

**India & Russia**  
**Linguistic & Cultural Affinity**

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Mr Rishi took voluntary retirement from the Indian Foreign Service in 1973. He worked in the Indian Embassy at Moscow (1950-52), and the Indian High Commissions at Singapore (1962-65) and London (1969-71). He worked as Interpreter to various Soviet dignitaries including Khrushchev, Bulganin, Voroshilov, Marshall Zakharov, Kosygin, etc. He accompanied the ex-President of India, late Dr. Rajendra Prasad, as his Interpreter during his official visit to the Soviet Union in 1960.

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He is the author of (1) Russian-Hindi Dictionary (foreword by the late Pandit Jawaharlal Nehru), (2) Russian Grammar in Hindi, (3) Russian Folklore in Hindi (4) Hindi translation of Pushkin's poem GYPSY, (5) Marriages of the Orient, (6) Roma—The Punjabi Emigrants in Europe, the USSR, the Americas etc. (7) Romani-Punjabi-English Conversation Book, (8) Romani-Punjabi-English Dictionary and (9) Multi-Lingual Romani Dictionary (Romani-Hindi-English-French-Russian).

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## CHAPTER II

# Affinity in Language

As mentioned in the preceding chapter both Russian and Sanskrit belong to the *śatem* group of the Indo-European family of languages. This, however, creates one mis-understanding in one's mind that the relation between Sanskrit and Russian is as distant one as that between Sanskrit and other Indo-European languages. As will be explained in this chapter, the relation between these two languages is very close and correspondence between these two languages is so minute that, to use Dr. Sidheshwar Varma's words, it cannot be a mere chance. The facts unfolded in this chapter are compulsory enough to lead us to conclude that during some period of history, the speakers of Sanskrit and Russian have lived close together. This will be elucidated in Chapters V onwards.

In the sphere of vocabulary, there is such a large number of words which are common to these two languages that it has not been possible to mention all of them in this chapter. Only a list of *basic* words common to both these two languages has been given. Moreover, as explained in the succeeding paragraphs of this chapter many of the grammatical rules are common to both these languages and the number of words common to these two languages formed after the application of such common grammar rules could be further multiplied. This is not so when we compare Sanskrit with any other language belonging to the Indo-European group, leaving aside Iranian and Persian.

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*Special Features*

Before taking up a detailed examination of the rules of grammar, phonetics and morphology common to Sanskrit and Russian, I would like to discuss some of the special features which are common to these two languages.

In the previous chapter, we have already referred to the statement made by Sir Jones saying that "the Sanskrit language is of a wonder structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either". The very name 'Sanskrit' means 'carefully constructed', 'systematically formed', 'polished and refined'. Same can be said of the Russian language. In addition to the strong common grammatical base which we will discuss later in this chapter, it is the pleasingness of the mere sound of the language which is common to both Russian and Sanskrit. Professor N.B. Japson,<sup>1</sup> a British scholar, and a notable philologist and linguist thus expressed himself at a lecture at London University in March 1937 on the subject of the pleasing sound of the Russian language.

"It is nevertheless a matter of common experience that a person completely ignorant of Russian, who for the first time hears the language spoken by a native, will voluntarily exclaim: 'Why, how melodious Russian sounds—I always thought it is so hard, nothing else but a succession of long syllables, of unpronounceable words.' . . . Once a learner has sufficiently overcome the difficulties of the language to be able to understand it when *spoken*, and to appreciate, dimly perhaps, but still appreciate, the written word of the great writers, his admiration increases till he is unrestrainedly ready to subscribe to the touching and famous words of one of the Russia's noblest writers :

"In days of doubt, in days of painful reflection on the fate of my country, you alone give succour and support to me O great, mighty, truthful and free Russian tongue. Were it not for you, how should one not fall into despair when seeing all that is taking place at home? But it is impossible to believe that a language was not given to a great people"  
. . . Turgenev.

1. As quoted by De Bray in his "Guide to the Slavonic Languages", J.M. Dent & Sons Ltd., London, 1951 p. 25.

That the melodiousness of the rhythm of the Russian folklore and the Sanskrit verse synchronises with each other is confirmed by a news item published in the Soviet Land (No. 2 of January 1968) published by the Information Services of the Embassy of the USSR in India, New Delhi. It is stated that the style of the verse of Russian folk legends and Puskin's tales is closer to the rhythm of Sanskrit verse. Professor Smirnov (1892—1967), the reputed Sanskritologist of the Soviet Union has translated *Mahābhārata* into Russian in this type of verse. Professor Smirnow had with him a recording of an extract from the *Mahābhārata* read in Sanskrit original by Professor Nirmal Chandra Maitra of India to the accompaniment of Indian instruments. When after playing the recording of the Sanskrit version, Professor Smirnov read his Russian translation, the enchanting melody of the rhythm was found to be very much like that of the Sanskrit original as read by Professor Nirmal Chandra Maitra and sounded in unison.

There are many Russian names and words in Russian the origin of which can easily be traced with the help of the Sanskrit language. For example, it is linguistically possible to find traces of the name of the Russian river *Volga*. Herodotus calls this river by the name of *Oāros* which can be best explained with the help of the purely Sanskrit word *vār* meaning 'water'. The river Bug is known to the Byzantinian writers as 'Kouphis'. The other rivers between the Black Sea and the Caspean Sea are also known as 'Kophes' and 'Kophen'. All these are the same as the Vedic river name *Kubhā* (Kabul).<sup>1</sup> Similarly the Russian name *Svyatoslav* (Old Church Slav 'Svyatoslavu') and the Sanskrit name *Svetaśravaḥ* have their common origin in the Indo-European *kweitoklewes*. One feature of the Indo-European languages was its power to form compounds of various words. Such compounds have been carried on from Indo-European to Greek, Sanskrit, Old Church Slav<sup>2</sup> (cf. also Sanskrit names *Savyasravāḥ*, *Uccaisravāḥ*, *Bhurisravāḥ* etc.)

The origin of the Russian word *gorod* (Old Slavonic *grad*)

1. Ghatge A.M.—Historical Linguistics—Indo-Aryan Languages, University of Bombay, 1962, p. 88.
2. Suniti Kumar Chatterji—Indo-Aryan & Hindi, Firma K.L. Mukhopadhyaya, Calcutta, 2nd Edition 1960, p. 25.

meaning 'city' can also be traced. Originally in ancient Russia and in India the cities were built to serve as forts for protection and defence against aggression from an enemy. The corresponding word in Hindi is *gaḍh* which actually means 'fort'. In modern Russian the suffix *-grad* and in modern Hindi the suffix *-gaḍh* is used to form names of cities e.g. in Russia Leningrad (the city of Lenin), Peterograd (the city of Peter) and in India *Bahadurgāḍh* (the city of the Braves), *Fategāḍh* (the city of Victory).

In addition to the common vocabulary and common rules of grammar, even the methods of expression are common e.g. in Russian the word for 'year' is *god*. When used with numerals 'five' or more, the plural *god* used is *let* (which means 'summer'). 'He is hundred years of age' will be expressed in Russian as *emu sto let* (literally he is of hundred summers). This is also the case in Sanskrit. *Varsha* is the Sanskrit word for 'year'. But in Vedic hymns the plural word used for this is *śarada* (literally meaning 'autumn') e.g. in a prayer hymn it is said *jīvema śarada śatam* (May we live for hundred years — literally hundred autumns).

Both the Russian and Sanskrit languages are inflective i.e. nouns, pronouns, adjectives etc. are inflected or declined to give meanings of different cases in both singular and plural. Similarly, the verbs are also conjugated for use with 1st, 2nd and 3rd persons, singular and plural. Owing to this, the word order is more elastic and variable than in English, French or German. Inversion of sentence order i.e. object first, then verb and subject does not make any difference viz. in Russian *malchika lyubili vse* (all loved the child). Here the object *malchika* declined in accusative case has come first followed by the verb *lyubili* (loved) and the subject *vse* (all) in the end. This sentence could also be written in the usual order i.e. subject, verb and then the object *vse lyubili malchika* and also *lyubili vse malchika* etc. Similar is the case with Sanskrit e.g. *pratyeka svabalākam snihayati* (everybody loves his child). It can also be written *svabālakam pratyeka snihayati* or *pratyeka snihayati svabālakam*.

Unlike English and other languages in sentences like 'I like this' the subject is used in the dative case in Russian e.g. *mne*

*eto nravitsya* (literally—to me it is pleasing). Similar is the case with Sanskrit where also the subject is used in the dative case e.g. *tan mahyam rocate* (literally—that is pleasing to me).

Similarly to express means of transport, the noun is used in the instrumental case in both Russian and Sanskrit. In Russian 'by train' will be translated *poezdom* (instrumental case of the noun *poezd*) and in Sanskrit 'by chariot' will be translated as *rathena* (instrumental case). Similarly both in Russian and in Sanskrit instrumental case is used in sentences like *on pishet perom* (he writes with a pen). Here *perom* is used in the instrumental case. In Sanskrit the sentence 'he plays with dice' will be expressed as *akshai kridati*. Here also *akshai* is in the instrumental case.

In Sanskrit as also in Russian two *ands* are used to convey the meaning of 'both' e.g. in Sanskrit *ahashch rātrishch* (both day and night) and in Russian *ī Ivanov ī Smirnov* (both Ivanov and Smirnov).

Verbs signifying 'let', 'to be', 'to become', 'to be called', 'to appear' and other passive verbs used denominatively take nominative noun both in Russian and in Sanskrit e.g. in Sanskrit *rājā prājāpālakah syāt* (let a king be the protector of his subjects). In Russian *pust' on pridet* (let him come).

We will now examine the grammar rules which are common to both Russian and Sanskrit.

### *Alphabet*

The Russian alphabet contains *tyordi znāk* (hard sign) 'Ъ' This is also called 'separator' in English and is used mainly after prefixes ending in a hard consonant before the letters *ya*, *ye*, *yo* and *yu*. It indicates that the preceding consonant is hard (non-palatized). It is found in the middle of a word only, before a soft vowel (in compound words), where it shows that this soft vowel is sounded as a pure vowel and that its softness has not been absorbed by the consonant before the *tyordi znak* sign. In some texts this 'Ъ' is replaced by an apostrophe (') in Roman transliteration e.g. *ob'yasnit* (to explain), *ob'yom* (size), *sub'yekt* (subject).

Sanskrit has also got a similar sign 'S' called *avagraha* or 'separator'. This is used in printed texts to mark the elision of initial *a* after final *e* or *c*. This is also replaced by an apos-

trophe ( ' ) in Roman transliteration. Thus *bhāno atra* becomes भानोऽत्र or *bhāno'tra* and *vane atra* becomes वनेऽत्र or *vane'tra*.

It is interesting to see that the separation sign both in Russian and Sanskrit are represented by almost identical signs 'b' in Russian and 's' in Sanskrit and both are replaced by apostrophe ( ' ) in Roman transliteration.

### Nasal Vowels

There is a nasal symbol in Sanskrit called *Anusvāra* transliterated as ñ or ṁ. In Old Slavonic there were nasal vowels indicating the sound of the French *in*, *on*, etc. In modern Russian the nasal vowel carrying the sound of French *in* has been changed to *ya* and the French sound *on* to *u* e.g. from Old Slavonic *pinch* to Russian *pyat'* (five) and Old *zhenon* to modern Russian *zhenu* (to wife). The Russian word for holy is *svyatoi* and the Russian version of the Slavonic is *svyat*. The original Old Slavonic word was *savint* and the French sound *in* has been replaced in modern Russian by *ya*. It will be seen that the original form in Old Slavonic *pinch* (five) and *svint* (holy person) are almost the same in Sanskrit *pañca* (five) and *sañta* (holy person).

### Accent

In the Russian language, accent is marked in every word. In some words the accent falls on the first syllable as in *mólodost* (youth), while in others on the second syllable as in *korótky* (small). Accent in the Russian language is very important in as much as the change in accent changes the meaning of the word e.g. *zámok* means 'castle' while *zamók* means 'lock'; *dóma* means 'at home' while *domá* means 'houses'; *múka* means 'torment' while *muká* means 'flour'. Accent in Russian is, however, not only free but also mobile. In word-building it can move from one syllable to the other e.g. *gorá* (mountain) (nominative singular), *gorý* (genitive singular), *góry* (nominative plural); *nosít'* (to carry), *noshú* (I carry), *nósit* (he carries).

Accent in Sanskrit is marked only in Vedic texts. Each word has normally one accent whose position varies from word to word. Any syllable from the first to the last may bear the accent e.g. *ápaciti* (retribution), *dháryati* (holds), *namasyáti* (respects) and *aparāhñá* (afternoon) are accented on the first, the



second, the third and the last syllable respectively.

Only three names for the accents are generally recognised by the grammarians in Sanskrit viz. *udātta* (raised) i.e. the elevated or high tone marked in Roman writing by the acute accents; *anudātta* (not raised) i.e. low or grave tone; and *svarita* (sounded) i.e. the sustained tone, neither high nor low but a combination of the two. The *udātta* or the raised tone was one of pitch or musical tone. The main accent affected also the pronunciation of the following syllable, since the return of the voice to normal level was affected during the enunciation of this syllable. The accent of the syllable immediately following the *udātta* is termed *svarita*. In pronouncing the syllable immediately following the high-toned syllable the voice, unable to lower itself abruptly to the level of the low intonation, is sustained in a tone not as high as *udātta* and yet not as *anudātta*. Similarly, the main accent affected the pronunciation of the preceding syllable. This was pronounced lower than normal and it is termed *sannatara* substituted by the term *anudātta* by commentators.

The accents are thus marked in *Rigveda*. When a syllable having a horizontal mark, (underneath *anudātta*) is followed by one bearing no mark the one bearing no mark is *udātta* and when followed by two syllables bearing no mark both are *udātta*. The *svarita* accent is denoted by a small perpendicular stroke above the syllable. Thus in the word चकार (cakāra), the syllable च (c) is *anudātta*, the syllable का (kā) is *udātta* and र (ra) is *svrita*.

Accent is very important in Sanskrit. The whole of Paṇini's grammar is interpenetrated throughout by the ruling idea of the importance of accentuation to a correct knowledge of words and their meanings. Every word in Sanskrit, as much in the ordinary language as in the Vedic, has its accent. As in the case of Russian, accent in Sanskrit also changes the meaning of a particular word e.g. *kshāya* means 'abode', but *kshayā* with the accent on the last syllable means 'destruction'. *Dattā* meaning 'given' which as a past participle has the accent on the second syllable; '*dattā*' is accentuated on the first syllable (i.e. is pronounced *dātta*) when it is used as a proper name. Similarly, *Indrā-śatru* means 'Indra's enemy' while *Índra-śatru* means

'whose enemy is Indra'. Again the word *bhrátrivya* means 'cousin' (father's brother's son) and *bhrātrīvyā* means 'enemy'.

*Nouns pronouns and adjectives*

Both in Russian and in Sanskrit nouns, pronouns and adjectives are declined into various cases according to number, singular and plural. It may be pointed out here that Sanskrit has in addition dual number (for two persons or things). The use of dual number is found in Old Slavonic but has disappeared in Russian as a regular grammatical feature.

Russian has the following cases :

Nominative  
Genetive  
Dative  
Accusative  
Instrumental  
Locative

Sanskrit has the following cases :

Nominative  
Accusative  
Instrumental  
Dative  
Ablative  
Genetive  
Locative  
Vocative

It will be seen that Russian has no ablative case. In Sanskrit ablative case is used to denote the sense of 'separation' e.g. 'the flowers are falling from the creeper'. Here the 'creeper' in Sanskrit will be declined into ablative case. This sense is conveyed in Russian by using genetive case. In Russian, the vocative or exclamation case, has now been merged in the nominative. Only a few nouns have retained the vocative case e.g. *Bog* ! (god, nominative) and *Bozhe* !; (O' God in vocative case) ; *Gospod* (Lord in nominative case) and *Gospody*, (O Lord in vocative case), *Khristos* (Christ in nominative case) and *Khriste* (O' Christ in vocative case).

There are many similarities between the Russian and

Sanskrit declensions of nouns and pronouns. The similarities are enumerated as under.

(1) Nominative without *r* of nouns of *r* stems e.g. for Sanskrit *māṭṛi* (mother), *pitṛi* (father) and *svasṛi* (sister) the nominative case will be *mātā*, *savasā* and *pitā* respectively. Similarly in Russian the nominative for mother is *mat'* where its form in genitive, dative and locative cases is *materi* and in instrumental case *materyu*.

(2) The dative declension is the same both in Sanskrit and in Russian (feminine) nouns e.g. Russian *zhene* (to wife) and Sanskrit *sakhye* (to friend).

(3) The locative plural in Sanskrit with *-shu* ending is found in Old Slavonic form which the Russian *-akh* ending has been derived e.g. Sanskrit *vrikeshu*, Old Slavonic *vlucechu* and Russian *volkakh* (*vrik* in Sanskrit and *volk* in Russian mean 'wolf').

(4) Similarity in singular instrumental case of feminine nouns ending in *ā* e.g. *senayā* (by army) in Sanskrit and *rukoi* and *rukoyu* (by hand) in Russian.

(5) The following table will show the similarity between Russian and Sanskrit pronouns in various cases :

<i>Case</i>	<i>Russian</i>	<i>Sanskrit</i>
(a) Russian <i>tot</i> Sanskrit <i>tada</i> )	meaning 'that'	
Dative Masculine	<i>tomu</i>	<i>tasmai</i>
Singular feminine	<i>toi</i>	<i>tasyai</i>
Instrumental Masculine	<i>tem</i>	<i>tena</i>
Singular feminine	<i>toi</i>	<i>tayā</i>
Locative masculine		
Singular	<i>tom</i>	<i>tasmin</i>
Plural	<i>tekh</i>	<i>teshu</i>
(b) Russian <i>etot</i> ) Sanskrit <i>etat</i> )	meaning 'this'	
Dative singular		
Masculine	<i>etomu</i>	<i>etasamai</i>
Feminine	<i>etoi</i>	<i>etasyai</i>
Instrumental singular		
Masculine	<i>etim</i>	<i>etena</i>
Feminine	<i>etoi</i>	<i>etayā</i>

## Locative Masculine

Singular	<i>etom</i>	<i>etasmin</i>
Plural	<i>etikh</i>	<i>eteshu</i>
(c) Russian <i>ya</i> Sanskrit <i>aham</i> )	meaning 'I'	
Dative case	<i>mne</i>	<i>me</i>
Accusative case	<i>menya</i>	<i>mama</i>
Instrumental case	<i>mnoyu</i>	<i>maya</i>
(d) Russian <i>kto</i> Sanskrit <i>kah</i> )	meaning 'who'	
Nominative case	<i>kto</i>	<i>kah</i>
Dative case	<i>komu</i>	<i>kasmai</i>
Instrumental case	<i>kem</i>	<i>kena</i>

*Verbs*

Both in Russian and in Sanskrit verbs are conjugated according to person (first person, second person and third person) and number (singular and plural). Sanskrit has in addition dual number.

Both in Russian and in Sanskrit verbs are formed by the addition of adverbial prefixes thereby changing their meanings e.g. *khodit'* (to go), *vikhodit'* (to go out), *vkhodit'* (to go in), *perekhodit'* (to cross), *prokhodit'* (to pass), *prikhodit'* (to come), *iskhodit'* (to originate, to come from), *pokhodit'* (to resemble), *zakhodit'* (to call on), *nakhodit'* (to find), *vskhodit'* (to ascend, rise), *prevskhodit'* (to excell), *niskhodit'* (to go down) etc. etc. Similarly in Sanskrit *āhara* (to bring), *prahāra* (to attack), *vihāra* (to move or roam about), *samhāra* (to kill), *parihāra* (to abandon) etc. etc.

A list of verbs common in Russian and in Sanskrit and other words made therefore is given at the end of this chapter.

*Prefixes*

Russian *a-*

Sanskrit *a-*

Both in Russian and Sanskrit the prefix *a-* denotes negative meanings e.g. Russian *a'moralny* (non-moral, amoral); Sanskrit *akarkaśa* (not hard), *akātara* (not dejected).

*Russian vi-*

*Sanskrit vi-*

One of the meanings in which the prefix *vi-* is used in Russian is movement 'out' e.g. *vikhodit'* (to go out), *vibegat'* (to run out). Similarly, in Sanskrit the prefix also gives the meaning of 'out' e.g. *vipravāsa* (to live out or abroad); *vidhāv* (to run or flow out), *vigraha* (to stretch out or spread out).

*vi-* in Russian also denotes completion of action e.g. *vilomit'* (to break to pieces or break completely). Similar meanings are conveyed by prefix *vi-* in Sanskrit e.g. *vicurṇa* (to grind to pieces).

*Russian pere-*

*Sanskrit pari-*

In Russian the prefix *pere-* indicates the meaning of abundance, fullness or high degree e.g. *peropolnit'* (to fill completely, to overfulfil); *perelovit'* (to catch in abundance—fish etc). Similarly in Sanskrit the prefix *pari-* denotes the meaning of 'fully', 'abundantly' e.g. *peripūrṇa* (to fill completely), *paripaca* (to bring to maturity or to become ripe).

In Russian the prefix *pere-* also denotes the meaning of 'through' e.g. *peresekat'* (to cut through). Similar meanings are indicated by the prefix *pari-* in Sanskrit e.g. *paridhāva* (to flow through).

*Russian nis-*

*Sanskrit ni-*

In Russian the prefix *nis-* is used to indicate downward movement e.g. *nispadat'* (to fall down) and *niskhodit'* (to go down, to descend). The prefix *ni-* in Sanskrit denotes similar meanings e.g. *nikship* (to throw down), *nipat* (to fall down).

*Russian ni- and ne-*

*Sanskrit niḥ-*

The prefix *ni-* and *ne-* in Russian denote negative meaning e.g. *nikuda*, *nekuda* (nowhere) *nikak* (in no way), *nesomnenno* (undoubtedly), *nespely* (not ripe). The prefix *niḥ-* in Sanskrit also denotes the same meanings e.g. *niḥśabda* (having no sound), *niḥloma* (having no hair), *niḥvākya* (having no speech).

Russian *o-*  
Sanskrit *ā-*

The Sanskrit adverbial prefix *ā* meaning 'to', 'towards' as in *ādevas* (to the gods) is connected with the Russian *o-* as in *okolo* (round about).<sup>1</sup>

*Suffixes*

Russian *-stvo, -ost', -ta*

Sanskrit *-tva, -ta*

In Russian the suffix *-stva, -ost', -ta* is used to denote the meaning of *-ness* e.g. *bogastvo* (richness, prosperity), *estestvo* (existence), *strogost'* (strictness), *chernota* (blackness) etc. The suffix *-tva* and *-ta* in Sanskrit also denote similar meanings e.g. *bhagatva* (richness prosperity), *astitva* (existence), *kṛishnata* (blackness).

Dr. Sidheshwar Varma, the noted linguist of India in a personal note to the author says: "Again the Russian suffix *-stvo* is an interesting composite of two suffixes, viz. *-isko* and *-tvo*, as has been demonstrated by Vondrak in his Grammar of Slavonic Languages I.490.

Russian *-tyel'*

Sanskrit *-tri*

The Russian suffix *tyel'* after the root of a particular verb gives that word the meaning of 'doer' of that particular action e.g. *uchityel'* (one who teaches, teacher) from the Russian verb *uchit'* (to teach) and *chitatyel'* (one who reads, reader) from the Russian verb *chitat'* (to read). In Sanskrit the suffix *-tri* is used to denote similar meanings e.g. *dhātṛi* (the holder) from the Sanskrit verb *dhā* meaning 'to hold' and *bhartṛi* (the bearer) from the Sanskrit verb *bhar* (to bear).

The delicate suffixal correspondence between Sanskrit and Russian has been described by Brugmann Vol. I p. 416 in his Comparative Grammar of Indo-European Languages e.g. Sanskrit *tanuka* (diminutive of *tanu*) meaning 'thin' and Russian *tonky* meaning 'thin' and Old Slavonic *tiniku*. According to Dr. Sidheshwar Varma "such minute correspondence cannot be a mere chance. These facts are compulsive enough to lead

1. Brugmann in his Comparative Grammar of Indo-European Language Vol. I.P. 933.

us to conclude that in some periods of history, the speakers of Sanskrit and Russian have lived close together.”

### *Prepositions*

There is no proper class of prepositions (in the modern sense of the term) in Russian. Many of the adverbial words are used with nouns in a way which approximates them to the more fully developed prepositions of other languages.

The Russian preposition *s*, *so* means ‘with’ e.g. *s udovol’s-tviyem* (with pleasure), *so sestroi* (with sister). The noun following the preposition is required to be in the instrumental case. Similarly in Sanskrit, the preposition *saha* and the prefix *sa-* also mean ‘with’. The preposition *saha* takes instrumental case e.g. *Rāmeṇa saha*. Here *Rāmeṇa* is in instrumental case.

### *Comparative degrees of adjectives*

In Russian language the comparative and superlative degrees of adjectives are formed by substitution of the adjectival endings by *-ee* and *-eishi* respectively e.g. from the adjective *svetlyi* (light) the comparative degree would be *svetlee* and the superlative degree would be *svetleishi*. Similarly, in Sanskrit the comparative degree and superlative degrees of adjectives are formed by using the suffixes *-iyas* and *-ishṭa* which are almost identical with those used in the Russian language. From the Sanskrit adjective *paṭu* (skilful), the comparative and superlative degrees would respectively be *paṭiyas* and *paṭishṭa*.

Dr. Sidheshwar Varma in a personal note to the author says : “But even more interesting is the Russian suffix of comparative and superlative degree with examples like *svetlee* (comparative degree). In this Comparative Grammar of Indo-European Languages (in German language), Vol. II, I p. 547 Brugmann has pointed out that the original comparative degree suffix in Indo-European was *-i* but it was further extended by the addition of *-s*. But Russian here seems to show both the stages. Regarding the comparative degree suffix in Indo-European languages viz. *-ies*, Vondrak in his Comparative Grammar of the Slavonic Languages (in German Language) Vol. I, p. 667 says that the *-s* of this suffix was preserved in the early stages of the Slavonic but was lost subsequently so that in

the later stages suffix became *-ie* e.g. Old Slavonic *veste* (more) from *vetie*.

In the Russian language, adjectives in the comparative and superlative degrees are to be followed by nouns etc. in the genitive case — *starshe menia* (older than me). Here *menia* is in the genitive case. Similarly in *bogateishi vsekh* (richest of all) *vsekh* is in the genitive case. Similarly, in Sanskrit when it is intended to express the meanings of comparative degrees, the noun following is used in the genitive case, e.g. *anayora deśayo ko deśo bhadrataṛaḥ* (of these two countries which is the better). The superlative degree in Sanskrit is usually joined with the genitive e.g. *brāhmaṇo dvipadām śreṣṭho* (Brāhmaṇa is the best of all bipeds) : *gaura varishtha catuṣpadām* (cow is the best of quadrupeds), etc. etc.

#### *Diminutives*

In Russian diminutives are formed by adding *-ik* or *-ka* to the noun e.g. *dom* (house), *domik* (little house) ; *chasha* (cup), *chashka* (little cup). In Sanskrit also diminutives are formed by adding *-ka* to the noun e.g. *putra* (son), *putraka* (little son), *kumārā* (boy), *kumāraka* (little boy). According to Dr. Sidheshwar Varma, the diminutive suffix is interestingly so common to Sanskrit as well. Vondrak in his Comparative Grammar of the Slavonic Languages (in German language) mentions (Vol. I, p. 614) the Serbian *konjic* (small horse) but *konj* (horse).

In Russian also *kon'* is 'horse' but *konyok* is 'little horse'. We will now give a list of words common to both Russian and Sanskrit arranged in certain groups.

#### *Numerals*

<i>Russian</i>	<i>Sanskrit</i>	<i>Meaning</i>
Dva	Dvi	Two
	Dva (in Muṇḍakopanishada)	
Tri	Tṛi	Three
Trety	Tṛitiya	Third
Chetyrye	Catura	Four
Chetvyorty	Caturtha	Fourth



<i>Russian</i>	<i>Sanskrit</i>	<i>Meaning</i>
Pinch (Ol. Sl.) <sup>1</sup>		
Pyat' (Russian)	Pañca	Five
Pyati	Pañcama	Fifth
Shest	Shash	Six
Shestoi	Shashṭha	Sixth
Desyat'	Dasa	Ten
Dvenadsat'	Dvādaśa	Twelve
Trinadsat'	Trayodaśa	Thirteen
Chetyrnadsat'	Caturdaśa	Fourteen
Pyatnadsat'	Poñcadaśa	Fifteen
Tridsat'	Trīṅśat	Thirty
Sto	Śatam	Hundred
Dvesti	Dviśatam	Two hundred
Trista	Triśatam	Three hundred
Chetyryesta	Caturśatam	Four hundred
Pyatsot	Pancaśatam	Five hundred
Shestsot	Shaśśatam	Six hundred
Dekada	Daśaka	Ten-day period
Oba	Ubha	Both
Obe	Ubhe	"

*Relations*

Mat', Matka	Mātrī. Mātrikā	Mother
Brat	Bhrātrī	Brother
Sestra	Svasrī	Sister
Syn	Sunu	Son
Nitiji (Ol. Sl.)	Napāt, Naptrī	Grandson or nephew.
Doch (Russ.)	Duhitrī	Daughter
Dushti (Ol. Sl.)		
Ditya (child)	Dhīta (Sucked)	These words are connected with each other because of the meaning "sucking"—Brugmann in his <i>Comparative Grammar</i> p. 10

1. There was nasal vowels in Old Slavonic conveying the sound of French *in, on* etc. In Russian these two Old Slavonic vowels have become *ya* and *yu* e.g. *pinch* becomes *pyat'*. See p. 19 *ante-Nasal Vowels*.

<i>Russian</i>	<i>Sanskrit</i>	<i>Meaning</i>
Zyat'	Jāmātrī	Sen-in-law
Snokha	Snusha	Daughter-in-law
Svyokor	Svasura	Father-in-law
Svyokrov'	Svasru	Mother-in-law
Zhena	Jani	Wife
Dever <sup>1</sup>	Devara	Husband's brother
Jetri (Ol. Sl.)	Yātrī	Wife of husband's brother
Vdova	Vidhavā	Widow
Vdovstvo	Vidhavātva	Widowhood
Ded	Dādā (Hindi)	Great-grand-father
Priyatel'	Priya	Dear (friend)

*Pronouns*

Etot	Etad	This
Tot	Tat	That
Tomu	Tasmai	To that
Tem	Tena	By that
Kto	Kaḥ	Who
Komu	Kasmai	To whom
Kem	Kena	By whom
Kotory	Katara	Which
Kto	Katara	Who
Inoi	Anyā	Another
Vam (Pl.)	Vam (dual)	To you
Vas	Vas	Yours
Vash	Yushmākam	"
Mne	Me, Mahyam	To me
Mnoyu	Mayā	By me

1. Dr. Sidheshwar Varma, the famous linguist of India in a personal note to the author says:

"Perhaps the most interesting word is the Russian word *dever* which is so near to Sanskrit although the Lithuanian parallel *dieveris* is definitely older than either of the above two languages, as it preserves the older Indo-European diphthong *ie* and the final consonant *s*. Otherwise when we compare Latin *tevir* and *Pushto tewar* with the same meaning we shall have to admit that as regards this particular word Sanskrit and Russian are definitely near to each other.

<i>Russian</i>	<i>Sanskrit</i>	<i>Meaning</i>
Nas	Nas	Ours
Nash	Asmākam	"
Svoi	Sva	One's own
Sam	Samam	Self
	(Pali word)	
Samy	Sama, Samana	The same
Ty	Tvam	Thou
Tebya	Tva	Thou (accusative)
Toboi	Tvayā	By you
Tebe	Te,	To you
	Tubhyam	
<i>Parts of body</i>		
Brov'	Bhrū	Brow
Griva	Grīva	Neck, Mane
Usta	Oshṭha	Lips
Zub	Jambha	Tooth
Nos, Nosik	Nāsā, Nāsika	Nose
Oko	Akshi	Eye
Gorlo, Glotka	Gala	Throat
Volos	Bāla (Hindi)	Hair
Cherep	Karpara	Scull
Pa	Pada	Step
Nogot'	Nakha	Nail
Krov	Kravya	Blood, raw flesh
Myaso	Māñsa	Flesh, Meat
Serdtsye	Hriday	Heart
Khromoi	Srāma	Lame
Zhizn'	Jivana	Life
Zhiv, Zhivoi	Jiva	Alive
Zhivost'	Jivatva	Liveliness
Smert'	Mrityu	Death
Myortvyi	Mrita	Dead
Mocha	Mutra	Urine
<i>Animals etc.</i>		
Vol	Bail (Hindi)	Bullock
Volk	Vrika	Wolf

<i>Russian</i>	<i>Sanskrit</i>	<i>Meaning</i>
Byk	Vṛisha	Bull
Govedo (Ol. Sl.)	Go	Cow
Sobaka	Śvka, Śvāna	Dog
Mysh, Myshka	Mush, Mushkā	Mouse
Ovets	Avi	Sheep
Koza	Ajā	Goat
Shakal	Srigāla	Jackal
Olen'	Hariṇa	Deer
Zhivotnoe	Jivatnu	Animal, living being.
Roga	Śringa	Horn
Nosorog	Nāsāsṛinga	Rhinoceros
Okhota	Ākheṭa	Hunting game
Okhotnik	Akheṭika	Hunter
Sokol	Śakuna	(Large) bird, falcon.

*Solar System, Geography Etc.,*

Nebo	Nabhas	Sky
Oblako	Abhra	Cloud
Migla (Ol. Sl.)	Megha	Cloud
Solntse	Surya	Sun
Mesyats	Māsa	Moon -
Veter	Vāta	Wind
Veterok	Vātaka	(Little) breeze.
Zemlya	Jmā, Ilā	Earth
Zemoni	Jmāniya	Relating to earth
Gora	Giri	Mountain
Dolina	Droṇi, Doon (Hindi)	Valley
Vodopad	Udapāta	Waterfall
Kamen'	Asman	Stone

*Religion*

Bog	Bhaga	God
Bogdan	Bhagadena	Gift of God (name)
Pochitaniye	Pujan	Worship
Bogopochitaniya	Bhagapujan	Worship of God

<i>Russian</i>	<i>Sanskrit</i>	<i>Meaning</i>
Bogosluzheniye Bogomater'	Bhagasusrushā Bhagamātrī	Service of God Mother of God, Mary.
Bozhestvo Bozhye moi !	Bhagatva Bhaga me !	Godliness My God !
<i>Time, seasons etc.</i>		
Den'	Dina	Day
Dnevnik	Dainikī (Hindi)	Daily diary
Noch	Nakta, Nisā	Night
Mesyats	Māsa	Month
Sevodnya	Sadyas	Today
Vesna	Vāsanta	Spring
Vesennyi	Vasantika	Relating to Spring
Zima	Hima	Cold weather, winter.
<i>Trees etc.</i>		
Derevo	Dāru	Tree, wood
Derevtso	Dāruka	Small tree
Drova	Dāru	Fuel, a piece of wood
Beryoza	Bhurja	Birch tree
Trava	Tṛina	Grass
<i>Fire, heat etc.</i>		
Ogon'	Agni	Fire
Ugar, Ugol'	Aṅgāra	Charcoal
Zhar, Zhara	Jvālā	Burning, heat
Khvor	Jvārā	Fever, illness
<i>Ideclinable adverbs used as prepositions</i>		
Protiv	Prati- (e.g. Pratipakshi)	Opposite — opponent)
Mezhdu	Madhya	Between, among
Pered	Puras	Before
Cherez	Tiras	Across
Vnutri	Antara	Within

<i>Russian</i>	<i>Sanskrit</i>	<i>Meaning</i>
S, so	sa (Prefix as in <i>saharsha</i> —with pleasure)	With
<i>House etc.</i>		
Dver	Dvāra	Door
Dvernoi	Dvāriya	Relating to door
Dvornik	Dvārika	Doorkeeper
Dom	Dama	House
Dòma	Damya	Being in house
Zal, Zala	Sālā	House, Hall
Vise (01.Sl)	Vis	Village, Clan, a settlement.
<i>Interjections</i>		
Akh !	Āh !	<i>Note.</i> In Russian 'h' is replaced by either <i>kh</i> or <i>g</i> . There is no sound 'h' in Russian
Gci !	He !	
Ogo !	Oho !	
Okh !	Oh !	
<i>Miscellaneous,</i>		
Bogach	Bhagaka	Rich
Bogastvo	Bhagatva	Richness, prosperity
Bor' ba	Bhara	Fight, battle
Bremya	Bhāra	Burden
Vershina, )	Varshman	Summit, top
Verkh )		
Wies (01.Sl.)	Vis	Village, settlement.
Voda	Uda	Water
Vodopad	Udapata	Waterfall
Vor	Hāra	Thief
Girya	Guru	Weight
Gluboki	Gambhīra	Deep
Glubina	Gambhana	Depth
Glubochaishi	Gambhisṭha	Deepest
Geroi	Vīra	Hero
Gnezda	Niḍa	Nest

<i>Russian</i>	<i>Sanskrit</i>	<i>Meaning</i>
Dlinni	Dirgha	Long
Dym	Dhūma	Smoke
Durnoi	Dur-	Bad
Igo	Yuga	Yoke
Itak	Iti	Thus
Kak	Katham	How
Kanava	Khanava	Ditch, Mine
Kuda	Kuha, kutra	Where (to)
Kogda	Kadā	When
Vsegda	Sadā	Always
Kubok	Kumbhaka	Goblet, bowl, a little jar
Kucha	Guccha	Heap
Lyogki	Laghu, laghuka	Light, not heavy
Mzda	Mīḍha	Reward
Myod	Madhū	Honey
Medovoi	Mādhaviya	Relating to honey
Medovoi mesyats	Madhūmāsa	Honey-moon
Nagoi	Nagna	Nude
Nizki	Nicais, Nica	Low
Nizost'	Nīcatva	Lowness
Nikak	N-katham	In no way
Novi	Nava	New
Novost'	Navatva	Newness, News
Os	Aksha	Axle
Pena	Phena	Foam
Pesok	Pāñsu	Sand
Plod	Phala	Fruit
Put'	Patha	Path
Rebyonok	Arbhaka	Child
Rota (Ol.Sl)	Vrata	Vow, pledge
Rai	Rayi	Wealth, paradise
Svyatoi,	Santa	Holy person
Svint (Ol. Sl.) <sup>1</sup>		
Soyuz	Samyoga,	Union

1. See p. 19/ante—Nasal Vowels.

<i>Russian</i>	<i>Sanskrit</i>	<i>Meaning</i>
	Sangha	
Tma	Tamas	Darkness
Tyomni	Tamasa	Dark coloured
Taty (01.Sl.)	Tāyu	Thief
Tusti (01.Sl.)	Tuccha	Empty
Khrom, khromoi	Srāma	Lame
Khromota	Srāmya	Lameness
<i>Verbs and verbal nouns</i>		
Begat' )	Vejati	To run
Bezhat' )		
Beg	Vega	Run, running
Beglets	Vegaka	Runner, fugitive
Begstvo )	Vegatva	Velocity, flight
Beglost' )		
Begun	Bhagūn (Hindi)	Runner
'Rozbit' from Bit'	Bhid	To break
—		
Blago	Bhalla (Prākṛit) Bhalai (Hindi)	Good, blessing
—		
Boltat'	Bollati (Prākṛit) Bolnā (Hindi)	To speak, chatter
Boltoon	Bātūnī (Hindi)	Talker, jabble
Boltovnya	Bol, bāta (Hindi)	Talk
Boltlivost'	Bollakadā	Talkativeness
—		
Brat'	Bharati	To carry, bear, take
Brosit'	Bhransyati	To throw.
—		
Bivat', Bit'	Bhavati	To be
—		



<i>Russian</i>	<i>Sanskrit</i>	<i>Meaning</i>
Budit'	Budhyati	To wake
—		
Vedat'	Vid, vetti	To know
Vedeniye	Vedana	Knowing
—		
Vernut'	Vartayati	To return, give back.
Vertet'	Vartayati	To rotate, twirl
Vertushka	Vartuk	Rotator
—		
Veshat'	Vishati	To hang
—		
Boit'sya	Bhayate	To be afraid of
Boyazn'	Bhayana, Bhaya	Fear
Boyazlivi	Bhayālu	Fearful, timid.
Boyazlivost'	Bhayālutā	Fearfulness, timidity
—		
Vozit'	Vahati	Transport, carry
Voz	Bojha (Hindi) ) Vāha )	Cartload
Vozka	Vāhaka	Carrier
Vozok	Vāhaka	One who carries.
—		
Vozvratit'	Vartati	To return, give back.
—		
Voprisit'	Vipricchati	To question, to enquire
Vopros	Vipraśna	Question
—		
Voskliknut'	Vikrosati	To cry
—		
Vyazat'	Bandhati	To tie
Vyazka	Bandhaka	Binding
Vyazaniye	Bandhana	Tying up, connection
—		
Vyazat	Vayati	To knit
—		
Gadat'	Gadati	To tell (To tell fortune in Russian)

<i>Russian</i>	<i>Sanskrit</i>	<i>Meaning</i>
Gadaniye	Gadana	Telling
—		
Glodat'	Gilati	To swallow
Glotaniye	Gilana	Swallowing
Glotka	Gala	Throat
—		
Govorit	Gavati	To speak
—		
Grabit'	Grabhati	To seize, loot
Grabyozh	Grabhaṇa	Seizing
Grabityel'	Grabhaka	One who seizes
—		
Dat'	Dāti	To give
Dan' )	Dāna	Gift, contribution.
Dar )		
Datyel	Dātā, Dātṛi	Giver
—		
Dvoit'	Dvityati	To double
Dvoika	Dvika	Couple
—		
Derzhat'	Dharati	To hold
Derzhatyel'	Dhāryatṛi	One who holds
Derzhaniye	Dhāraṇa	Act of holding
—		
Det'	Dhāti	To put
—		
Doit'	Duhati	To milch
Doeniye	Dūhnā (Hindi)	Milching
Doinik	Duhnīk	Milk-pot
—		
Drat'	Dāryati	To tear, cleave
Dira	Dari	Opening, hole
—		
Dut'	Dhamati	To blow
—		
Est'	Asti	Is

<i>Russian</i>	<i>Sanskṛit</i>	<i>Meaning</i>
Estestvo	Astitva	Existence
—		
Est'	Aśnati, atti	To eat
Eda	Ad	Eating
Edok	Ādaka	Eater
—		
Ekhat'	Eshati	To go
—		
Zhevat'	Carvati	To chew
Zhevaniye	Carvaṇa	Chewing
—		
Zhenitsya	Janiyati	Marry, To wish for a wife
—		
Zhit'	Jīvati	To live
Zhiv, zhivoi	Jīva	Alive
Zhivost'	Jivatva	Liveliness
Zhivyom	Jīva	Alive
Zhitel'	Jīvitara	Resident
—		
Zoviot	Havate	Calls
Zov	Hava	A call
—		
Zvonit' )	Dhvanati	To ring
Zvenet' )		
Zvonok	Dhvanaka	Bell
—		
Zevat'	Jambhati	To yawn
—		
Znat'	Jānāti	To know
Znatok, Znatni	Jñātā, Jñātṛi	Scholar, specialist, one who knows
Znaniye	Jnānā	Knowledge
—		
Idti, Itti	Eti	To go
—		
Izbrat'	Āvarati	To select

<i>Russian</i>	<i>Sanskrit</i>	<i>Meaning</i>
Izbraniye	Āvaraṇa	Selection
—		
Ikat'	Hikkati	To hiccup
—		
Krichat'	Krośati	To cry
—		
Krinati (Old. Rus.)	Kriṇāti	To buy
—		
Kroit'	Kṛit	To cut
Kroika	Kṛintaka	Cutting
—		
Lizat'	Lihati	To lick
Lizaniye	Lehana	Licking
—		
Lipnut'	Lipati	To stick
Lipki	Lepakī (Hindi)	Sticky
—		
Meshat'	Miśrayati	To mix
Meshaniye	Miśraṇa	Mixing
—		
Mnit'	Manute	To think
Mneniye	Manana	Opinion, thought
—		
Molot'	Mardati	To grind
Molotba	Mardana	Grinding
—		
Nesti	Nayati	To carry
Nosityel'	Netri	One who carries
—		
Nizat'	Nahati	To string, fasten
—		
Nispadat'	Nipatati	To fall down
Padat'	Patati	To fall
Padeniye	Patana	Fall (noun)
—		
Pech'	Pacati	To cook, to bake
Pekar'	Pakṛi	One who cooks, baker

<i>Russian</i>	<i>Sanskrit</i>	<i>Meaning</i>
Pecheniye	Pacana	Baking
Pechka	Pācaka	Cooker, stove
Pit'	Pibati	To drink
—		
Plavat'	Plavati	To swim
Plavaniye	Plavana	Swimming
Plavets	Plavaka	Swimmer
—		
Poit'	Pīyate	To make somebody drink
—		
Polnet'	Pūrṇati	To fill
Polno	Pūrṇa	Full
Polnost' )	Pūrṇatva	Completeness, fullness
Polnota )		
Polnostyu	Purnatah	Completely, fully
—		
Pochltat'	Pūjati	To respect, worship
Pochitaniye	Pūjana	Respect, worship
Pochitaniye	Pūjaniya	Respected
—		
Prosit'	Prichhati	To ask, enquire
—		
Prisnut'	Prīśnāti	To sprinkle
—		
Svetit'	Śvetate	To be bright, shine
Svet	Śvita	Brightness, light, wholeness
Svetli	Śveta	Bright, white
Svetilnik	Śvetake	That makes bright, lamp
—		
Slushat'	Śrinoti	To hear
Slushaniye	Śravana	Hearing
—		
Spat'	Svapiti	To sleep

<i>Russian</i>	<i>Sanskrit</i>	<i>Meaning</i>
Spit	Supta	Asleep
Son	Svapna	Act of sleeping

(In Old slavonic the consonants disappears before consonantal terminations and in word composition e.g. S'pati (to sleep) and S'(p)n (act of sleeping) This continues in Russian also e.g. *utonut'* from *utopnut'* (to drown).

Straschat' )	Trāsati	To frighten
Strashit' )		
Strashitsya	Trasyati	To get frightened
Strakh	Trāsa	Fright
Strashni	Trasaniya, )	Frightening, fearful
—	Trasina )	
Sushit'	Śushyati	To dry
Sukhoi	Śushka	Dry
Sukhost' )	Śūkhā (Hindi) )	
Sush )	Śushkata )	Dryness
	Śushkatva )	
Sushka	Śusha	Drying
—		
Chernet'	Kṛishṇoti	To become black
Chyorni	Kṛishṇa	Black
Chernogrivi	Kṛishṇagriva	Black-necked
Chernota	Kṛishṇanta	Blackness
—		
Sidet'	Sidati	To sit
Sideniye	Sadana	Sitting
Sideniye	Sadana	Seat
—		
Topit'	Tapati	To heat
Topka	Tapana	Heating
Teplota	Tapa	Warmth, heat
—		
Tryasti	Trasati	To shake, quiver

42 *India, and Russia*

Tryaseniye Tryakhnut'	Trasana Trasyati	Shaking, quivering To cause to shake, quiver
— Tyanut' Schupat'	Tanoti Chupti	To stretch To touch, feel by hand