvatī-*, *Dṛṣádvatī-*, *Gáŋgā-*, *Krúmu-*, *Kúbhā-* (IA), *Síndhu-*, *Suvástu-*; milk- & soma-metaphors: *Gomatī-*, *Suṣómā-*.

3. Summarization of the Rgvedic hydronyms

Rgvedic hydronym	classical name	present name / identification	citations	length [km]	mouth / basin	etymology
<i>Amśumātī-</i>		epithet of the Yamuna	VIII.96.13-14		Yamuna	IA: "rich in Soma plants"
<i>Ānitabhā-</i>			V.53.9		basin of the Indus	?IA: <i>an-ita-</i> "not gone to" // Dr: "of massive banks"
<i>Āsiknī- / Asiknī-</i>	<i>Ἀκεσίνος</i> ^{Diod.} <i>Acesinus</i> ^{Pliny}	Chenab	VII.5.3, VIII.20.25, X.75.5	960 / 1100	Indus	IA: "dark"
<i>Āśmanvatī-</i>		As(s)an	X.53.8		Tons-Yamuna	IA: "stony"
<i>Āpayā-</i>			III.23.4		basin of Sarasvati	IA: "water-course"
<i>Ārjikīyā-</i>		Haro	VIII.7.29, VIII.64.11, IX.65.23, X.75.5	44	Indus	IA: "foamy" / "swift"
<i>Dṛṣādvatī-</i>			III.23.4		basin of Sarasvati	IA: "stony"
<i>Gāngā-</i>	<i>Γάγγης</i> ^{Diod.} <i>Ganges</i> ^{Pliny}	Ganges	VI.45.31, X.75.5	2525	Bay of Bengal	Bur: "valley with glacier" / "way of snow"
<i>Gomatī-</i>		Gomal / Gumal	VIII.24.30, X.75.6	240	Indus	IA: "milk-containing"
<i>Krúmu-</i>		Kurru(m) / Kur(r)am	V.53.9, X.75.6	320	Indus	Bur: "cleft"
<i>Kúbhā-</i>	<i>Κούβης</i> ^{Strabo} <i>Κωφίη</i> ^{Arrian}	Kabul	V.53.9, X.75.6	700	Indus	?IA: "curved" // Dr: "full of water"
<i>Kuśāvā-</i>		Kunar	IV.18.8	480	Kabul	IA: "tearing" // Dr: "pouring"
<i>Marúdvṛdhā-</i>		Mahuvadharvan	X.75.5			IA: "growing in the wind"
<i>Mehatnū-</i>			X.75.6		Gomal	IA: "rich in streams"
<i>Páruṣṇī-</i>	<i>Πάρουσνος</i> ^{Arrian}	Rāvi < <i>Irāvati</i>	IV.22.2, V.52.9, VII.18.8-9, VIII.74.15, X.75.5	725	Indus	IA: "grey (-brown)"
<i>Rasā-</i>	<i>Ῥᾶ</i> ^{Ptolemy} <i>Ῥᾶς</i> ^{Agathemerios}	mythical river, perhaps Volga	I.112.12, IV.43.6, V.41.15, VIII.72.13,			IA: "moisture, humidity"

Ṛgvedic hydronym	classical name	present name / identification	citations	length [km]	mouth / basin	etymology
			IX.41.6, X.75.6, X.108.1-2, X.121.4 // V.53.9		Indus	
Sárasvati-		Sarsuti (-Ghaggar-Hakra-Nara)	I.3.10-12, I.13.9, I.89.3, I.142.9, I.164.49, I.164.52, I.188.8, II.1.11, II.3.8, II.30.8, II.32.8, II.41.16-18, III.4.8, III.23.4, III.54.13, V.5.8, V.42.12, V.43.11, V.46.2, VI.49.7, VI.50.12, VI.52.6, VI.61.1-7, VI.61.10-11, VI.61.13-14, VII.2.8, VII.9.5, VII.35.11, VII.36.6, VII.39.5, VII.40.3, VII.95.1-2, VII.95.4-6, VII.96.1, VII.96.3-6, VIII.21.17-18, VIII.38.10, VIII.54.4, IX.5.8, IX.67.32, IX.81.4, X.17.7-9, X.30.12, X.64.9, X.65.1, X.65.13, X.66.5, X.75.5, X.110.8, X.131.5, X.141.5, X.184.2		Thar Desert in past: Arabian Sea?	IA: “abounding in ponds“
Saráyu-		Sarju	IV.30.18, V.53.9, X.64.9	350	Ganges	IA: “speeding“
Síndhu-	Síndis ^{Pliny} Σίνδός ^{Periplus} Σίνδων ^{Ptolemy} Ἰνδός ^{Herodot} Indus ^{Pliny}	Indus	I.44.12, I.83.1, I.122.6, I.126.1., I.186.5, IV.30.12, IV.54.6, IV.55.3, V.53.9, VIII.12.3, VIII.20.24, VIII.20.25, VIII.25.14, VIII.26.18, VIII.72.7, IX.97.58, X.64.9, X.65.13, X.66.11,	3180	Arabian Sea	IA: “frontier“ or “with high banks“; cf. Bur: Hunza & Nagir <i>sínda</i> , Yasin <i>sénde</i> “river“

Rgvedic hydronym	classical name	present name / identification	citations	length [km]	mouth / basin	etymology
			X.75.1, X.75.3-4, X.75.6-9			
Susártu-			X.75.6		basin of the Indus	IA: "well-running"
Suśómā-		Sohan/Soan Swan/Sawan	VIII.7.29	250	Indus	IA: "with a good sap"
Suvāstu-	Σόαστος ^{Arrian}	Swat	VIII.19.37	320	Kabul	IA: "with a good ground along"
Śutudrī-; var. Śutudri- Śutudru- Śitadru-	Sydrus or Hesidrus ^{Pliny} Ζάδαδρος or Ζάραδρος ^{Ptolemy}	Sutlej	III.33.1, X.75.5	1450	Panjnad → Indus	?IA: "white water-course" // Dr: "spring of rain" or "muddy spring"
Śvetyā-			X.75.6		basin of the Indus	IA: "white, bright"
Tṛṣṭāmā-		Gilgit	X.75.6	240/ 450		IA: "drying (up)"
Vīpāś-; var. Vīpāśi- Vīpāśā-	Hypasis ^{Curt.Ruf.} Hyphasis ^{Pliny} Υφασίς ^{Arrian} Βίβασίς ^{Ptolemy}	Beas	III.33.1, IV.30.11	470	Sutlej	IA: "fetterless"
Vitástā-	Hydaspes ^{Pliny} Υδάσπης ^{Arrian} Βιδάσπης ^{Ptolemy}	Jhelum	X.75.5	813	Chenab	IA: "spreading, extending"
Yamúnā-	Iomanes ^{Pliny} Διαμόνας ^{Ptolemy}	Yamuna	V.52.17, VII.18.19, X.75.5	1376	Ganges	IA: "twin"
Yavyāvati-		Zhob	VI.27.6	410	Gomal	IA: "rich in streams"

Abbreviations: Bur Burushaski, Curt.Ruf. Curtius Rufus; Diod. Diodorus Siculus, Dr Dravidian; IA Indo-Aryan. The abbreviations of the Sanskrit sources follow MW & Turner 1966.

4. Appendix: Text passages with hydronyms in Ṛgveda

Note: The translations used here are from Griffith (Gr) and Geldner (Ge), occasionally from Jamison & Brereton (Ja).

I.3.10-12

*pāvakā naḥ sárasvatī vājeb^hiḥ vājīnīvatī | yajñám vaṣṭu d^hiyāvasuḥ
codayitrī sūnṛtānām cétantī sumatīnām | yajñám dad^he sárasvatī
mahāḥ árṇaḥ sárasvatī prá cetayati ketúnā | d^hṛyaḥ víśvāḥ ví rājati*

Gr: “Wealthy in spoil, enriched with hymns, may bright Sarasvatī desire, With eager love, our sacrifice.”

“Inciter of all pleasant songs, inspirer of all gracious thought, Sarasvatī accept our rite“
“Sarasvatī, the mighty flood,—she with her light illuminates, She brightens every pious thought.”

Ge: “Die lautere Sarasvati, an Belohnungen reiche, soll nach unserem Opfer verlangen, die durch Weisheit Schätze gewinnt.”

“Schenkungen anregend, auf Wohlwollen bedacht, hat Sarasvati das Opfer angenommen.”

“Mit ihrem Banner offenbart Sarasvati ihr große Wasserflut; sie beherrscht alle frommen Gedanken.”

I.13.9

īlā sárasvatī mahī tīsrāḥ devīḥ mayob^húvaḥ | barhīḥ sīdantu asrīd^haḥ

Gr: “Īlā, Sarasvatī, Mahī, three Goddesses who bring delight, Be seated, peaceful, on the grass.”

Ge: “Īla, Sarasvati, Mahi, die drei erfreulichen Göttinnen sollen sich auf das Barhis setzen, die Unfehlbaren!“

I.44.12

*yát devānām mitramahaḥ puróhitaḥ ántaraḥ yási dūtyām
sīnd^hoḥ iva prásvanitāsaḥ ūrmáyaḥ agnēḥ b^hrājante arcáyaḥ*

Gr: “When as the Gods’ High Priest, by many loved, thou dost their mission as their nearest Friend, Then, like the far-resounding billows of the flood, thy flames, O Agni, roar aloud.”

Ge: “Wenn du als Anwalt der Götter, du wie Mitra geehrter, als ihr Vertrauter den Botendienst tust, dann erglänzen die Flammen des Agni wie die Wellen der Sindhu erbrausend.”

I.83.1

ásvāvati prat^hamāḥ góṣu gac^hati sup^{rā}vīḥ indra mārtyaḥ táva ūtīb^hiḥ
tám ít pṛṇakṣi vásunā b^hāvīyasā **sind^hum** āpaḥ yát^hā ab^hītaḥ vícetasah

Gr: “Indra, the mortal man well guarded by thine aid goes foremost in the wealth of horses and of kine. With amplest wealth thou fillest him, as round about the waters clearly seen afar fill Sindhu full.”

Ge: “Als Erster gelangt mit deinen Hilfen der Sterbliche zu Rossebesitz, zu Kühen, der dir gut zuredet, o Indra. Ihn füllst du mit noch mehr Gut so wie die verständigen Gewässer zu beiden Seiten die Sindhu anfüllen.”

I.89.3

tān pūrvayā nivīdā hūmahe vayām b^hāgam mitrām áditiṃ dākṣam asríd^ham
aryamāṇaṃ várūṇaṃ sómam asvínā **sárasvatī** naḥ sub^hāgā máyas karat

Gr: “We call them hither with a hymn of olden time, Bhaga, the friendly Dakṣa, Mitra, Aditi, Aryaman, Varuṇa, Soma, the Ásvins. May Sarasvatī, auspicious, grant felicity.”

Ge: “Diese rufen wir mit altem Spruch an: Bhaga, Mitra, Aditi, Daksa, den Unfehlbaren, Aryaman, Varuna, Soma, die Asvin. Die holde Sarasvati möge uns Glück bescheren.”

I.112.12.

yāb^hiḥ **rasām** kṣódasā udnāḥ pipinvát^huḥ anaśvám yāb^hiḥ rát^ham ávatam jiṣé
yāb^hiḥ trisókaḥ usrīyāḥ udájata táb^hiḥ ū sú ūtīb^hiḥ asvinā á gatam

Gr: “Wherewith ye made Rasā swell full with water-floods, and urged to victory the car without a horse; Wherewith Trisóka drove forth his recovered cows,—Come hither unto us, O Ásvins, with those aids.”

Ge: “Durch die ihr die Rasa mit Wassers Flut angeschwellt habt, mit denen ihr den Wagen ohne Roß zum Sieg verhalft, durch die Trisoka die Kühe heraustrieb, mit diesen Hilfen kommt doch ja her, ihr Asvin!”

I.122.6

śrutām me mitrāvaruṇā hávā imá utá śrutam sádane viśvataḥ sīm śrótu naḥ śróturātīḥ suśrótuḥ
sukṣétrā **sind^huḥ** adb^hiḥ

Gr: “Hear, Mitra-Varuṇa, these mine invocations, hear them from all men in the hall of worship. Giver of famous gifts, kind hearer, Sindhu who gives fair fields, listen with all his waters!”

Ge: “Höret, Mitra und Varuna, auf diese Anrufungen von mir und höret an eurem Platz sie vollständig an! Es soll uns die Gehör schenkende, gern erhörende Sindhu mit schönem Lande samt ihren Gewässern erhören.”

I.126.1

ámandān stómān prá b^hare maṇiṣá **sínd^hau** ád^hi kṣiyatáḥ b^hāvyaśya yáḥ me saháśram ámimīta savān atúrtaḥ rájā śrávaḥ ic^hámānaḥ

Gr: “With wisdom I present these lively praises of Bhāvya dweller on the bank of Sindhu; For he, unconquered King, desiring glory, hath furnished me a thousand sacrifices.”

Ge: “Nicht zu schwache Loblieder trage ich mit Überlegung vor auf den an der Sindhu wohnenden Bhavya, der mir tausend Somaopfer zuwies, der unübertroffene König, der Ruhm begehrende.”

I.142.9

śúciḥ devēṣu árpitā hótrā marútsu b^hárati | ṷā **sárasvatī** mahī barhīḥ sīdantu yajñīyāḥ

Gr: “Let Hotrā pure, set among Gods, amid the Maruts Bhārati, ṷā, Sarasvatī, Mahī, rest on the grass, adorable.”

Ge: “Die reine, unter die Götter, unter die Marut versetzte Hotra Bharati, Ila, die große Sarasvatī, die opferwürdigen sollen sich auf das Barhis setzen.”

I.164.49, 52

yáḥ te stánaḥ śaśayáḥ yáḥ mayob^húḥ yéna víśvā púśyasi vāryāṇi
yáḥ ratnad^hāḥ vasuvít yáḥ sudátraḥ **sárasvatī** tám ihá d^hátave kar
divyám suparṇám vāyasám brhántam apám gárb^ham darśatám ośad^hīnām
ab^hīpatáḥ vṛṣṭīb^hiḥ tarpáyantam **sárasvantam** ávase johavīmi

Gr: “That breast of thine exhaustless, spring of pleasure, wherewith thou feedest all things that are choicest, Wealth-giver, treasure. finder, free bestower,—bring that, Sarasvatī, that we may drain it.”

“The Bird Celestial, vast with noble pinion, the lovely germ of plants, the germ of waters, Him who delighteth us with rain in season, Sarasvān I invoke that he may help us.”

Ge: “Deine ausgiebige Brust, die erquickende, mit der du alles Köstliche in Fülle gibst, die Kleinode bringende, Güter findende, gabenschöne, an dieser laß uns hier trinken, Sarasvatī!“

“Den himmlische Adler, den großen Vogel, das geringesehene Kind der Gewässer, der Pflanzen, der stracks durch Regen labt, den Sarasvat rufe ich zum Beistand an.”

I.186.5

utá naḥ áhiḥ bud^hnyàḥ máyaḥ kar śíśum ná pipyúṣi iva veti **sínd^huḥ**
yéna nápātam apám junāma manojúvaḥ vṛṣaṇaḥ yám váhanti

Gr: “May the great Dragon of the Deep rejoice us: as one who nourishes her young comes Sindhu, With whom we will incite the Child of Waters whom vigorous course swift as thought bring hither.”

Ge: “Auch Ahi Budhnya soll uns Freude bereiten. Die Sindhu verlangt wie die milchstrotzende Kuh nach ihrem Jungen so nach dem Liede, durch das wir den Apam Napat zur Eile treiben wollen, den die gedankenschnellen Bullen fahren.”

I.188.8

b^hārati iḷe sárasvati yāḥ vah sárvaḥ upabruvé | tāḥ naḥ codayata śriyé

Gr: “You I address, Sarasvatī, and Bhāratī, and Iḷā, all: Urge ye us on to glorious fame.”

Ge: “Bharati, Ila, Sarasvati, die ich euch alle herbitte, eifert uns zur Vortrefflichkeit an!”

II.1.11

tvám agne áditiḥ deva dāsúṣe tvám hótrā b^hārati vard^hase girá tvám iḷā śatáhimā asi dáksase tvám vṛtrahá vasupate sárasvati

Gr: “Thou, God, art Aditi to him who offers gifts: thou, Hotrā, Bhāratī, art strengthened by the song. Thou art the hundred-wintered Iḷā to give strength, Lord of Wealth! Vṛtra-slayer and Sarasvatī.”

Ge: “Du, Gott Agni, bist Aditi für den Spender; als Hotra, Bharati, erbauest du dich an der Lobrede.

Du dienst als die langlebige Ida zum Gelingen, du Schätzeherr bist die Feindetöterin Sarasvati.”

II.3.8

sárasvati sād^háyanti d^hṛyam naḥ iḷā devī b^hārati viśvátūrṭiḥ tisarāḥ devīḥ svad^háya barhiḥ á idám ác^hidram pāntu śaraṇám niśádyā

Gr: “Sarasvatī who perfects our devotion, Iḷā divine, Bhāratī all surpassing,— Three Goddesses, with power inherent, seated, protect this holy Grass, our flawless refuge!”

Ge: “Sarasvati, die unseren frommen Gedanken in Erfüllung bringt, die Göttin Ila, Bharati, die alle übertrifft, diese drei Göttinnen sollen sich nach eigenem Ermessen auf dieses Barhis setzen und wie ein lückenloser Schirm schützen.”

II.30.8

*sárasvati tvám asmán avid^hā marútvati d^hṛṣatī jeṣi śátrūn
tvám cit śárd^hantam taviṣṭyámāṇam índraḥ hanti vṛṣab^hám śaṇḍikānām*

Gr: “Sarasvatī, protect us: with the Maruts allied thou boldly conquerest our foemen, While Indra does to death the daring chieftain of Śaṇḍikas exulting in his prowess.”

Ge: “Sarasvati, steh du uns bei, mit den Marut verbündet besiege mutig die Feinde ! Auch den vermessensten Anführer der Sandika’s, der seine Stärke zeigen will, erschlägt Indra.”

II.32.8

yā gungūḥ yā sinīvālī yā rākā yā sárasvatī | indrāṇīm aḥva ūtāye varuṇānīm svastāye

Gr: “Her, Sinīvālī, her, Gungū, her, Rākā, her, Sarasvatī, Indrāṇī to mine aid I call, and Varuṇānī for my weal.”

Ge: “Die Gungu, die Sinivali, die Raka, die Sarasvati, die Indrani habe ich zur Gnade gerufen, die Varunani zum Heile.”

II.41.16-18.

*ámbitame nádītame dévitame sárasvatī | apraśastāḥ iva smasi práśastim amba naḥ kṛd^{hi} |
tvé víśvā sárasvatī śrítā áyūṃṣi devyām | śunáhotreṣu matsva prajāṃ devi didiḍ^{hi} naḥ |
imā bráhma sárasvatī juśásva vājinīvati | yā te mánma gr̥tsamadāḥ ṛtāvare priyā devēṣu júhvati*

Gr: “Best Mother, best of Rivers, best of Goddesses, Sarasvatī, We are, as ’twere, of no repute and dear Mother, give thou us renown.” “In thee, Sarasvatī, divine, all generations have their stay. Be, glad with Śunahotra’s sons: O Goddess grant us progeny.” “Enriched with sacrifice, accept Sarasvatī, these prayers of ours, Thoughts which Gr̥tsamadas beloved of Gods bring, Holy One, to thee.”

Ge: “Beste Mutter, bester Fluß, beste Göttin Sarasvati, wir fühlen uns geehrt; schaff uns Ehre, o Mütterchen!“

“Auf dir, Sarasvati, der Göttin, ruhen alle Lebensalter. Ergötze dich bei den Sunahotra´s, teil uns Nachkommenschaft zu, o Göttin!“

“An diesen Segensworten erfreue dich, o Sarasvati, an Belohnungen reiche, an den Gebeten, die dir, du Wahrhaftige, die Gritsamada´s als Opfer bringen, wie sie den Göttern lieb sind.“

III.4.8

*ā b^hāratī b^hāratīb^{hi} sajóṣāḥ iḷā devatīḥ manuṣyèb^{hi} agnīḥ sárasvatī sárasvatéb^{hi} arvāk tistrāḥ
devīḥ barhīḥ ā idám sadantu*

Gr: “May Bhāratī with all her Sisters, Iḷā accordant with the Gods, with mortalls Agni, Sarasvatī with all her kindred Rivers, come to this grass, Three Goddesses, and seat them.”

Ge: “Die Bharati soll vereint mit den Bharati´s, Ila mit den Göttern, Agni mit den Menschen, Sarasvati mit den Sarasvata´s näher kommen. Die drei Göttinnen sollen sich auf das Barhis setzen.”

III.23.4

*nī tvā dad^{he} vāre ā pṛt^{hi}vyāḥ iḷāyāḥ padé sudinatvé áhnām
dṛṣádvatyām mānuṣe āpayāyām sárasvatyām revát agne didīhi*

Ja: “He has installed you, Agni, here on earth’s most desirable place, in the track of the milk-libation, on the brightest day of days.”

As {the Agni} of Manu, shine richly upon the Dṛṣadvatī, on the Āpayā, and on the Sarasvatī.”

Gr: “He set thee in the earth’s most lovely station, in Iḷā’s place, in days of fair bright weather. On man, on Āpayā, Agni! on the rivers Dṛṣadvati, Sarasvatī, shine richly.”

Ge: “Ich setze dich ein an den besten Platz der Erde, in die Stätte der Ila an dem Glückstag der Tage.

An der Drisadvati, an der Apaya unter dem Menschengeschlecht, an der Sarasvati leuchte prangend, o Agni!”

III.33.1.

prā párvatānām usatī upást^hād ásve iva viṣite hásamāne
*gāveva śub^hré mātārā rihāṇé **vípāṭ śutudrī** páyasā javete*

Gr: “Forth from the bosom of the mountains, eager as two swift mares with loosened rein contending, Like two bright mother cows who lick their youngling, Vipās and Śutudrī speed down their waters.”

Ge: “Aus der Berge Schoße stürzten begierig wie zwei losgebundene Stuten um die Wette laufend, leckend wie zwei schmucke Mutterkühe, Vipas und Sutudri mit ihrer Milchflut hervor.”

III.54.13.

*vidyúdrat^hāḥ marútaḥ ṛṣṭimántaḥ divāḥ máryāḥ ṛtájātāḥ ayāsaḥ **sárasvatī** śṛṇavan yajñīyāsaḥ*
d^hātā rayīm sahāvīraṃ turāsaḥ

Gr: “Borne on their flashing car, the spear-armed Maruts, the nimble Youths of Heaven, the Sons of Order, The Holy, and Sarasvatī, shall hear us: ye Mighty, give us wealth with noble offspring.”

Ge: “Die Marut mit blitzenden Wagen, speerbewaffnet, des Himmels Jungen, zur rechten Zeit geboren, die unverzagten, die Sarasvati, alle Opferwürdigen sollen zuhören. Bringt Reichtum nebst Söhnen, ihr Vornehmen!”

IV.18.8.

*mámac caná tvā yuvatīḥ parāsa mámac caná tvā **kuṣāvā** jagāra*
mámac cid āpaḥ śísave mamṛdyur mámac cid índraḥ sáhasód atiṣṭ^hat

Ja: {Various voices of the waters:} It was not because of me that the young woman cast you aside. It was not because of me that Kuṣavā {Evil Birth} swallowed you.

Gr: “I cast thee from me, mine,—thy youthful mother: thee, mine own offspring, Kuṣavā hath swallowed. To him, mine infant, were the waters gracious. Indra, my Son, rose up in conquering vigour.”

Ge: “Um meinetwillen hat dich die junge Frau nicht beseitigt, noch hat dich um meinetwillen die Kusava verschlungen. Um meinetwillen mögen sich die Gewässer des Kindes erbarmt haben, um meinetwillen erhob sich plötzlich der Indra.”

IV.22.2.

*vṛṣā vṛṣand^{hi}m caturaśrim ásyann ugró bāhúb^hyām nṛṭamaḥ śácivān
śriyé páruṣṇīm uśámāṇa ūrṇāṇi yásyāḥ párvāṇi sak^hyāya vivyé*

Gr: “Bull, hurler of the four-edged rain-producer with both his arms, strong, mighty, most heroic; Wearing as wool Paruṣṇī for adornment, whose joints for sake of friendship he hath covered.”

Ge: “Der Bullenhafte, der die einen Bullen enthaltende vierkantige Keule mit den Armen schleudert, der Gewaltige, Mannhafteste, Mächtige, der zum Prunk sich in die Parusni wie Wolle kleidet, deren Flocken er zur Freundschaft umgelegt hat:“

IV.30.11.

etád asyā ánaḥ śaye súsampiṣṭam vípāśy á | sasāra sīm parāvátāḥ

Gr: “So there this car of Uṣas lay, broken to pieces, in Vipāś, And she herself fled far away.”

Ge: “Da liegt der Karren ganz zerschlagen in der Vipās; sie selbst war in die Ferne gelaufen.”

IV.30.12

*utá sínd^huṃ vibālyam vitast^hānām ád^{hi} kṣāmi
pári st^hāḥ indra māyáyā*

Gr: “Thou, Indra, didst. with magic power resist the overflowing stream Who spread her waters o’er the land.”

Ge: “Auch den Strom Vibali, der sich über die Erde ausgebreitet hatte, hieltest du, Indra, durch Zauberkraft auf.”

IV.30.18.

utá tyā sadyá áryā saráyoḥ indra pārátāḥ | árṇācitrárat^hā avad^hiḥ

Gr: “Arṇa and Citraratha, both Āryas, thou, Indra, slewest swift, On yonder side of Sarayu,“

Ge: “Auch jene beiden Arier Arna und Citraratha hast du, Indra, sofort jenseits der Sarayu erschlagen.”

IV.43.6.

*sínd^huḥ ha vām rasáyā siñcat áśvān g^hṛṇāḥ ! váyaḥ aruśásah pári gman
tát ú sū vām ajirám ceti yānam yéna páti b^hávat^haḥ sūryáyāḥ*

Gr: “Let Sindhu with his wave bedew your horses: in fiery glow have the red birds come hither. Observed of all was that your rapid going, whereby ye were the Lords of Sūrya’s Daughter.”

Ge: “Sindhu mit der Rasa benetzte eure Pferde; die rötlichen Vogelrosse entgingen den Glutten. Diese eure schnelle Fahrt machte fein Aufsehen, durch die ihr die Gatten der Surya werdet.”

IV.54.6.

*yé te trīḥ áhan savitar savāsaḥ divé-dive saúb^hagam āsuvānti índrah dyāvāpṛt^hiví **sínd^huh** adb^hīḥ ādityaīḥ naḥ áditiḥ śárma yaṃsat*

Gr: “May the libations poured to thee thrice daily, day after day, O Savitar, bring us blessing. May Indra, Heaven, Earth, Sindhu with the Waters, Aditi with Ādityas, give us shelter.”

Ge: “Wenn deine Weisungen, dreimal am Tag, o Savitri, Tag für Tag Glück zuweisen, so sollen Indra, Himmel und Erde, Sindhu mit den Gewässern, Aditi mit den Aditya’s uns Schutz gewähren.”

IV.55.3.

*prá pastyām áditiḥ **sínd^hum** arkaīḥ svastīm īḷe sak^hyāya devīm ub^hé yát^hā naḥ áhanī nipātaḥ uśāsánáktā karatām ádabd^he*

Gr: “The Housewife Goddess, Aditi, and Sindhu, the Goddess Svasti I implore for friendship: And may the unobstructed Night and Morning both, day and night, provide for our protection.”

Ge: “Die Pastyā, Aditi, die Sindhu rufe ich mit Preisliedern an, die Göttin Svasti zur Freundschaft. Nacht und Morgen, die Untrüglichen, sollen bewirken, daß beide Tageshälften uns in ihren Schutz nehmen.”

V.5.8.

*īlā **sárasvatī** mahī tistráḥ devīḥ mayob^húvaḥ | barhīḥ sídantu asríd^haḥ*

Gr: “Īlā, Sarasvatī, Mahī, three Goddesses who bring us weal, Be seated harmless on the grass.”

Ge: “Īla, Sarasvati, Mahi, die drei erfreulichen Göttinnen, sollen sich ohne Verzug auf das Barhis setzen!”

V.41.15.

*padé-pade me jarimá ní d^hāyi várūtrī vā śakrá yá páyúb^hīḥ ca síśaktu mātā mahī **rasā** naḥ smát sūrīb^hīḥ ṛjuhástā ṛjuvāniḥ*

Gr: “Duly to each one hath my laud been offered. Strong be Varūtrī with her powers to

succour. May the great Mother Rasā here befriend us, straight-handed, with the princes, striving forward.”

Ge: “Auf Schritt und Tritt sei mir das Alter sichergestellt, sei es durch die mächtige Varutri und durch die Schutzgeister. Es sollen uns samt den Lohnherren die große Mutter Rasa zur Seite stehen, die eine redliche Hand hat, die redlichen Gewinn bringt.”

V.42.12.

dámūnasah apāsah yé suhástāḥ vṛṣṇah pátnīḥ nadyàḥ vib^hvataṣṭāḥ
sárasvatī bṛhaddivá utá rākā daśasyántīḥ varivasyantú śub^hrāḥ

Gr: “May the House-friends, the cunning-handed Artists, may the Steer’s Wives, the streams carved out by Vibhvan, And may the fair Ones honour and befriend us, Sarasvatī, Brhad-diva, and Rākā.”

Ge: “Die Hausherren, die Künstler mit geschickter Hand, die von Vibhvan gebildeten Flüsse, die Gattinnen des Bullen, Sarasvati und Raka vom hohen Himmel, die schmucken, sollen sich gefällig zeigen und uns fördern.”

V.43.11.

ā nah divāḥ bṛhatāḥ párvatāt ā sárasvatī yajatā gantu yajñām hávam devī jujusāṇā g^hṛtācī
śagmām nah vācam usatī śṛnotu

Gr: “From high heaven may Sarasvatī the Holy visit our sacrifice, and from the mountain. Eager, propitious, may the balmy Goddess hear our effectual speech, our invocation.”

Ge: “Vom hohen Himmel, vom Gebirge soll die opferwürdige Sarasvat? zu unserem Opfer kommen. Die in Schmalz gehende Göttin soll unseren Ruf gut aufnehmen, unsere tüchtige Rede gern hören!”

V.46.2.

ágne índra váruṇa mítra dévāḥ sárd^hah prá yanta māruta utá viṣṇo
ub^hā nāsatyā rudrāḥ ád^ha gnāḥ pūṣā b^hágaḥ sárasvatī juṣanta

Gr: “O Agni, Indra, Varuṇa, and Mitra, give, O ye Gods, and Marut host, and Viṣṇu. May both Nāsatyas, Rudra, heavenly Matrons, Pūṣan, Sarasvatī, Bhaga, accept us.”

Ge: “Agni, Indra, Varuna, Mitra, ihr Götter, du marutisches Heer und Vishnu, gewähret uns Zuflucht! Beide Nasatya´s, Rudra und die Götterfrauen, Pusan, Bhaga, Sarasvat? sollen Wohlgefallen haben.”

V.52.9.

utá sma té páruṣṇyām ūrṇā vasata śund^hyávaḥ | utá pavyā rát^hānām ádrim b^hindanty ójasā

- Ja:** “And they clothe themselves in wool {= foam} in the Paruṣṇī {River} – they {like} preening water-birds -and with the wheel-rim of their chariots they split the stone with force”
- Gr:** “Fair-gleaming, on Paruṣṇī they have clothed themselves in robes of wool, And with their chariot tires they cleave the rock asunder in their might.”
- Ge:** “Und die Schmucken kleiden sich in der Parusni in Wolle und sie spalten mit der Rad-schiene der Wagen den Fels mit Gewalt.”

V.52.17.

saptá me saptá śākína ékam-ekā śatā daduḥ

yamúnāyām ád^hi śrutám úd rād^ho gávyam mṛje ní rād^ho áśvyam mṛje

- Ja:** “Seven upon seven the able ones gave me hundreds, one {hundred} each. At the Yamunā {river} a famous thing – I swept up bounty in cattle; swept down bounty in horses.”
- Gr:** “The mighty ones, the seven times seven, have singly given me hundred gifts. I have obtained on Yamunā famed wealth in kine and wealth in steeds.”
- Ge:** “Die je sieben und sieben Mächten gaben mir je einhundert Kühe. An der Yamuna bekomme ich als Ehrenanteil die berühmte Schenkung von Kühen, streiche ich die Schenkung von Rossen ein.”

V.53.9.

mā vaḥ rasā ánitab^hā kúb^hā krúmuḥ má vaḥ sínd^huḥ ní rīramat

mā vaḥ pári ṣṭ^hāt saráyuh purīṣīṇy asmé ít \! \ summám astu vaḥ

- Ja:** “Let not the Rasā {River}, the Anitabhā, the Kubhā, the Krumu, let not the Sindhu bring you to a halt. Let not the overflowing Sarayu hem you around. On us alone let your favour be.”
- Gr:** “So let not Rasā, Krumu, or Anitabhā, Kubhā, or Sindhu hold you back. Let not the watery Sarayu obstruct your way. With us be all the bliss ye give.”
- Ge:** “Nicht soll euch die Rasa, Anitabha, Kubha, Krumu, nicht euch die Sindhu aufhalten, noch euch die quellenreiche Sarayu im Wege stehen. Bei uns soll eure Huld sein.”

VI.27.6.

triṃśácc^hatam varmīna indra sākám yavyāvatyām puruhūta śravasyā

vṛcīvantah śarave pátyamānāḥ pátrā b^hindāná nyart^hāny āyan

- Ja:** “O much-invoked Indra, at the Yavyāvati (River), though they were a hundred thirty altogether and armor-clad, with a yen for fame, the Vṛcīvants, playing the lord’s...”
- Gr:** “Three thousand, mailed, in quest of fame, together, on the Yavyāvati, O much-sought Indra, Vṛcivan’s sons, falling before the arrow, like bursting vessels went to their destruction.”
- Ge:** “Hundertunddreißig gepanzerte Vricivat’s verfielen miteinander an der Yavyavati aus Ruhmsucht deinem Geschoß, o vielgerufener Indra; wie die, die ihre Geschirre zerbrechen, machten sie einen Fehlgang.”

VI.45.31.

ád^hi bṛbúḥ paṇínāṃ várṣiṣṭ^he mūrd^hánn ast^hāt | urúḥ kákṣo ná **gāṅgyáḥ**

Ja: “Bṛbu has stood upon the highest head of the niggards [/Paṇis]; (he is) as broad of girth as the Ganges“

Gr: “Bṛbu hath set himself above the Paṇis, o’er their highest head, Like the wide bush on Gaṅgā’s bank.”

Ge: “Hoch erhaben über den Pani´s steht Bribu wie das weite Dickicht an der Ganga.”

VI.49.7.

pāvīravī kanyā citrāyuh **sārasvatī** vīrāpatnī d^hīyaṃ d^hāt
gnāb^hiḥ ác^hidram saraṇām sajóṣāḥ durād^hárṣam grṇaté sárma yaṃsat

Gr: “So may Sarasvatī, the Hero’s Consort, brisk with rare life, the lightning’s Child, inspire us, And, with the Dames accordant, give the singer a refuge unassailable and flawless.”

Ge: “Die Tochter des Paviru, das Mädchen von wunderbarer Lebenskraft, die Sarasvati, die Heldengöttin möge guten Gedanken eingeben. Mit den Götterfrauen vereint möge sie dichten Schirm, unantastbaren Schutz dem Sänger gewähren.”

VI.50.12

té naḥ rudráḥ **sārasvatī** sajóṣāḥ mī^húṣmantah víṣṇuh mṛlantu vāyúḥ
ṛb^hukṣāḥ vājaḥ daivyaḥ vid^hātá parjányāvātā pipyatām ísam naḥ

Gr: “May Rudra and Sarasvatī, accordant, Viṣṇu and Vāyu, pour down gifts and bless us; Ṛbhukṣan, Vāja, and divine Vidhatar, Parjanya, Vāta make our food abundant.”

Ge: “Die sollen uns in Eintracht gnädig sein: Rudra, Sarasvati, Vishnu, Vayu, die Belohnenden, Ribhuksan, Vaja, der göttliche Vidhatri. Parjanya und Vata, sollen uns die Nahrung anschwellen lassen.”

VI.52.6

índrah nédiṣṭ^ham ávasā āgamiṣṭ^hah **sārasvatī** sínd^hub^hiḥ pínvamānā
parjányah naḥ óṣad^hīb^hiḥ mayob^húḥ agnīḥ susáṃsaḥ suhávaḥ pitā iva

Gr: “Most near, most oft comes Indra with protection, and she Sarasvatī, who swells with rivers – Parjanya, bringing health with herbs, and Agni, well lauded swift to listen, like a father.”

Ge: “Indra kommt am ehesten und am nächsten mit Hilfe und Sarasvati, die durch die Flüsse anschwillt. Parjanya sei uns durch die Pflanzen erlabend: Agni sei Gutes redend, leicht zu errufen wie ein Vater.”

VI.61.1-7

(1) iyám adadāt rab^hasám ṛṇacyútam dívodāsam vad^hryasvāya dāśúṣe yá śásvantam ācak^hāda avasám paṇím tá te dātrāṇi taviṣā **sarasvati**(2) iyám śúṣmeb^hiḥ bisak^hāḥ iva arujat sānu girīṇām taviṣēb^hiḥ ūrmīb^hiḥ pāravatag^hnīm ávase suvr̥ktīb^hiḥ **sárasvatīm** ā vivāsema d^htīb^hiḥ(3) **sárasvati** devanídaḥ ní barhaya prajám vísvasya bṛṣayasya māyīnaḥ utá kṣitīb^hyaḥ avániḥ avindaḥ viṣám eb^hyaḥ asravaḥ vājīnīvati(4) prá naḥ devī **sárasvati** vājeb^hiḥ vājīnīvati | d^hīnām avitrī avatu(5) yáḥ tvā devi **sarasvati** upabrūtē d^hāne hité | índram ná vṛtratrúrye(6) tvám devi **sarasvati** ávā vājeṣu vājini | rádā pūṣā iva naḥ saním(7) utá syā naḥ **sárasvati** g^horā híraṇyavartaniḥ | vṛtrag^hnī vaṣṭi suṣṭutím

Gr: “To Vadhryasva when. be worshipped her with gifts she gave fierce Divodāsa, canceller of debts. Consumer of the churlish niggard, one and all, thine, O Sarasvatī, are these effectual boons.” “She with her might, like one who digs for lotus-stems, hath burst with her strong waves the ridges of the hills. Let us invite with songs and holy hymns for help Sarasvatī who slayeth the Paravatas.” “Thou castest down, Sarasvatī, those who scorned the Gods, the brood of every Bṛsaya skilled in magic arts. Thou hast discovered rivers for the tribes of men, and, rich in wealth! made poison flow away from them.” “May the divine Sarasvatī, rich in her wealth, protect us well, Furthering all our thoughts with might” “Whoso, divine Sarasvatī, invokes thee where the prize is set, Like Indra when he smites the foe.” “Aid us, divine Sarasvatī, thou who art strong in wealth and power Like Pūṣan, give us opulence.” “Yea, this divine Sarasvatī, terrible with her golden path, Foe-slayer, claims our eulogy.”

Ge: “Sie schenkte dem opferspendenden Vadhryasva als Sohn den gewaltigen Divodasa, der die Schuld an die Manen tilgte, sie die dem Pani die Zehrung vollständig abzwackte. Das sind deine mächtigen Gaben, o Sarasvati.”

“Sie brach mit Ungestüm gleich einem Wurzelgräber den Rücken der Berge mit den gewaltigen Wogen auf. Sarasvati, die die Fremden abwehrt, möchten wir mit Lobliedern, mit Gebeten zur Gnade erbitten.”

“Sarasvati, streck die Götterschmäher nieder, die Nachkommenschaft jedes listigen Bṛsaya. Du gewannst unseren Völkern das Stromland und für jene flossest du von Gift, du an Belohnungen reiche.”

“Uns soll die Göttin Sarasvati, die an Belohnungen reiche, begünstigen, die Gönnerin der Gebete.”

“So dich, Göttin Sarasvati, einer anruft, wenn der Siegerpreis ausgesetzt ist, wie den Indra in der Vritraschlacht,“

“Dann schenke du Göttin Sarasvati, du Siegerin in den Wettkämpfen, uns deine Gunst. Laß uns gleich Pusan Gewinn zukommen!“

“Und diese furchtbare Sarasvati mit goldenen Rädern, die Feindetöterin wünscht von uns ein Loblied:“

VI.61.10-11.

*utá naḥ priyā́ priyā́su saptásvasā́ sújuṣṭā́ | sárasvatī́ stómyā́ bʰūt
āpaprúṣī́ pārtʰivāni urú́ rájaḥ antárikṣam | sárasvatī́ nidáḥ pātu*

Gr: “Yea, she most dear amid dear stream, Seven-sistered, graciously inclined, Sarasvatī hath earned our praise.”

“Guard us from hate Sarasvatī, she who hath filled the realms of earth, And that wide tract, the firmament!”

Gr: “Lieb unter Lieben, mit ihren sieben Schwestern willkommen sei Sarasvatī auch uns preisenswert.”

“Die irdischen Räume, den weiten Raum, das Luftreich hat sie erfüllt: Sarasvatī soll uns vor Schmähung schützen!”

VI.61.13-14.

*prá yā́ mahimná́ mahínā́ āsu cékite dyumnébʰiḥ anyā́ḥ apásām apástamā́
rátʰaḥ iva bṛhatī́ vibʰváne kṛtā́ upastútyā́ cikitúṣā́ sárasvatī́ sárasvatī́ abʰi naḥ neṣi vásaḥ má
āpa spʰarīḥ páyasā́ má naḥ ā́ dʰak
juṣásva naḥ sakʰyā́ veśyā́ ca má́ tvát kṣétrāṇi áraṇāni ganma*

Gr: “Marked out by majesty among the Mighty Ones, in glory swifter than the other rapid Streams, Created vast for victory like a chariot, Sarasvatī must be extolled by every sage.” “Guide us, Sarasvatī, to glorious treasure: refuse us not thy milk, nor spurn us from thee. Gladly accept our friendship and obedience: let us not go from thee to distant countries.”

Ge: “Die groß an Größe sich unter diesen Flüssen hervortut, an Glanz die andern übertrifft, die Fleißigste der Fleißigen, hoch wie ein Wagen, zur Kraftentfaltung geschaffen, ist Sarasvatī von dem Kundigen zu preisen.”

“Sarasvatī! Geleite uns zum Glück; entzieh dich nicht, laß uns mit deiner Milch nicht zu kurz kommen! Freu dich unserer Freundschaft und unserer Clangenossenschaft. Nicht mögen wir von dir dort in fremde Länder gehen!”

VII.2.8.

*ā́ bʰárati bʰáratiḥ sajóṣāḥ iḷā́ devaiḥ manuṣyèbʰiḥ agnīḥ
sárasvatī́ sárasvatéḥ arváḥ tistráḥ devīḥ barhīḥ ā́ idám sadantu*

Gr: “May Bhāratī with all her Sisters, Iḷā accordant with the Gods, with mortals Agni, Sarasvatī with all her kindred Rivers, come to this grass, Three Goddesses, and seat them.”

Ge: “Die Bharatī soll vereint mit den Bharatī’s, Ila mit den Göttern, Agni mit den Menschen, Sarasvatī mit den Sarasvatā’s näher kommen. Die drei Göttinnen sollen sich auf dieses Barhis setzen.”

VII.5.3.

*tvád b^hyá víša āyann **ásiknīr** asamanā jáhatīr b^hójanāni
vaiśvānara pūrāve sósucānaḥ pūro yád agne daráyann ádideḥ*

- Ja:** “The dark clans went breaking ranks, leaving their supplies, from fear of you, o Vaiśvānara, when you shone, breaking their strongholds, blazing for Pūru, o Agni.”
- Gr:** “For fear of thee forth fled the dark-hued races, scattered abroad, deserting their possessions, When, glowing, O Vaiśvānara, for Pūru, thou Agni didst light up and rend their castles.”
- Ge:** “Aus Furcht vor dir zogen die schwarzen Stämme fort, indem sie kampflos ihren Besitz zurückließen, als du, Vaisvanara Agni, für Puru flammend, ihre Burgen brechend, leuchtetest.”

VII.9.5.

*ágne yāhi dūtyam má riṣaṇyaḥ devān ác^hā brahmakṛtā gaṇéna
sārasvatīm marútaḥ aśvínā apāḥ yákṣi devān ratnad^héyāya vísvān*

- Gr:** “Go on thy message to the Gods, and fail not, O Agni, with their band who pray and worship. Bring all the Gods that they may give us riches, Sarasvatī, the Maruts, Aśvins, Waters.”
- Ge:** “Agni! Geh deinen Botengang – versieh dich nicht! – zu den Göttern von der erbauenden Sängerschar gesandt! Opfere der Sarasvati, den Marut, den Asvin, den Gewässern, allen Göttern, daß sie Belohnung spenden.”

VII.18.8-9.

*durād^hyāḥ áditim sreváyantah acetásaḥ ví jagrb^hre **páruṣṇīm**
mahnā avivyak pṛt^hivīm pátyamānaḥ paśúḥ kavíḥ aśayat cāyamānaḥ
īyúḥ árt^ham ná nyart^hám **páruṣṇimiyúḥ** árt^ham ná nyart^hám **páruṣṇīm** āśúḥ caná ít ab^hipitvám
jagāma
sudāse índraḥ sutūkān amitrān árand^hayat mánuṣe vād^hrivācaḥ*

- Gr:** “Fools, in their folly fain to waste her waters, they parted inexhaustible Paruṣṇī. Lord of the Earth, he with his might repressed them: still lay the herd and the affrighted herdsman.” “As to their goal they sped to their destruction: they sought Paruṣṇī; e’en the swift returned not. Indra abandoned, to Sudās the manly, the swiftly flying foes, unmanly babblers.”
- Ge:** “Indem sie in böser Absicht eine Fehlgeburt der Aditi bewirkten, leiteten die Toren die Parusni ab. Im Besitz der Macht umfaßte er die Erde. Als Opfertier lag er da, der sich für einen Weisen hielt.”
“Sie kamen ans falsche Ziel als wäre es ihr richtiges Ziel: in die Parusni. Auch der Flinke kam nicht zur Heimkehr. Indra gab die spornstreichs fliehenden Feinde in Manusa dem Sudas in die Hand, die wie Kastraten reden.”

VII.18.19.

ávat índram **yamúnā** tr̥ṣṣavaḥ ca prá átra b^hedám sarvátātā muṣāyat
ajásah ca śigravaḥ yáḁṣavaḥ ca balím śirśāṇi jab^hruḥ ásvyāni

Gr: “Yamunā and the Tr̥ṣṣus aided Indra. There he stripped Bheda bare of all his treasures. The Ajās and the Śigrus and the Yakṣus brought in to him as tribute heads of horses.”

Ge: “Dem Indra standen die Yamuna und die Tritsu´s zur Seite. Da raubte er den Bheda vollständig aus. Die Aja´s und Sigrus und Yaksu´s brachten Pferdeköpfe als Tribut dar.”

VII.35.11

śám naḥ devāḥ viśvādevāḥ b^havantu śám **sárasvatī** sahá d^hib^hṛṇḥ astu śám ab^hiṣācaḥ śám
u rātiṣācaḥ śám naḥ divyāḥ párt^hivāḥ śám naḥ ápyāḥ

Gr: “May all the fellowship of Gods befriend us, Sarasvatī, with Holy Thoughts, be gracious. Friendly be they, the Liberal Ones who seek us, yea, those who dwell in heaven, on earth, in waters.”

Ge: “Zum Glück sollen uns die Götter, die Allgötter sein, zum Glück Sarasvati mit den frommen Gedanken; zum Glück die Begleiterinnen und die mit Gaben Kommenden, zum Glück uns die im Wasser wohnenden Götter.”

VII.36.6

á yát sākám yaśásaḥ vāvaśānāḥ **sárasvatī** saptát^hi sínd^humātā
yāḥ suṣváyanta sudúg^hāḥ sud^hārāḥ ab^hi svéna páyasā pípyānāḥ

Gr: “Coming together, glorious, loudly roaring – Sarasvatī, Mother of Floods, the seventh- With copious milk, with fair streams, strongly flowing, full swelling with the volume of their water;“

Ge: “Wenn die ehrenwerten Flüsse zusammen verlangend herkommen – als siebente die Sarasvati, deren Mutter die Sindhu ist – die fruchtbar sind, reiche Milch geben, reich strömen, von ihrer eigenen Milch strotzend –“

VII.39.5

á agne gíraḥ divāḥ á pṛt^hivyāḥ mitráṃ vaha váruṇam índram agnīm
á aryamāṇam áditim viṣṇum eṣām **sárasvatī** marútaḥ mādayantām

Gr: “Agni, to these men’s hymns, from earth, from heaven, bring Mitra, Varuṇa, Indra, and Agni, And Aryaman, and Aditi, and Viṣṇu. Sarasvatī be joyful, and the Maruts.”

Ge: “Zu ihren Lobreden fahre, Agni, von Himmel und Erde her den Mitra, Varuna, Indra, Agni, den Aryaman, die Aditi, den Vishnu! Sarasvati, die Marut sollen sich ergötzen!“

VII.40.3

sá ít ugráḥ astu marutaḥ sá śuśmī yám mártṃyam pṛṣadaśvāḥ ávāt^ha utá īm agníḥ **sárasvatī** junánti ná tásya rāyāḥ paryetá asti

- Gr:** “Strong be the man and full of power, O Maruts, whom ye, borne on by spotted coursers, favour. Him, too, Sarasvatī and Agni further, and there is none to rob him of his riches.”
Ge: “Der Sterbliche muß mächtig, der kraftvoll sein, ihr Marut, dem ihr mit scheckigen Rossen fahrend beistehen werdet. Auch Agni und Sarasvati ermutigen ihn. Nicht ist einer, der dessen Reichtum überholt.”

VII.95.1-2

prá kṣódasā d^hāyasā sasra eṣā **sárasvatī** d^harúṇam āyāsī pūḥ
 prabābad^hānā rat^hyā iva yāti víśvāḥ apāḥ mahinā śind^huḥ anyāḥ ékā acetat **sárasvatī** nadīnām
 śúciḥ yatī girīb^hyaḥ á samudrāt
 rāyāḥ cétanti b^hūvanasya b^hūreḥ g^hṛtám páyaḥ duduhe nāhuṣāya

- Gr:** “This stream Sarasvatī with fostering current comes forth, our sure defence, our fort of iron. As on a car, the flood flows on, surpassing in majesty and might all other waters.”
 “Pure in her course from mountains to the ocean, alone of streams Sarasvatī hath listened. Thinking of wealth and the great world of creatures, she poured for Nahuṣa her milk and fatness.”
Ge: “Mit labender Flut eilte sie voraus; Sarasvati ist ein Bollwerk und eine eiserne Burg. Wie auf einer Fahrstraße zieht der Strom dahin, indem er durch seine Größe alle anderen Gewässer fortreißt.”
 “Einzig unter den Strömen hat sich Sarasvati hervorgetan, von den Bergen zum Meer klar fließend, den Reichtum der vielgestaltigen Welt kennend, spendet sie Schmalz und Milch dem Nahusstamm.”

VII.95.4-6

utá syā naḥ **sárasvatī** juṣāṇā úpa śravat sub^hāgā yajñé asmín
 mitájñub^hiḥ namasyaiḥ iyānā rāyā yujā cit úttarā sák^hib^hyaḥ
 imā júhvānāḥ yuśmát á námob^hiḥ práti stómam **sarasvati** juṣasva
 táva sárman priyátame dád^hānāḥ úpa st^heyāma śaraṇám ná vṛkṣám
 ayám u te **sarasvati** vásiṣṭ^haḥ dvārau ṛtásya sub^hage ví āvar
 vārd^ha śub^hre stuvaté rāsi vājān yūyám pāta svastīb^hiḥ sādā naḥ

- Gr:** “May this Sarasvatī be pleased and listen at this our sacrifice, auspicious Lady, When we with reverence, on our knees, implore her close-knit to wealth, most kind to those she loveth.”
 “These offerings have ye made with adoration: say this, Sarasvatī, and accept our praises; And, placing us under thy dear protection, may we approach thee, as a tree, for shelter.”

“For thee, O Blest Sarasvatī, Vasiṣṭha hath here unbarred the doors d sacred Order. Wax, Bright One, and give strength to him who lauds thee. Preserve us evermore, ye Gods, with blessings.”

Ge: “Auch diese Sarasvati möge gern bei diesem Opfer zuhören, die Holde, der die Huldiger mit aufgestemmtten Knieen nahen. Im Bunde mit dem Reichtum selbst geht sie über alle Freunde.”

“Diese Opfergaben mit Verbeugungen vor euch darbringend – nimm, o Sarasvati, das Loblied gern entgegen – in deinen geliebtesten Schutz uns stellend wollen wir wie unter einen schützenden Baum treten.”

“Dieser Vasistha hat dir, o holde Sarasvati, die Pforte des Gesetzes geöffnet. Mehre, du Schöne, schenke dem Sänger Belohnungen. – Behütet ihr uns immerdar mit eurem Segen!”

VII.96.1

bṛhāt u gāyīṣe vācaḥ asuryā nadīnām | sárasvatīm ít mahayā suvṛktīb^{hi} stómaiḥ vasiṣṭ^ha ródasī

Gr: “I Sing a lofty song, for she is mightiest, most divine of Streams. Sarasvatī will I exalt with hymns and lauds, and, O Vasiṣṭha, Heaven and Earth.”

Ge: “Ich will ein hohes Wort singen: Sie ist die Asurische unter den Flüssen. Die Sarasvati verherrliche mit Preisliedern, mit Lobgesängen, o Vasistha, und die beiden Welten!”

VII.96.3-6.

b^hadrám ít b^hadrá kṛṇavat sárasvatī ákavāri cetati vājīnīvatī | gṛṇāná jamadagnívát stuvāná ca vasiṣṭ^havát

janīyántaḥ nú ágravaḥ putriyántaḥ sudānavaḥ | sárasvantam havāmahe

yé te sárasvaḥ ūrmáyaḥ mád^humantaḥ g^hṛtaścútaḥ | téb^hiḥ naḥ avitá b^hava

pīpivāṃsam sárasvataḥ stánam yáḥ víśvadarśataḥ | b^hakṣīmáhi prajám íṣam

Gr: “So may Sarasvatī auspicious send good luck; she, rich in spoil, is never niggardly in thought, When praised in jamadagni’s way and lauded as Vasiṣṭha lauds.” “We call upon Sarasvān, as unmarried men who long for wives, As liberal men who yearn for sons.” “Be thou our kind protector, O Sarasvān, with those waves of thine Laden with sweets and dropping oil.” “May we enjoy Sarasvān’s breast, all-beautiful, that swells with streams, May we gain food and progeny.”

Ge: “Glück soll uns die glückbringende Sarasvati schaffen. Die Stutenreiche tut sich als Freigebige hervor, wenn sie wie von Jamadagni gepriesen und wie von Vasistha besungen wird.” “Frauen wünschend rufen wir Ledige, Söhne wünschend, wir mit reichen Gaben den Sarasvat an.”

“Deine süßen, schmalztriefenden Wellen, o Sarasvat, mit denen sei uns ein Helfer!”

“Die schwellende Brust des Sarasvat, die allsichtbare, Kinder und Speisegenuß möchten wir erlangen.”

VIII.7.29.

sušóme śaryaṇāvaty ārjiké pastyāvati | *yayúr nícakrayā nárah***Ja:** “In {a place} of good soma, reed-filled, foamy, providing {soma’s} dwelling, the men drove in {this chariot} with down-turned wheels.”**Gr:** “Sušoma, Śaryaṇāvān, and Ārjika full of homes, have they. These Heroes, sought with downward car.”**Ge:** “Nach Saryanavat, wo schöner Soma wächst, nach dem flußreichen Arjika sind die Herren mit abwärts rollenden Rädern gefahren.”

VIII.12.3

yéna śind^hum mahīḥ apāḥ rāt^hān iva pracodāyaḥ | *pánt^hām ṛtāsya yátave tám īmahe***Gr:** “Wherewith thou dravest forth like cars Sindhu and all the mighty floods To go the way ordained by Law, for that we long.”**Ge:** “Mit dem du zum Sindhu die größten Gewässer wie Wagen vorwärts triebest, daß sie den rechten Weg laufen, den erbitten wir.”

VIII.19.37.

utā me prayīyor vayīyoḥ suvāstvā ād^hi tūgvani | *tisṛñāṃ saptatīnāṃ śyāvāḥ praṇetā b^huvad vásur dīyānām pātīḥ***Ja:** “And, at the source of the {River} *Suvāstu*, the dusky {horse} of Prayiyu, of Vayiyu, became the leader of thrice seventy {cows} for me. Good is the lord of gifts.”**Gr:** “And Śyāva too for me led forth a strong steed at Suvāstu’s ford: A herd of three times seventy kine, good lord of gifts, he gave to me.”**Ge:** “Und an der Furt der Suvastu war der Braune des Prayiyu, des Vayiyu der Anführer von dreimal siebzig Kühen. Gütig ist der Herr der Gaben.”

VIII.20.24-25

*yāb^hiḥ śind^hum ávat^ha yāb^hiḥ tūrvat^ha yāb^hiḥ daśasyát^hā krívim**máyaḥ naḥ b^hūta ūtib^hiḥ mayob^huvaḥ śivāb^hiḥ asacadviṣaḥ**yát śind^hau yát ásiknyām yát samudréṣu marutaḥ subarhiṣaḥ* | *yát párvateṣu b^heṣajām***Gr:** “Haters of those who serve you not, bliss-bringers, bring us bliss with those auspicious aids Wherewith ye are victorious and guard Sindhu well, and succour Krvi in his need.”
“Maruts, who rest on fair trimmed grass, what balm soever Sindhu or Asikni hath, Or mountains or the seas contain.”**Gr:** “Mit welchen Hilfen ihr der Sindhu bestehet und durchhelfet, mit denen ihr dem Krivi gefällig seid, mit diesen freundlichen Hilfen seid uns eine Freude, ihr Erfreulichen, die

kein Feind verfolgt!“ “Welches Heilmittel in der Sindhu, welches in der Asikni, welches in den Meeren, ihr Marut mit schönem Barhis, welches in den Bergen,“

VIII.21.17- 18

*índrah vā g^ha ít íyat mag^hám sárasvatī vā sub^hágā dadīḥ vāsu | tvám vā citra dāśúṣe
citraḥ ít rájā rājakāḥ ít anyaké yaké sárasvatīm ánu
parjánayaḥ iva tatánat hí vṛṣṭyá sahásram ayútā dádat*

- Gr:** “Indra or blest Sarasvatī alone bestows such wealth, treasure so great, or thou, O Citra, on the worshipper.” “Citra is King, and only kinglings are the rest who dwell beside Sarasvatī. He, like Parjanya with his rain, hath spread himself with thousand, yea, with myriad gifts.”
- Ge:** “Nur Indra schenkt so viel Gabe, oder die holde Sarasvati so viel Gut, oder du, Citra, dem Opfernden.” “Nur Citra ist König; Kleinkönige sind die anderen Kleinen, die an der Sarasvati wohnen. Denn wie Parjanya mit Regen, so hält er an, Tausend, Zehntausende zu verschenken.”

VIII.24.30.

yát tvā pṛc^hád íjánāḥ kuhayá kuhayākṛte | eṣó ápaśrito való gomatīm áva tiṣṭ^hati

- Gr:** “If one should ask thee, Where is he who sacrificed? Whither lookest thou? Like Vala he hath passed away and dwelleth now on Gomati.”
- Ge:** “Wenn man dich fragen sollte: Wo ist der Opferherr, o du überall Wirkende, so sollst du sagen:
Dieser Vala hat sich zurückgezogen und steigt zur Gomati hinab.”

VIII.25.14.

utá naḥ sínd^huh apám tát marútaḥ tát asvínā | índrah víṣṇuḥ mīd^hvámśaḥ saśóśasaḥ

- Gr:** “And may the Sindhu of the floods, the Maruts, and the ASvin Pair, Boon Indra, and boon Viṣṇu have one mind with us.”
- Ge:** “Und Sindhu unter den Gewässern, die Marut, die Asvin, Indra, Vishnu, die Belohnenden, mögen uns das einmütig gewähren.”

VIII.26.18.

utá syá śvetayávarī váhiṣṭ^hā vāṃ nadīnām | sínd^huh híraṇyavartaniḥ

- Gr:** “This river with his lucid flow attracts you, more than all the streams, – Even Sindhu with his path of gold.”
- Ge:** “Und diese weißfließende Sindhu mit goldnen Rädern zieht euch am meisten unter den Flüssen an.”

VIII.38.10.

á ahám **sárasvatīvatoh** indrāgnyóh ávaḥ vṛṇe | γάβ^hγām gāyatrām ṛcyáte

Gr: “Indra’s and Agni’s grace I claim, Sarasvatī’s associates to whom this psalm of praise is sung.”

Ge: “Ich erbitte den Beistand von Indra und Agni in Begleitung der Sarasvati, welchen beiden das Gayatrilied gesungen wird.”

VIII.54.4.

pūṣá viṣṇuḥ hávanam me **sárasvatī** ávantu **saptá sínd^havaḥ**
ápaḥ vātaḥ párvatāsaḥ vánaspátīḥ śṛṇótu pṛt^hiví hávam

Ja: “Let Pūṣan, Viṣṇu, Sarasvatī aid my calling, let the Seven Streams.

Let the Waters, the Wind, the Mountains, the Lord of the Forest, let Earth hear my call.”

Ge: “Pusan, Vishnu, Sarasvati, die sieben Ströme sollen meinen Ruf bevorzugen. Die Gewässer, der Wind, die Berge, der Baum, die Erde sollen den Ruf hören.”

VIII.64.11.

ayám te śaryañāvati **suṣómāyām** ád^hi priyáḥ | **āṛjikiye** madíntamaḥ

Gr: “This, growing by Suṣomā and by Śaryañāvān, dear to thee, in Ārjikiya, cheers thee best.”

Ge: “Dieser Soma in Saryanavat, an der Susoma ist dir lieb, der in Arjikiya der berauschendste.”

VIII.72.7

duhánti saptá ékām úpa dvá páñca sṛjataḥ | tīrt^hé **sínd^hoḥ** ád^hi svaré

Ja: “The seven {priests} milk the one {cow {= some plant?}}, and the two {= hands?} send the five {fingers?} nearby, at the ford of the river, at its sound.”

Ge: “Melken die sieben Priester die eine Kuh, zwei Hände lassen die fünf Finger zu, am Ufer des Flusses unter Schall.”

VIII.72.13.

á suté siñcata śríyam ródasyoḥ ab^hiśríyam **rasá** dad^hīta vṛṣab^hám

Ja: “Into the pressed soma pour glory {= milk}, the full glory of the two world-halves. The Rasā (River {= water}) should receive the bull.”

Ge: “Gießet die Herrlichkeit in den ausgepreßten Saft, die beiden Welten überstrahlt! Den Bullen soll die Rasa annehmen!”

VIII.74.15.

satyám ít tvā mahenadi **páruṣṇi** áva dediśam | ném āpo aśvadātarah śaviṣṭhād asti mártyaḥ

Gr: “The very truth do I declare to thee, Paruṣṇī, mighty flood.

Waters! No man is there who gives more horses than Śaviṣṭha gives.”

Ge: “Die Wahrheit versichere ich dir, du großer Strom Parusni: nicht gibt es einen Sterblichen, der mehr Rosse schenkt als der Mächtigste, ihr Gewässer.”

VIII.96.13-14.

áva drapsó **aṃśumatīm** atiṣṭhad iyānáḥ kṛṣṇó daśáb^hiḥ saháśraiḥ
ávat tám índrah śácya d^hámantam ápa snéhiṭir nṛmāṇā ad^hatta
drapsám apaśyaṃ viṣuṇe cárantam upahvaré nadyò **aṃśumatyāḥ**
náb^ho ná kṛṣṇám avatast^hivāṃsam iśyāmi vo vṛṣaṇo yúd^hyatājaú
ád^ha drapsáḥ aṃśumatyāḥ upást^he yat tanvām titviṣāṇáḥ
viśáḥ ádevīḥ ab^hi ácárantīḥ bṛḥaspátinā yujá índrah sasáḥ

Ja: “The Droplet descended into the Aṃśumatī {River}, the black one speeding with the ten thousand.

Indra with his skill helped him as he blew. The manly minded one repelled the ‘blizzards’ {of attacking warriors?}.

I saw the Droplet wandering in the oscillating eddy of the Aṃśumatī River, descending like a black cloud. I dispatch you, bulls. Fight in the contest.

Then the Droplet held his body in the lap of the Aṃśumatī, as he glittered.

With Bṛhaspati as yokemate, Indra overcome the goddess clans as they attacked.”

Gr: “The Black Drop sank in Aṃśumatī’s bosom, advancing with ten thousand round about it.

Indra with might longed for it as it panted: the hero-hearted laid aside his weapons.

I saw the Drop in the far distance moving, on the slope bank of Aṃśumatī’s river, like a black cloud that sank into the water. Heroes, I send you forth. Go, fight in battle.”

Ge: “Drapsa stieg in die Amsumati hinab, Krishna ist im Anzug mit zehntausend Kriegern. Ihm stand Indra bei, dem mit aller Kraft Blasenden. Der Mannhafte wendete die Heerhaufen ab.”

“Ich sah den Drapsa in schlimmer Lage im Schoße des Flusses Amsumati, ich sah den Krishna, der schwarz wie eine Wolke hinabgestiegen war. Euch, Bullen, biete ich auf: Kämpfet im Streite!“

IX.5.8

b^hāratī pávamānasya **sárasvatī** iḷā mahī | imám naḥ yajñám ā gaman tistráḥ devīḥ supésasaḥ

Gr: “This, Pavamana’s sacrifice, shall the three beautiful Goddesses, Sarasvatī and Bhāratī and Iḷā, Mighty One, attend.”

Ge: “Bharati, Sarasvati, Ila, die Große, sollen zu diesem unserem Opfer des sich Läuternden kommen, die drei schön geschmückten Göttinnen.”

IX.41.6.

pāri ṇaḥ śarmayāntyā d^hārayā soma viśvātaḥ | sāra rasā iva viṣṭāpam

Ja: “O Soma, flow for us in, protecting stream all around on all sides, like {the heavenly river} Rasā, along the upper surface {of the filter}.”

Gr: “On every side, O Soma, flow round us with thy protecting stream, As Rasā flows around the world.”

Ge: “Fließe für uns in schützendem Strome, o Soma, ringsum wie die Rasa um die Erderhöhung!”

IX.65.23.

yā arjikéṣu kṛtvasu yé mád^hye pastyānām | yé vā jáneṣu pañcásu

Gr: “Those pressed among Arjikas, pressed among the active, in men’s homes, Or pressed among the Races Five-“

Ge: “Die bei den Arjika’s, bei den Kritvan’s, die innerhalb des Flußgebiets oder bei den fünf Völkern.”

IX.67.32

pāvamānīḥ yáḥ ad^hyéti ṛṣib^hiḥ sámb^hṛtam rásam | tásmāi sárasvatī duhe kṣīrám sarpiḥ mád^hu udakám

Gr: “Whoever reads the essence stored by saints, the Pavamani hymns, Sarasvatī draws forth for him water and butter, milk and meath.”

Ge: “Wer die Pavamaniverse auswendig weiß, den von den Rishi’s zusammengetragenen Seim, dem milcht Sarasvati Milch, Butter, Honig, Wasser.”

IX.81.4.

*ā naḥ pūṣā pávamānaḥ surātáyaḥ mitráḥ gac^hantu váruṇaḥ sajóśasaḥ
bṛḥaspatīḥ marútaḥ vāyúḥ asvínā tváṣṭā savitá suyámā sárasvatī*

Gr: “Hither let Pūṣan Pavamana come to us, Varuṇa, Mitra, bountiful, of one accord, The Maruts, Aśvins, Vāyu, and Bṛhaspati, Savitar, Tvaṣṭar, tractable Sarasvatī.”

Ge: “Es sollen uns Pusan, Pavamana, die Gabenreichen, Mitra und Varuna einträchtig kommen, Brihaspati, dieMarut, Vayu, die Asvin, Tvastri, Savitri, Sarasvati, die lenksame!“

IX.97.58.

tvāyā vayám pávamānena soma b^hāre kṛtām ví cinuyāma śásvat

tát naḥ mitráḥ váruṇaḥ māmahantām áditiḥ **sínd^huh** pṛt^hiví utá dyaúḥ

Gr: “Soma, may we, with thee as Pavamana, pile up together all our spoil in battle. This boon vouchsafe us Varuṇa and Mitra, and Aditi and Sindhu, Earth and Heaven.”

Ge: “Mit dir, dem Pavamana, o Soma, wollen wir im Kampfspiel jedesmal den höchsten Wurf tun. Das sollen uns Mitra und Varuna gewähren, Aditi, die Sindhu, die Erde und der Himmel!“

X.17.7-9

sárasvatīm devayántaḥ havante sárasvatīm ad^hvaré tāyámāne **sárasvatīm** sukṛṭaḥ ahvayanta sárasvatī dāsúṣe vāryam dāt

sárasvati yā sarát^ham yayāt^ha svad^hāb^hiḥ devi pitṛb^hiḥ mādanti
āsādya asmín barhīṣi mādayasva anamivāḥ iṣaḥ ā d^hehi asmé

sárasvatīm yām pitáraḥ hávante dakṣiṇā yajñám ab^hinákṣamāñāḥ
sahasrārg^hám ilāḥ átra b^hāgám rāyāḥ pōṣam yájamāneṣu d^hehi

Gr: “The pious call Sarasvatī, they worship Sarasvatī while sacrifice proceedeth. The pious called Sarasvatī aforetime. Sarasvatī send bliss to him who giveth.” “Sarasvatī, who camest with the Fathers, with them rejoicing thee in our oblations, Seated upon this sacred grass be joyful, and give us strengthening food that brings no sickness.” “Thou, called on as Sarasvatī by Fathers who come right forward to our solemn service, Give food and wealth to present sacrificers, a portion, worth a thousand, of refreshment.”

Ge: “Sarasvati rufen die Gottverlangenden an, die Sarasvati, während die heilige Handlung vollzogen wird. Die Sarasvati riefen die Frommen, Sarasvati möge dem Opferspender Wünschenswertes geben.”

“O Sarasvati, die du auf gleichem Wagen gekommen bist mit den Vätern nach eigenem Ermessen dich ergötzend, o Göttin, setze dich auf dieses Barhis und schwelge und gewähre uns Speiseegenüsse, die keine Krankheit bringen.”

“Sarasvati, die die Väter anrufen, von rechts zum Opfer antretend, gib du dabei den tausendwertigen Teil der Opferspende, gib den Opfernden Zunahme des Reichthums!“

X.30.12

āpaḥ revatiḥ kṣāyat^hā hí vásvaḥ krátum ca b^hadrám bib^hṛt^há amṛtam ca
rāyāḥ ca st^há svapatyásya pátnīḥ **sárasvati** tát gṛṇaté váyaḥ d^hāt

Gr: “For, wealthy Waters, ye control all treasures: ye bring auspicious intellect and Amṛta. Ye are the Queens of independent riches Sarasvatī give full life to the singer!“

Ge: “Ihr reichen Wasser, da ihr über das Gut schaltet und guten Rat und den Lebensbalsam bringt, und da ihr die Herrinnen des Schatzes an gutem Nachwuchs seid, so soll Sarasvati dem Sänger solche Kraft bringen.“

X.53.8.

ásmanvatī rīyate sáṃ rab^had^hvam út tiṣṭ^hata prá taratā sak^hāyaḥ
átrā jahāma yé ásann áśevāḥ śivān vayām út tare māb^hi vājān

Gr: “Here flows Aśmanvatī: hold fast each other, keep yourselves up, and pass, my friends, the river. There let us leave the Powers that brought no profit, and cross the flood to Powers that are auspicious.”

Ge: “Der steinige Fluß fließt, haltet euch fest, steigt auf, schreitet weiter, ihr Freunde! Dort wollen wir zurücklassen, die uns ungünstig sind. Wir wollen zu günstigem Gewinn ans Ufer steigen!”

X.64.9

sārasvatī sarāyuh śind^huh ūrmīb^hiḥ mahāḥ mahīḥ ávasā ā yantu vākṣaṇīḥ
devīḥ āpaḥ mātāraḥ sūdayitnvāḥ g^hṛtāvat páyaḥ mād^humat naḥ arcata

Gr: “Let the great Streams come hither with their mighty help, Sindhu, Sarasvatī, and Sarayu with waves. Ye Goddess Floods, ye Mothers, animating all, promise us water rich in fatness and in balm.”

Ge: “Sarasvati, Sarayu, Sindhu mit ihren Wogen, die Großen sollen mit ihrer großen Gnade herkommen, die stärkenden, göttlichen Gewässer, die gesundmachenden Mütter; singet ihr uns schmalzreiche süße Milch zu!”

X.65.1

agnīḥ índraḥ váruṇaḥ mitráḥ aryamā vāyúḥ pūṣā **sārasvatī** saśośasaḥ ādityāḥ viśṇuḥ marútaḥ
svār bhāt sōmaḥ rudrāḥ āditiḥ bráhmaṇaḥ pātiḥ

Gr: “May Agni, Indra, Mitra, Varuṇa consent, Aryaman, Vāyu, Pūṣan, and Sarasvatī, Ādityas, Maruts, Viśṇu, Soma, lofty Sky, Rudra and Aditi, and Brahmaṇaspati.”

Ge: “Agni, Indra, Varuna, Mitra, Aryaman, Vayu, Pusan, Sarasvati einträchtig beisammen, die Aditya’s, Vishnu, die Marut, die hohe Sonne, Soma, Rudra, Aditi, Brahmanaspati.”

X.65.13.

pāvīravī tanyatúḥ ékapāt ajáḥ diváḥ d^hartā **sind^huh** āpaḥ samudríyaḥ
viśve devásāḥ śṛṇavan vácāṃsi me **sārasvatī** sahā d^hib^hiḥ púraṃd^hyā

Gr: “Thunder, the lightning’s daughter, Aja-Ekapād, heaven’s bearer, Sindhu, and the waters of the sea: Hear all the Gods my words, Sarasvatī give ear together with Purandhi and with Holy Thoughts.”

Ge: “Des Paviru Tochter, der Donner, der ungeborene Einfluß, der Träger des Himmels, Sindhu, die Meeresgewässer, alle Götter mögen meine Worte erhören, Sarasvati nebst den frommen Gedanken und der Purandhi.”

X.66.5

sárasvān d^hīb^hīḥ vāruṇaḥ d^hṛtāvrataḥ pūṣā viṣṇuḥ mahimā vāyūḥ aśvínā
brahmakṛtāḥ amṛtāḥ viśvávedasaḥ śárma naḥ yaṃsan trivárūt^ham āṃhasaḥ

Gr: “With Holy Thoughts Sarasvān, firm-lawed Varuṇa, great Vāyu, Pūṣan, Viṣṇu, and the Aśvins Twain, Lords of all wealth, Immortal, furtherers of prayer, grant us a triply-guarding refuge from distress.”

Ge: “Sarasvat mit den frommen Gedanken, Varuna, der die Gesetze aufrecht erhält, Pusan, Vishnu, die Hoheit, Vayu, die Asvin, die Erbauenden, Unterblichen, Allwissenden mögen uns Zuflucht gewähren, die dreifach vor Not schützt.”

X.66.11

samudrāḥ **sínd^huh** rájaḥ antárikṣam ajáḥ ékapāt tanayitnúḥ arṇaváḥ
áhiḥ bud^hnyāḥ śṛṇavat vácāṃsi me víśve devásaḥ utá sūrāyaḥ máma

Gr: “Sindhu, the sea, the region, and the firmament, the thunder, and the ocean, Aja-Ekapād, The Dragon of the Deep, shall listen to my words, and all the Deities and Princes shall give ear.”

Ge: “Das Meer, die Sindhu, der Umkreis, die Luft, der ungeborene Einfuß, der Donner-schlag, die Wasserflut, der Drache der Tiefe erhöere meine Worte, alle Götter und meine freigebigen Patrone!”

X.75.1

prá sú vaḥ āpaḥ mahimānam uttamám kārúḥ vocāti sádane vivásvataḥ
prá saptá-sapta tred^hā hí cakramúḥ prá sṛṭvariṇām áti **sínd^huh** ójasā

Gr: “The singer, O ye Waters in Vivasvān’s place, shall tell your grandeur forth that is beyond compare. The Rivers have come forward triply, seven and seven. Sindhu in might surpasses all the streams that flow.”

Ge: “Eure höchste Größe, ihr Gewässer, wird jetzt der Dichter fein verkünden an des Vivasvat Platze. Dreimal je sieben sind sie nämlich ausgezogen, allen Strömenden voran überholt sie durch ihre Stärke die Sindhu.”

X.75.3-4

diví svanáḥ yatate b^hūmyā upári anantám śúṣmam út iyarti b^hānúnā
ab^hrāt iva prá stanayanti vṛṣṭāyaḥ **sínd^huh** yát éti vṛṣab^hāḥ ná róruvat
ab^hī tvā **sínd^ho** śísum ít ná mātáraḥ vāśrāḥ arṣanti páyasā iva d^henávaḥ
rājā iva yúd^hvā nayasi tvám ít sícau yát āsām ágram pravátām ínakṣasi

Gr: “His roar is lifted up to heaven above the earth: he puts forth endless vigour with a flash of light. Like floods of rain that fall in thunder from the cloud, so Sindhu rushes on

bellowing like a bull.” “Like mothers to their calves, like milch kine with their milk, so, Sindhu, unto thee the roaring rivers run. Thou leadest as a warrior king thine army’s wings what time thou comest in the van of these swift streams.”

Ge: “Dir zeichnete Varuna die Wege zum Laufe vor, o Sindhu, als du nach den Siegerpreisen ausliefst. Über den Rücken der Erde gehst du in deinem Laufe, wann du die Spitze dieser lebenden Wesen führst.” “Gen Himmel strebt ihr Brausen über der Erde; sie treibt ihre endlose Wucht mit Glanz empor. Es donnern gleichsam Regengüsse aus der Wolke, wenn Sindhu wie ein brüllender Bulle dahingeht.”

X.75.5.

imám me gaṅge yamune sarasvati śútudri stómam sacatā páruṣṇi á asiknyā marudvṛdʰe vitástayā ārjikīye śṛṇuhí á suṣómayā

Ja: “Here, o Gaṅgā, Yamunā, Sarasvatī – attend on this praise of mine, o Śútudrī, Paruṣṇī. With the Asiknī, o Marudvṛdhā, with the Vitastā, o Ārjikīyā, harken, with the Suṣomā.”

Gr: “Favour ye this my laud, O Gaṅgā, Yamunā, O Śútudrī, Paruṣṇī and Sarasvatī: With Asiknī, Vitastā, O Marudvṛdhā, O Ārjikīya with Suṣomā hear my call.”

Ge: “Folgt diesem Lobgesang von mir, Ganga, Yamuna, Sarasvati, Sutudri, Parusni; Marudvridha mit der Asikni, mit der Vitasta, Arjikiya mit der Susoma höre zu!“

X.75.6.

*tṛṣṭāmāyā pratʰamám yāṭave saǰūḥ susártvā rasáyā śvetyā tyā
tvám sindʰo kúbʰayā gomatīm krúmun mehatnvā sarátʰam yábʰiḥ íyase*

Ja: “To travel first joined with the Tṛṣṭāmā, {then} with the Susartū, the Rasā, and this Śvetyā, you, o Sindhu, {come} with the Kubhā to the Gomatī, with the Mehatnū to the Krumu, on the same chariot {with all these}, with which you go speeding.”

Gr: “First with Tṛṣṭāmā thou art eager to flow forth, with Rasā, and Susartu, and with Śvetyā here, With Kubhā; and with these, Sindhu and Mehatnū, thou seekest in thy course Krumu and Gomatī.”

Ge: “Zuerst mit der Tristama zum Laufe vereint, mit Susartu, Rasa, mit dieser Svetya kommst du, Sindhu, mit der Kubha zur Gomati, mit der Mehatnu zur Krumu, mit denen du auf gleichem Wagen dahineilst.”

X.75.7-9

*řjīty éni rúsati mahitvá pári jráyāṃsi bʰarate rájāṃsi
ádabdʰā sindʰuḥ apásām apástamā áśvā ná citrá vápuṣi iva darśatā
svásāvā sindʰuḥ surátʰā suvāsāḥ hiraṇyáyī súkṛtā vājínivatī
ūrṇāvatī yuvatīḥ silámāvatī utá ádʰi vaste subʰágā madʰuvṛdʰam
sukʰám rátʰam yuyuje sindʰuḥ aśvínam téna vājam saniṣat asmín ājaú
mahān hí asya mahimā panasyáte ádabdʰasya sváyaśasaḥ virapśínaḥ*

Gr: “Flashing and whitely-gleaming in her mightiness, she moves along her ample volumes through the realms, Most active of the active, Sindhu unrestrained, like to a dappled mare, beautiful, fair to see.” “Rich in good steeds is Sindhu, rich in cars and robes, rich in gold, nobly-fashioned, rich in ample wealth. Blest Silamavati and young Urnavati invest themselves with raiment rich in store of sweets.” “Sindhu hath yoked her car, light-rolling, drawn by steeds, and with that car shall she win booty in this fight. So have I praised its power, mighty and unrestrained, of independent glory, roaring as it runs.”

Ge: “Geradeaus schießend, schimmernd, weiß, führt sie in ihrer Größe Stromschnellen und Staubwolken mit sich. Die unbeirrte Sindhu, die Tätigste der Tätigen, prächtig wie eine Stute, wie eine Schöne sehenswert.” “Reich an schönen Rossen ist Sindhu, reich an schönen Wagen und Gewändern, reich an Gold, wohlbeschaffen, reich an Rennstuten; reich an Wolle ist die Jugendliche, reich an Silamakraut, und die Holde trägt als Kleid die Madhuvridh-Staude.” “Ihren leichten, mit Rossen bespannten Wagen hat die Sindhu geschirrt, mit dem wird sie den Preis in diesem Rennen gewinnen. Denn dessen hehre Größe wird hochgepriesen, des unbeirrten, selbstherrlichen, überreichen.”

X.108.1-2.

*kīm ic^hántī sarāmā prá idám ānaṭ dūrē hí ád^hvā jáguriḥ parācaīḥ
ká asméhitiḥ ká páritakmyā āsīt kat^hám **rasáyāḥ** ataraḥ páyāṃsi
índrasya dūtīḥ iṣitá carāmi maháḥ ic^hántī paṇayaḥ nid^hín vaḥ
atiṣkádāḥ b^hiyásā tát naḥ ávat tát^hā **rasáyāḥ** ataram páyāṃsi*

Gr: “What wish of Saramā hath brought her hither? The path leads far away to distant places. What charge hast thou for us? Where turns thy journey? How hast thou made thy way o’er Rasā’s waters.” “I come appointed messenger of Indra, seeking your ample stores of wealth, O Paṇis. This hath preserved me from the fear of crossing: thus have I made my way o’er Rasā’s waters.”

Ge: “Mit welchem Ansuchen ist Sarama hierher gekommen? Der Weg so weit in die Ferne ist ja aufreibend. Was bedeutet die Sendung zu uns? Welches war der entscheidende Wendepunkt? Wie kamst du über die Fluten der Rasa?”

“Als Indra’s Botin komme ich abgesandt, eure großen Schätze suchend, ihr Pani’s. Aus Furcht vor dem Überspringen half sie uns dabei. So kam ich durch die Fluten der Rasa.”

X.110.8

*á naḥ yajñám b^hárati tūyam etu ilā manuṣvát ihá cetáyanti
tisráḥ devīḥ barhīḥ á idám syonám **sárasvatī** svápasah sadantu*

Gr: “Let Bhāratī come quickly to our worship, and Ilā showing like a human being. So let Sarasvatī and both her fellows, deft Goddesses, on this fair grass be seated.”

Ge: “Zu unserem Opfer soll eilig die Bharati kommen, Ila wie bei Manu hier belehrend; sie

und Sarasvati, die drei kunstfertigen Göttinnen sollen sich auf dieses bequeme Barhis setzen!“

X.121.4.

*yásya imé himávantaḥ mahitvā yásya samudrám **rasáyā** sahá āhúḥ
yásya imāḥ pradīśaḥ yásya bāhú kásmāi devāya havīṣā vid^hema*

Gr: “His, through his might, are these snow-covered mountains, and men call sea and Rasā his possession: His arms are these, his are these heavenly regions. What God shall we adore with our oblation?”

Ge: “Durch dessen Macht jene Schneeberge sind, durch dessen Macht, wie sie sagen, der Ozeean samt der Rasa ist, durch dessen Macht diese Himmelsgegenden dessen beide Arme sie sind. – Wer ist der Gott, dem wir mit Opfer dienen sollen?”

X.131.5.

*putrám iva pitārau aśvínā ub^há índra āvát^huḥ kávyaiḥ daṃsánāb^hiḥ
yāt surāmam ví āpibaḥ śácīb^hiḥ **sárasvatī** tvā mag^havan ab^hiṣṇak*

Gr: “As parents aid a son, both Aśvins, Indra, aided thee with their wondrous Powers and wisdom. When thou, with might, hadst drunk the draught that gladdens, Sarasvatī, O Maghavan, refreshed thee.”

Ge: “Wie die Eltern dem Sohne, so die beiden Asvin; ihr standet dem Indra bei mit Sehergaben und Künsten. Als du den geschnapsten Soma nach Kräften heraustrankst, da heilte dich, Gabenreicher, die Sarasvati.”

X.141.5.

*aryamáṇam bṛḥaspátim índram dānāya codaya | vātam viṣṇum **sárasvatīm** savitāram ca vājīnam*

Gr: “Urge Aryaman to send us gifts, and Indra, and Bṛhaspati, Vāta, Viṣṇu, Sarasvatī and the Strong Courser Savitar.”

Ge: “Eifere Aryaman, Brihaspati, Indra zum Geben an, den Vata, Vishnu, die Sarasvati und den Savitri, der den Preis davonträgt.”

X.184.2.

*gárb^ham d^hehi sinivāli gárb^ham d^hehi **sarasvati** | gárb^ham te aśvínau devaú á d^hattām púṣkarasrajā*

Gr: “O Sinivāli, set the germ, set thou the germ, Sarasvatī: May the Twain Gods bestow the germ, the Aśvins crowned with lotuses.”

Ge: “Mache eine Leibesfrucht, Sinivali; mache eine Leibesfrucht, Sarasvati! Die beiden lotusbekränzten Götter Asvin sollen dir eine Leibesfrucht machen!”

BIBLIOGRAPHY

- ANDRONOV, Mixail S. 1978. *Sravnitel'naja grammatika dravidijskix jazykov*. Moskva: Nauka.
- BAILEY, Harold W. 1975. Indian *síndhu-*, Iranian *hindu-*. *Bulletin of the School of Oriental and African Studies* 38(3), 610-611.
- BAILEY, Harold W. 1979. *Dictionary of Khotan Saka*. Cambridge: University Press.
- BARTHOLOMAE, Christian. 1904. *Altiranisches Wörterbuch*. Strassburg: Trübner.
- BENEDICT, Paul. 1972. *Sino-Tibetan: Conspectus*. Cambridge: University Press.
- BERGER, Hermann. 1998. *Die Burushaski-Sprache von Hunza und Nager*, Teil I: *Grammatik*. Teil III: *Wörterbuch Burushaski-Deutsch, Deutsch-Burushaski*. Wiesbaden: Harrassowitz.
- BICHLMEIER, Harald. 2014. Zu den Grenzen der Erkenntnismöglichkeit der Forschungen alten Stils zur alteuropäischen Hydronymie: überholte Sprachwissenschaftliche Konzepte und Mythenbildung – dargestellt anhand von Gewässernamen aus Bayern und Österreich: *Attersee und Sinn*. In: JANKA, Wolfgang – HARNISCH, Rüdiger eds. *Namen in Grenzräumen*. Regensburg: Vulpes, pp. 9-33.
- BRUGMANN, Karl. 1906. *Grundriss der vergleichenden Grammatik der indogermanischen Sprachen*, Bd. II.1. Strassburg: Trübner.
- CVST = PEIROS, Ilia – STAROSTIN Sergei A. 1996. *A Comparative Vocabulary of Five Sino-Tibetan Languages*, Fasc. V: *Velars, Uvulars and Laryngeals*. Melbourne: The University of Melbourne – Department of Linguistics and Applied Linguistics.
- DÄHNHARDT, Thomas. 2009. The descent of King Lion: Some considerations on the relations between the Indus and other rivers in the sacred geography and culture of ancient India. *Indoasiatica* 6, pp. 189-208.
- DAUZAT, Albert. 1938. *Dictionnaire étymologique de la langue française*. Paris: Larousse.
- DEDR = BURROW, Thomas – EMENEAU, Murray B. 1984. *A Dravidian Etymological Dictionary*. Oxford: Clarendon Press.
- EILERS, Wilhelm – MAYRHOFER, Manfred. 1960. Namenkundliche Zeugnisse der indischen Wanderung. *Die Sprache* 6(2), pp. 107-134.
- ESIJ = RASTORGUEVA, Vera S. – ÉDELMAN, Džoj I. 2011. *Ētimologičeskij slovař iranskix jazykov*. Tom 4. Moskva: Vostočnaja literatura.
- EWAI = MAYRHOFER, Manfred. 1986-2001. *Etymologisches Wörterbuch des Altindoarischen*. I-III. Heidelberg: Winter.
- Ge = GELDNER, Karl Friedrich. 1951. *Der Rig-Veda, aus dem Sanskrit ins Deutsche übersetzt und mit einem laufenden Kommentar versehen* (3 vols.). Cambridge: Harvard University Press.
- Gr = GRIFFITH, Ralph T. H. 1889. *Hymns of the Rigveda*. Benares: Lazarus. New Edition: New Delhi: Munshiram Manoharlal 1987.
- GRASSMANN, Hermann. 1873. *Wörterbuch zum Rigveda*. Leipzig: Brockhaus.
- HERMAN, Pierre – EGGERMONT, Leonard. 1993. *Alexander's Campaign in Southern Punjab*. Leuven: Peeters.
- HOFFMANN, Karl. 1957. Zwei vedische Wortsippen: 1. *kava-*, 2. *drū-*. *Münchener Studien zur Sprachwissenschaft*. 10, pp. 59-71.
- HOFFMANN, Karl. 1982. *Vedica*. *Münchener Studien zur Sprachwissenschaft*. 41, pp. 63-94.
- Ja = JAMISON, Stephanie W. – BRERETON, Joel P. 2014. *The Rigveda. The Earliest Religious Poetry of India*, Volume I-III. Oxford: University Press.

- JACOBSON, Hermann. 1922. *Arier und Ugrofinnen*. Göttingen: Vandenhoeck & Ruprecht.
- JOKI, Aulis J. - SCHELLBACH-KOPRA, Ingrid. 1973. *Uralier und Indogermanen*. Helsinki: Suomalais-Ugrilainen Seura.
- KERESZTES, László. 1986. *Geschichte des mordwinischen Konsonantismus II: Etymologisches Belegmaterial*. Szeged: Attila József Univ.
- KEWA = MAYRHOFER, Manfred. 1956-1980. *Kurzgefasstes etymologisches Wörterbuch*, I-IV. Heidelberg: Winter.
- KUIPER, Franciscus B. J. 1991. *Aryans in the Rigveda*. Amsterdam-Atlanta: Rodopi.
- LUBOTSKY, Alexander. 2001. The Indo-Iranian substratum. In: CARPELAN, Christian - PARPOLA, Asko - KOSKIKALLIO, Petteri, eds. *Early Contacts between Uralic and Indo-European: Linguistic and Archaeological Considerations. Papers presented at an international symposium held at the Tvärminne Research Station of the University of Helsinki* (8-10 January 1999). Helsinki: Suomalais-Ugrilainen Seura, pp. 301-317.
- MACDONELL, Arthur A. 1916 (reprint 2000). *A Vedic Grammar for Students*. Delhi: Motilal Banarsidass.
- MW = MONIER-WILLIAMS, Sir Monier. 1899 (reprint 1993). *A Sanskrit-English Dictionary*. Delhi: Motilal Banarsidass.
- NEGI, Sharad Singh. 1991 (reprint 2004). *Himalayan Rivers, Lakes, and Glaciers*. New Delhi: Gidwani.
- NICOLAISEN, Wilhelm. 1957. Die alteuropäischen Gewässernamen der britischen Hauptinsel. *Beiträge zur Namenforschung*. 8(3), pp. 209-268.
- PEIROS, Iliá. 1998. *Comparative Linguistics in Southeast Asia*. Canberra: Pacific Linguistics.
- PINNOW, Hans-Jürgen. 1953, 1954. Zu den altindischen Gewässernamen. *Beiträge zur Namenforschung*. 4: pp. 217-234, 5: pp. 1-19.
- PLINIUS, Gaius Secundus Maior. 1996. *Geographie: Asien: Naturkunde / Naturalis Historia in 37 Bänden. Band VI*. KÖNIG, Roderich et alii, eds., Zürich-Düsseldorf: Artemis & Winkler.
- POKORNY, Julius. 1959. *Indogermanisches etymologisches Wörterbuch 1*. Bern-München: Francke.
- RE = WISSOWA, Georg et alii, eds. 1893-1980. *Paulys Realencyclopädie der classischen Altertumswissenschaft*. Stuttgart: Metzler.
- SCHMID, Wolfgang. 1979. Lett. JUMIS, eine sprachwissenschaftliche Nachprüfung. In: BIEZAIS, Haralds, ed. *Humanitas Religiosa. Festschrift für Haralds Biezais zu seinem 70. Geburtstag dargebracht von Freunden und Kollegen*. Stockholm: Almqvist & Wiksell, pp. 261-267.
- SCHUESSLER, Axel. 2007. *ABC Etymological Dictionary of Old Chinese*. Honolulu: University of Hawai'i Press.
- SHAFER, Robert. 1974. *Introduction to Sino-Tibetan*. Wiesbaden: Harrassowitz.
- SHORTO, Harry. 2006. *A Mon-Khmer comparative dictionary*. SIDWELL, Paul et alii, eds. Canberra: Pacific Linguistics.
- THIEME, Paul. 1970. Sanskrit *sindhu-/Sindhu-* and Old Iranian *hindu-/Hindu-*. In: Memorial Volume of W. B. Henning. BOYCE, Nora E. M. - GERSHEVITCH, Ilya, eds. London: Lund Humphries (Asia Maior Library), pp. 447-450.
- TURNER, Ralph L. 1966. *A Comparative Dictionary of the Indo-Aryan Languages*. London-New York: Oxford University Press.

- WG = WITZEL, Michael – GOTŌ, Toshifumi, eds. 2007. *Rig-veda. Das heilige Wissen. Erster und zweiter Liederkreis*. Frankfurt am Main–Leipzig: Verlag der Weltreligion.
- WITZEL, Michael. 1995a. Early Indian history: Linguistic and textual parameters. In: ERDOSY, George, ed. *The Indo-Aryans of Ancient South Asia*. Berlin–New York: Walter de Gruyter, pp. 84–125.
- WITZEL, Michael. 1995b. Rgvedic history: poets, chieftains and politics. In: ERDOSY, George, ed. *The Indo-Aryans of Ancient South Asia*. Berlin–New York: Walter de Gruyter, pp. 307–352.
- WITZEL, Michael. 1999. Early Sources for South Asian Substrate Languages. *Mother Tongue*, Special Issue, October 1999, pp. 1–76.
- WOLFF, Fritz. 1910. *Avesta. Die heiligen Bücher der Parsen*. Strassburg: Trübner.
- ZIMMER, Heinrich. 1879. *Altindisches Leben. Die Cultur den vedischen Arier nach der Saṁhitā dargestellt*. Berlin: Weidmann.

Electronic sources:

- ChDb = *Chinese Database of Sergei Starostin* [online]. [retrieved 22.3.2016]. Available at: <http://starling.rinet.ru/cgi-bin/query.cgi?root=config&morpho=o&basename=\data\china\bigchina>.
- KARTTUNEN, Klaus. 2015. Zaradros. In CANCEK, Hubert – SCHNEIDER, Helmuth – LANDFESTER, Manfred, eds. *Der Neue Pauly. Brill Online*, [online]. [retrieved 22.3.2016]. Available at: <http://referenceworks.brillonline.com/entries/der-neue-pauly/zaradros-e12214730>
- KOCHHAR, Rajesh. *On the Identity and Chronology of the Rigvedic River Sarasvati*. [online]. [retrieved 22.3.2016]. Available at: <http://www.webpages.uidaho.edu/ngier/306/contrasarav.htm>
- Ṛgveda*. On the basis of the edition by Th. Aufrecht, Bonn 1877 (2. Aufl.), entered by H.S. Ananthanarayana, Austin / Texas; with corrections by Fco.J. Martínez García, synoptically arranged with the metrically restored version by B. van Nooten and G. Holland and the *Padapāṭha* version by A. Lubotsky, by Jost Gippert. [online]. [retrieved 22.3.2016]. Available at: <http://titus.fkidg1.uni-frankfurt.de/texte/etcs/ind/aind/ved/rv/mt/rv.htm>
- STDb = *Sino-Tibetan Database of Sergei Starostin*. [online]. [retrieved 22.3.2016]. Available at: <http://starling.rinet.ru/cgi-bin/query.cgi?root=config&morpho=o&basename=\data\sintib\stibet>
- Vishnu Purana*. [online]. [retrieved 22.3.2016]. Available at: <http://www.wisdomlib.org/hinduism/book/the-vishnu-purana-2/d/doc115963.html>

Acknowledgement: The present study was prepared thanks to the grant of the The Czech Science Foundation (GAČR), GA15-12215S. I am grateful to John Bengtson for his correction of English and Burushaski syntax. My deep thanks also belong to Michael Witzel, Alexander Lubotsky and Harald Bichlmeier for their timely critical comments and to Petra Němcová for her help with editing English and German translations of Griffith and Geldner respectively.

Basin of the Indus River at present



http://en.wikipedia.org/wiki/Gilgit_River#mediaviewer/File:Indus_river.svg

Václav Blažek

Department of Linguistics and Baltic Studies

Faculty of Arts, Masaryk University

Arna Nováka 1, 602 00 Brno

Czech Republic

blazek@phil.muni.cz