



# The structure of a dictionary to an ancient corpus (Rigveda): morphological, syntactic and semantic information

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**Thomas Krisch,  
Christina Katsikadeli,  
Konstantinos Sampanis**

Department of Linguistics  
Salzburg University, Austria

## 1. Introduction

The Rig-Veda is one of the most important religious texts of India, actually it is supposed to be the most important one (in the year 2007, manuscripts of the Rig-Veda were added to the UNESCO Memory of the World List). As the oldest text of Vedic Sanskrit it is of invaluable significance for various fields of research as it is also the oldest attested text of Indo-Iranian and one of the oldest texts of all the Indo-European languages.

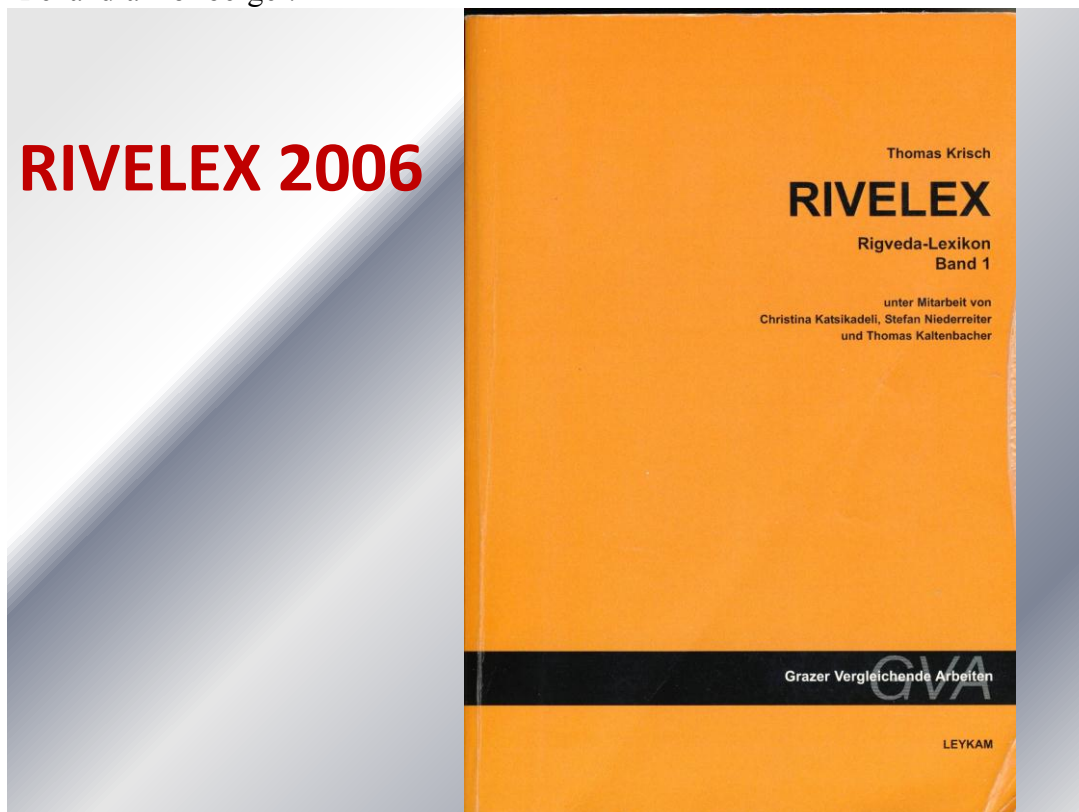
In a series of projects funded by the Austrian Science Fund<sup>1</sup>, since the year 2000, the authors have been trying to compile a dictionary which covers the interests of comparative philologists, linguists, indologists, theologians and other philologists and classical scholars interested in Vedic Sanskrit language and culture. In the ideal case, our dictionary should enable someone with intermediate linguistic background knowledge to get accessibility to the Rig-Veda. Volume 1 of this dictionary has already been published in 2006 (RIVELEX 2006)<sup>2</sup>. Volumes 2 and 3 are in preparation. The editor and supervisor of RIVELEX is Thomas Krisch; the contributors are: Christina Katsikadeli; Stefan Niederreiter; Konstantinos

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<sup>1</sup>Funded projects by the FWF (= Fonds zur Förderung der wissenschaftlichen Forschung; Austrian Science Fund); FWF projects P14411-SPR (October 2000 – September 2002), P15833-G03 (December 2002 - November 2004), P17799-G03 (December 2004 – November 2006, prolonged to December 2007), P20311-G02 (January 2008-December 2009), P 20615-G12 (May 2008-May 2010) and P 20310-G02 (November 2007- October 2010). At this point we want to express many thanks to Dr. Ioannis Fykias who went over our draft and provided assistance.

<sup>2</sup> The abbreviated citation form of the dictionary is the syllabic acronym: RIVELEX, which stands for “A Rig-Vedic-Lexicon”

Sampanis, Sabine Ziegler; translators of passages into English are: Thomas Kaltenbacher, Alexandra Hörlberger.



## 2. The structure of RIVELEX:

### 2.1. Sources of evidence:

RIVELEX is based on the new Rig-Vedic Word Concordance by Alexander Lubotsky (1997) and the metrically restored text version of the Rig-Veda by van Nooten and Holland (1994), which also exists in an electronic version. In addition to older translations from the 19<sup>th</sup> century we consult the following more recent translations by Geldner (1951), Renou (1955-1969), Elizarenkova (1999), Witzel / Gotō (2007). We are looking forward to consulting the announced translation by Joel Brereton & Stephanie W. Jamison at OUP.

### 2.2. The macrostructure:

The lemmata in RIVELEX start with the headword in transcription accompanied by some basic morphological information and a general translation offered in German and in English (see the red arrows in figure 1).

If there are more meanings than the one covered by the general translation, this headword is followed by a second section containing a menu with a set of translations, also in German and in English. We chose the form of highlighting this menu with grey colour in the pre-lexicographical phase (see the blue arrow in figure 1). At that time, we were inspired by the power-dictionary-series by Langenscheidt (e.g. Langenscheidt 2001) (see figure 2)

## RIVELEX

**añjaspā-** (adj.) „SALBE TRINKEND; DIE SALBE SCHÜTZEND; SICH DIREKT BEWEGEND usw.<sup>1</sup>“ – “DRINKING AN OINTMENT; PROTECTING AN OINTMENT; MOVING DIRECTLY etc.<sup>1</sup>”

adj. Verwendung – adj. use

**1** präd. – pred.

subst. Verwendung – nom. use

**2** m. der Salbe Trinkende; der die Salbe Schützende; der sich direkt Bewegende usw.

▪ he who is drinking an ointment; he who protects an ointment; he who is moving directly etc.

Akk.Sg.m. **añjaspām** **2** 10,92,2

Nom.Pl.m. **añjaspās** **1** 10,94,13

Verbales Rektionskompositum aus *añjas-* „Salbe“ (s.d.) oder *añjas* „direkt, sofort“ (s.d.) + *-pā-* zur Wz. *pā-* „schützen, behüten“ (Säy.) oder *pā-* „trinken“ (s.d.) oder *pā-* „sich bewegen“.

(C.K.)

<sup>1</sup> Zu den verschiedenen Interpretationsmöglichkeiten vgl. SCARLATA 1999: 317, Ge. RV Bd.III: 291, Fn. 2a u.: 297, Fn. 13b.

▪ About these various interpretations cf. SCARLATA 1999: 317, Ge. RV Bd. III: 291, fn. 2a and: 297, fn. 13b.

Figure 1

## LANGENSCHIEDT 2001

### ef-ferō<sup>2</sup>, extulī, ēlātum, efferre 0.

1. heraustragen, herausbringen, wegtragen, entfernen;
2. zu Grabe tragen;
3. *fig.* Früchte tragen;
4. *mdl.* ausdrücken, aussprechen;
5. fortführen, fortreißen; über das Ziel hinaus führen;
6. *fig.* vom Affekt hinreißen;
7. emporheben; *P. u. se e.* *fig.* emporsteigen, zum Vorschein kommen;
8. erheben, erhöhen; *fig.* hochmütig machen; *P. u. se e.* hochmütig werden;
9. *mit Worten* erhöhen, preisen.

1. heraustragen, herausbringen, herausheben, wegtragen, wegbringen, entfernen; **cibaria sibi domo e.** Vorräte für sich von zu Hause mitnehmen; **pedem portā e.** vor die Tür treten; **laborem e.**

Figure 2

The third section consists of a morphological block (see the red arrow in figure 3). Not only all the morphological forms attested in the Rig Veda are listed here, but also the exact locus of every attestation. Each locus is cited with three numbers: the first one representing the respective book of the Rig-Veda, the second one the number of hymn and the third one the number of the verse. Based on this information, the user can find and identify every single attestation of the word in the text.

The fourth section (presented in smaller characters) contains information about the linguistic structure of the lexical entry and its etymology (see the blue arrow in figure 3).

There is another feature in the macrostructure of RIVELEX. We offer endnotes below the respective lexical item which deal with the philological interpretation of difficult passages, linguistic analysis and include other remarks which we consider important for the user (see the green arrow in figure 3)

Finally, every lexical item is signed by the respective main contributor (in this case Christina Katsikadeli (C.K.), see the orange arrow in figure 3)

**RIVELEX**  
**añjaspā-** (adj.) „SALBE TRINKEND; DIE SALBE SCHÜTZEND; SICH DIREKT BEWEGEND usw.<sup>14</sup>“ – “DRINKING AN OINTMENT; PROTECTING AN OINTMENT; MOVING DIRECTLY etc.<sup>15</sup>”

adj. Verwendung – adj. use  
**1** präd. – pred.  
 subst. Verwendung – nom. use  
**2** m. der Salbe Trinkende; der die Salbe Schützende; der sich direkt Bewegende usw.  
 ▪ he who is drinking an ointment; he who protects an ointment; he who is moving directly etc.

Akk.Sg.m. **añjaspām** **2** 10,92,2 ←  
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Verbales Rektionskompositum aus *añjas-* „Salbe“ (s.d.) oder *añjas* „direkt, sofort“ (s.d.) + *-pā-* zur Wz. *pā-* „schützen, behüten“ (Sāy.) oder *pā-* „trinken“ (s.d.) oder *pā-* „sich bewegen“.  
 (C.K.)

<sup>1</sup> Zu den verschiedenen Interpretationsmöglichkeiten vgl. SCARLATA 1999: 317, Ge. RV Bd.III: 291, Fn. 2a u.: 297, Fn. 13b.  
 ▪ About these various interpretations cf. SCARLATA 1999: 317, Ge. RV Bd. III: 291, fn. 2a and: 297, fn. 13b.

**Figure 3**

### 3. Some remarks on the type of dictionary represented by RIVELEX:

RIVELEX stands in the tradition of Indo-European Studies: In this discipline there exists a type of dictionary to specific text corpora which goes beyond simple glossaries and can be traced back to the German philological tradition of the 19<sup>th</sup> century<sup>3</sup> which has been carried on also by scholars of other philological background. Examples are: the great Dictionary of Ancient Greek by Liddell & Scott (1843) based on Passow’s Ancient Greek-German Dictionary (1813) or the Latin-English dictionary by Lewis (1879) based on Freund’s Latin-German Dictionary (1834-1845); the Sanskrit dictionary by Monnier-Williams (1899) based on the monumental St. Petersburg Dictionary by Boethlingk / Roth (1855-1875) and Hermann Grassmann’s Dictionary to the Rig-Veda (1875). The German philological tradition has also

<sup>3</sup> cf. Cowie (2009: 88): “German philological work played an important role, also, in ensuring a surviving market for Greek–English dictionaries. Henry George Liddell (1811–98) and Robert Scott (1811–87) based their great Greek–English lexicon, First published in 1843, on the fourth edition (1831) of Franz Passow’s Handwörterbuch der griechischen Sprache.“Liddell & Scott (1843); Passow (1813); Lewis (1879); Freund (1834-1845); Monnier-Williams (1899); Böhtlingk/Roth (1855-1875); Grassmann (1875); Bauer (1979); Kelle (1881); Sehrt/Taylor (1955); Sehrt (1966); Gering (1971); Schmidt (1923; 1971); Crusius (1835); Cunliffe (1924; first English Dictionary to Homer); Powell (1938) (based on slips of paper by Ludwig Kalpers & Fritz Nawak, Freiburg, Germany)

produced dictionaries to smaller corpora and single texts, like Walter Bauer's Lexicon of New Testament Greek which was translated into English in 1979. Further examples include Kelle's Dictionary to the Old High German author Otfried (1881), Sehrt/Taylor's Dictionary to Notker's works (1955), an Old High German author who lived in the 11<sup>th</sup> century A.D., Sehrt's dictionary to the 9<sup>th</sup> century Old Saxon Heliand (1966); Gering's complete dictionary of the Old Norse Poetic Edda (1971). Other instances are Alexander Schmidt's Complete Shakespeare Lexicon (1923, 1971), first published in 1874 in Königsberg, Prussia, and a number of German dictionaries compiled as an aid for reading the Homeric epics starting with Crusius in 1835. The first Greek-English dictionary to Homer was compiled by Richard John Cunliffe in 1924. Specialised dictionaries for further classical authors include for example: Powell's dictionary to Herodotus (1938), which is based on slips of paper by Ludwig Kalpers & Fritz Nawak, Freiburg, Germany).

#### 4. RIVELEX and its predecessor Grassmann (1875)

Also RIVELEX has a predecessor in the 19<sup>th</sup> century, namely Hermann Grassmann's exceptional dictionary of the Rig Veda. Why is it considered so exceptional? The most striking idea of Grassmann was his cross-classification of morphological, semantic and syntactic information in a very conspicuous fashion. This reflects his main field of research which was mathematics (see figure 4)

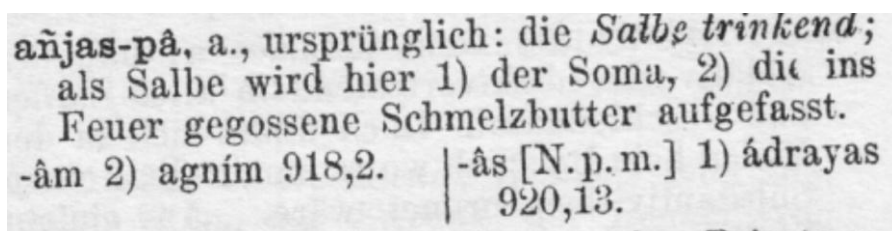


Figure 4: Grassmann (1976 = 1875), column 26

In general, Grassmann uses a menu with semantic and syntactic information and connects them with the morphological information of each attestation by means of section markers. In the case of the noun *añjas-pā* in figure 4 the section markers 1 and 2 indicate that the meanings re-occur in the morphological block which leads to the respective text passages in the Rig-Veda.

In general, we try to follow Grassmann but we employ a more rigid "style guide" than he does and we add endnotes (cf. figure 5)

## RIVELEX

**añjaspā-** (adj.) „SALBE TRINKEND; DIE SALBE SCHÜTZEND; SICH DIREKT BEWEGEND usw.<sup>1</sup>“ – “DRINKING AN OINTMENT; PROTECTING AN OINTMENT; MOVING DIRECTLY etc.<sup>1</sup>”

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### Figure 5

Another salient feature of RIVELEX which can be found in Grassmann already is the consistent provision of etymologies (cf. figure 6 with the yellow highlighting)

## RIVELEX

**eṣ²-** (v.) **facientiv-transitiv** „IN BEWEGUNG SETZEN, (AN-)TREIBEN, AUS-, ENTSENDEN“ – „TO PUT INTO MOTION, TO URGE ALONG, TO SEND OUT, TO SEND SOMEONE (OFF)“; **ápi** (hinzu senden); **prá** (hinsenden – to send to) ...

Iir., aav. *fra-iṣiā* „ich treibe an“, ap. Kaus. *frāiṣayam* „ich schickte aus“, die beide mit *\*pra* komponiert sind (vgl. die rigved. Belege mit *prá*). Weiterer Anschluss besteht an gr. *ἰβάω* „gießen, ausleeren“, das zusammen mit der Bildung *iṣṇā-* auf ein altes *n*-Infix-Präsens idg. *\*h<sub>1</sub>is-né/ṇ-h<sub>2</sub>* weist (LIV<sup>2</sup>: 208; GARCÍA RAMÓN 1986: 502ff., EWAia I: 271f.; für das Gr. ist jedoch auch eine denominale Ableitung möglich). Eine weiterer möglicher Fortsetzer dieser Wurzel ist *iṣay-* „gedeihen“ (s.d.) < idg. *\*h<sub>1</sub>iṣh<sub>2</sub>-éje-*, das aber schon im RV ein eigenes Verbum ist. Das synchron selbständige Verb *iṣ-* „(weg-)streben“ (s.d.) wird bei uns mit EWAia I: 272 hier etymologisch angeschlossen als redupl. Prs. iir. *\*Hi-HisH-a-*. Des weiteren gehört zu dieser Wurzel auch das sekundär abstrahierte ved. Verb *iṣaṇ-* (s.d., gegen VIA 337, wo Formen dieser sekundären Wurzel hier eingereiht sind). Hierher gehört auch ein *-ti*-Abstr. *iṣtí²-* „Antreiben, Entsenden“ (s.d.). Mi., ni., Tu. 72, 1940.

### Figure 6

This is a feature which goes back to the tradition of Indo-European Studies. Concerning the Vedic language we are fortunate to have Mayrhofer’s etymological dictionary of Old Indo-Arian at our disposal (EWAia = Mayrhofer, M. (1992–1996–2001)). RIVELEX consults this work extensively but also offers more recent etymologies and genuine proposals (cf. figure 6). Note that etymological hints and information about word formation are only in German. We include such linguistic information and etymological remarks in every entry, even in cases where the facts may be completely clear to specialists. As we have mentioned above, we try to compile a “multi-user”-dictionary, not exclusively designed for specialists. Even

students with an elementary background in Sanskrit should be able to trace the literal meaning of every single word in the Rigveda in the specific context.

The average user of a dictionary to the Rigveda tries to read and understand the text word-by-word. RIVELEX should be a great help for this purpose. To illustrate this function of RIVELEX, we have chosen the passage Rigveda 1,1,4 (see figure 7):

1,1,4 **ágne** yám yajñám **adhvarám** viśvátaḥ paribhūr **ási** |  
sá íd devéṣu gachati ||“Agni, which sacrifice you are enclosing from all sides, this (one) goes to the gods, indeed”  
(Translation Griffith 1896:“Agni, the perfect sacrifice which thou encompassst about Verily goeth to the Gods”).

Figure 7

The underlined and highlighted words all starting with a short *a*, are already contained in the published first volume of RIVELEX (RIVELEX 2006), which also contains a CD-Rom with the pdf-version of the dictionary. Thus, one can utilise the elaborated search functions of Adobe Acrobat Reader. You can search for 1,1,4 and you get the following results:

**agní-** (subst.) m. “FIRE; GOD OF FIRE<sup>1</sup>”, Vaiśvānara\*, Jātavedas\*\*

**I** fire

...

as ritual fire

**4b** messenger, mediator (driver at the sacrifice, chariot driver) between the Gods and man (heaven and earth) during the ritual of the sacrifice

...

Vok.Sg. **ágne****I**1,1,6; 1,1,9; 1,14,7; 1,14,10; 1,36,12; 1,44,11; 1,58,8; 1,75,2; 1,75,3; 1,75,4; 1,79,4\*\*; 1,94,1\*\*; 1,94,2; 1,94,14; 1,97,1; 1,144,7; ...

8,43,27; 8,44,4; 8,44,5; 8,44,14; 10,21,8; 10,79,5; 10,118,7; 10,122,6; **4a**1,73,4; 1,75,5; 3,1,16; 3,25,5\*\* (auch zu **3**); 5,23,4; 6,2,10; 6,15,19; 8,60,19; **4b**1,1,4; 1,12,3; 1,12,10; 1,13,4; 1,15,4; 1,22,9; 1,27,4; 1,44,1\*\* (auch zu **4**); 1,44,2; 1,44,5; 1,44,7; 1,44,9; 1,45,6; 1,45,10; 1,105,13; 1,127,11; 1,161,1; 1,188,3; 2,2,6; 2,9,6; 3,1,22; 3,15,5; 3,15,6; 3,29,4;

**adhvará-** (subst.) m. “SACRIFICE; SOMA-SACRIFICE; CELEBRATION; CEREMONY”

Nom.Sg. **adhvarás** 8,19,19; 8,27,3; 9,7,3

Akk.Sg. **adhvarám** **1,1,4**; 1,14,11; 1,18,8; 1,19,1; 1,23,17; 1,26,1; 1,44,13; 1,74,1; 1,74,4; 1,93,12; 1,101,8;

**as<sup>1</sup>-** (v.) stativisch „SEIN“ – “TO BE”

**áti**(be better than); **ádhi**(be on top); **áhiprá** (be on top up front); **ánu** (+ dat.: be favourable; + acc.: reach); **ápi** (be close; be in s.th.); **abhí** (be better, dominate over); ...

**2d** THEME – adjective/participle/numeral (X) “s.b./s.th. is X”; THEME = Nom. +/-bel., +/-abstr.; adjective/participle/numeral, if possible, agrees with THEME

\*Indikativ Präs. 1.Sg. *ásmi* **1** 1,164,37; 7,104,15; **2a** 6,19,12; 8,75,15#; **2b** 7,25,4; ... 2.Sg. *ási* **2d1,1,4** (*paribhū-*; oder **1**); 1,94,7 (*suprātika-*, *sadś-*); 1,144,7 (*pratyāñc-*); 1,163,3c (*vīprkta-*); 4,32,21

We want to mention that reviewers to the first published vol. of RIVELEX pointed out that the inclusion of all the attestations and the exhaustive morphological analysis is superfluous for specialists. However, the Rig Veda is a very important text for many other scholars, who are not so well trained in the complex, but linguistically highly interesting, grammatical and lexical system of this ancient language, as for instance typologists, theoretical linguists, philosophers and theologians not specialized in Vedic Sanskrit.

The systematic treatment of all the occurring forms and their attestations, in combination with the electronic availability of RIVELEX also enables the reader to get access to grammatical information. For example, if one is interested in a particular grammatical category, like “infinitive” or “dual number”, one just has to search for the respective abbreviations and then one gets every attestation of this category in the text of the Rig Veda.

## 5. Semantic and syntactic information in RIVELEX

### 5.1. Semantics: an example

#### RIVELEX

**ápara-** (adj.), m. f.(-ā-), n. “FURTHER BACK; LATER”

adj. use

**1** located farther away/further back<sup>1</sup>

**1a** attr.

**1b** pred.

**2** metaphoric transfer of the (horizontal) local basic meaning from **1** to a temporal one: later, future

**2a** attr.

**2b** pred.

nom. use

**3** he who is farther away, he who is further back<sup>2</sup>

**4** m./f. the later (the younger), the future one

adv. use (< fossilized Akk.Sg.n.)

**5a** later, in the future

**5b** farther away concerning direction, in the direction of backward<sup>3</sup>

<sup>1</sup> In every passage put in opposition to *pūrva-* “frontman, first”; hence the meaning “farther away” is to be interpreted as “further back”.

<sup>2</sup> In every passage put in opposition to *pūrva-* “frontman, first”; hence the meaning “farther away” is to be interpreted as “he who is further back”.

<sup>3</sup> In opposition to *pūrvam* “to the front”.

Figure 8

As figure 8 shows, the grammatical information of the headword is followed by a general “core meaning” (in this case “FURTHER BACK; LATER”; according to the tradition in semantics, written in capital letters). This core meaning and the translations inside the grey

menu appear in German and in English in order to provide broad usability (in this case we have only included the English translation).

The local “core meaning” is “FURTHER BACK”. This meaning is analysed and put into relation with the derived temporal meaning “LATER”, as a metaphor. Thus, our dictionary exhibits a hierarchical structure in semantics. Other dictionaries, give a flat structure to this entry, for example the Sanskrit dictionary of the Buddhist texts of Turfan (Bechert, H. (1994), cf. figure 9). The translations “following” and “later” appear under the same section marker in the menu.

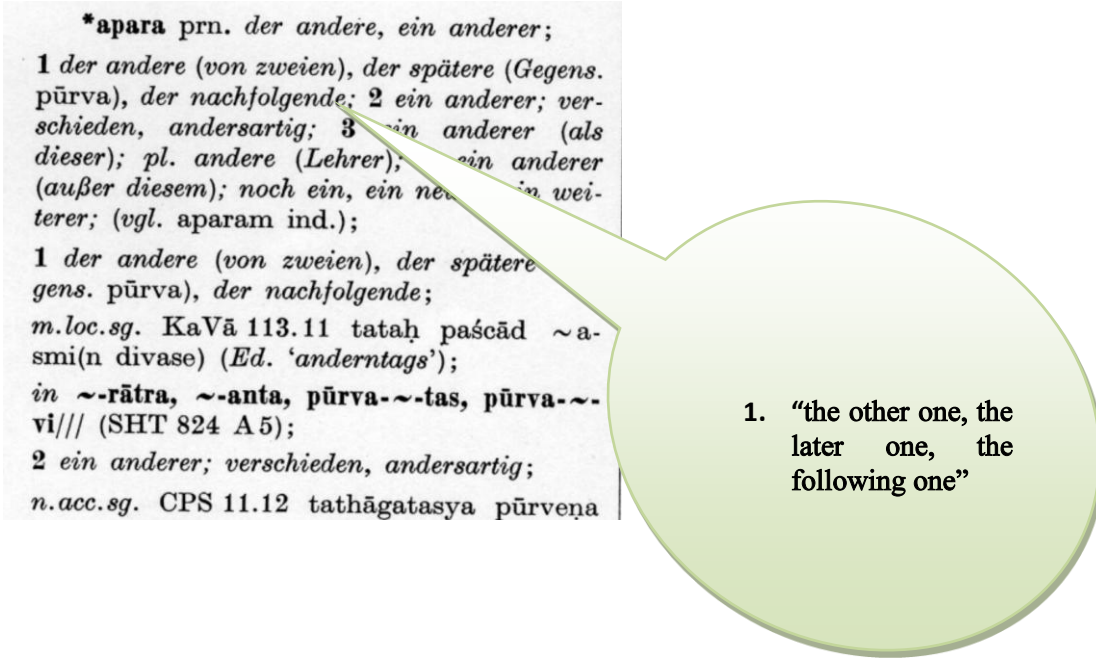


Figure 9: Bechert (ed.) (1994): 94.

Let us return to the entry in RIVELEX again, cf. figure 10:

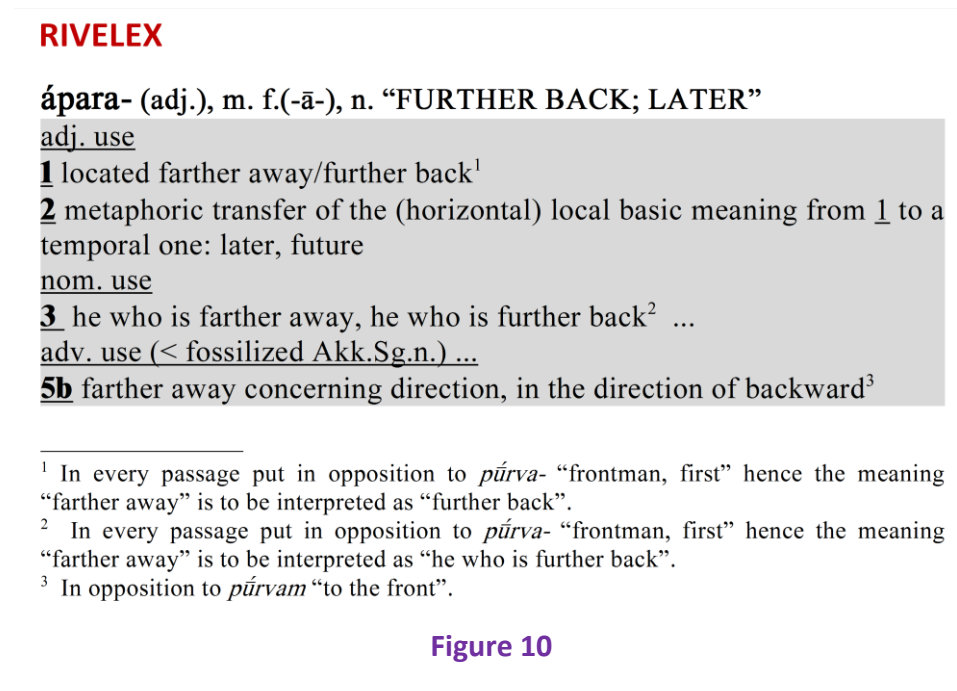


Figure 10

The footnotes which provide semantic interpretations of difficult passages normally appear in German only. Figure 10 presents some of the rarer English footnotes.<sup>4</sup>

## 5.2. Homonymy and polysemy in RIVELEX:

5.2.1. Vedic Sanskrit is a language with relatively few genuine homonyms on the level of ready-made lexemes. This is due to the fact that Vedic native speakers could make use of the “free” accent to distinguish lexical items. One example for a true homonym is *ádeva-*, which can mean either someone who is godless (*ádeva*<sup>1</sup>-) or someone who is not a god, e.g. a demon (*ádeva*<sup>2</sup>-). We present them as two different lexical entries and analyse them in small print (cf. figure 11). In this case, *ádeva*<sup>1</sup>- is a possessive compound whereas *ádeva*<sup>2</sup>- is a determinative compound. Thus, these homonyms are formed according to different word formation rules.

### RIVELEX

**ádeva<sup>1</sup>- (adj.) m., f.(-ī-), n. “GODLESS”**

adj. use

**1** attr., godless (people), ungodly (things)

nom. use

**2** the godless (said about men and demons)

... Bahuvrihi-Kompositum aus *a-* (Privativpartikel) + *devá-* m. „Gott“ (für fem. *devī-* „Göttin“), s.d.

**ádeva<sup>2</sup>- (subst.) m. “NON-GOD”**

... Determinativkompositum aus *a-* (Privativpartikel) + *devá-* m. „Gott“ (s.d.) also der „Nicht-Gott“ im Gegensatz zu „Gott, Gottheit“.

Figure 11

5.2.2. An example for overwhelming polysemy is a typical Indian term, the word for the “cow” (to be published in vol. 3; what you see here is a preliminary version), which can bear all of the following meanings: **BULL, CATTLE; COWHIDE ; RAYS”**, f. **“COW; MILK, BUTTER; EARTH, DAWN, CLOUD, BODIES OF WATER; SACRIFICIAL SPOON; POETRY, VOICE; BOW-STRING**. Our categorisation of the meanings covered by this word is also a hierarchical one (cf. figure 12)

<sup>4</sup> One might ask why we did not use English throughout. There are mainly two reasons for that. First of all, most of the secondary literature about the Rig Veda is written in German. Even the latest published translation of the Rig Veda by the Harvard Prof. Michael Witzel and the Japanese Prof. Toshifumi Gotō uses German as its target language. The Sanskrit dictionary of the Buddhist texts from the Turfan-Finds, which we dealt with before, is still a work in progress and is published in German only. Second, the refined philological interpretations require native competence in German. Since, Thomas Krisch, the editor and coordinator of RIVELEX and some of the contributors are native speakers of German as well. Thus, subtle semantic intuitions are more adequately expressed in German.

## RIVELEX

**gáv-** (subst.) m. . “BULL, CATTLE; COWHIDE ; RAYS” , f. “COW; MILK, BUTTER; EARTH; DAWN; CLOUD; BODIES OF WATER; SACRIFICIAL SPOON; POETRY, VOICE; BOW-STRING<sup>1</sup>”

**1** m. bull (also generic)

**1b** metonymic use

**1ba** cowhide, leather (strap) (metonymic as material)

**1bb** the rays of dawn, of the sun\* [only pl.; metonymic as those pulling the wagon (of the dawn, of the sun)]

**1c** metaphorical use

**1ca** heavenly bodies (only pl.)<sup>2</sup>

<sup>1</sup> These meanings are derived from the context. The word *gav-* is complex due to a number of reasons: 1. In order to determine the exact gender, each entry was examined for the attributes displayed by adjectives, congruent predicate nominatives, correlating pronouns etc. or the gender of the word being referred to. Indications of factual content and sexus, such as the suckling of a calf or the act of milking or giving milk were also drawn on in order to determine the gender. Distinguishable cases as well as comparisons of *gav-* which describe gender neutral actions regarding the species of the cow (ie. grazing, leaving the barn etc.) are listed under point **3**. 2. The numerous metonymic and metaphorical uses were arranged according to analysis of the context and consultation of various translations and comments. The result – for a substantive- is a very broad “grey box”.

<sup>2</sup> Probably visual cf. German *Milchstraße*, engl. *milky way*, gr. ὁ γαλαξίας.

Figure 12

As one can see from figures 12 and 13, we classify the other meanings (aside the core meanings “COW; BULL; CATTLE”) either as metonymic or as metaphoric.

## RIVELEX

**2ab** butter, fat (is poured into the sacrificial fire)

**2b** metaphorical use

**2ba** earth (“nourishment/ giving vitality”)

**2bb** dawn (“giving vitality”)

**2bc** rain clouds (only pl. “giving vitality”)

**2bd** bodies of water (set free after the killing of Vṛtra or after the shattering of Vala)

**2be** sacrificial spoon (“giving nourishment”)

**2bf** poetry (“giving vitality”)

**2bg** voice (motivated by the sound utterance)

**2bh** bow-string (perhaps motivated by the sound utterance *hiñ* of cows)<sup>1</sup>

**3** m. or f. cattle (generic use; gender neutral, grammatical gender not determinable; \*in the collocation with *ásva-* “horse” or a derivative of this)

Figure 13

### 5.3. The syntax-semantics interface:

RIVELEX includes more syntactico-semantic information than other dictionaries to an ancient text. One notable feature is the use of semantic theta-roles (deep cases) as utilized by modern linguists. We apply the following roles and assign them to grammatical case-forms.

- ACTOR: animate or inanimate performer of an action. The semantic role incorporates the classical role of AGENT, who is animate and performs an action deliberately with the metaphorical use of AGENT for inanimate forces.
- THEME: person or thing that is affected or created by an action or an event/state.
- EXPERIENCER: bearer of a state of mind. A semantic role experiencing a psychological state leading to an experience.
- BENEFACTIVE: animate beneficiary/“maleficiary” of an event, an action or a state.
- LOCATIVE: place of an event/state.
- SOURCE: source of a movement/action.
- GOAL: goal of a movement/action
- PATH: the way along which a movement takes place
- INSTRUMENT: means for fulfilling an action

This concept was criticized as redundant because some people believe that there is no difference between this semantic concept and the overt grammatical cases. This is simply wrong. There are evident semantic distinctions between semantic roles and grammatical case; as for instance the semantic role of ACTOR and EXPERIENCER both appear in the nominative case in the following examples:

*the boy* (nom., ACTOR) *hits the ball* (Acc., THEME) vs. *the boy* (nom., EXPERIENCER) *sees the ball* (Acc., THEME).

Semantic roles are not an invention of modern scholars. Here we do not just follow modern linguistic theory, but we also preserve the tradition of the ancient Indian grammarians, who have developed the concept of the so-called *kāraḥas*, which correspond to the modern concept of thematic roles.

The six *kāraḥa*-relationships as defined by the prominent Indian grammarian Pāṇini (Aṣṭādhyāyī, 5<sup>th</sup>-4<sup>th</sup> century B.C.) are (following Böhlingk (1977 = 1887: 34-37) are:

- 1) ACTOR (the one who acts) 1,4,54: *svatantraḥ kartā* “someone who acts self dependently/autonomously is the *kartā* (the one who acts)”

स्वतन्त्रः कर्ता ॥ ५४ ॥

- 2) THEME (the “effect”, “object”) 1,4,49: *karturīpsitatamaḥ karma* “what is desired most by the *kartā* (agent) is *karma* (effect, object)”

कर्तुरीप्सिततमं कर्म ॥ ४९ ॥

- 3) INSTRUMENT 1,4,42: *sādhakatamaḥ karaṇam* “that which has been of the greatest use (as means in the success of the activity denoted by the verb) is *karaṇam* (instrument)

साधकतमं करणम् ॥ ४२ ॥

- 4) BENEFACTIVE (“recipient”) 1,4,32: *karmanā yam abhipraiti sa sampradāṇam* “(the one) whom one approaches with the *karman* (Object) is the *sampradāṇam* (recipient)”

कर्मणा यमभि प्रैति स संप्रदानम् ॥ ३२ ॥

- 5) SOURCE (lit. “the taking away (point)”) 1,4,24: *dhruvam apāye ‘padānam* “the fixed (point) at the departure/separation is *apadānam* (lit. “the taking away (point)”).

ध्रुवमपाये ऽपादानम् ॥ २४ ॥

- 6) LOCATIVE (lit. “something which bears the activity on it”) 1,4,45:  
*ādhāro ‘dhikaraṇam* “the (place of) holding is *‘dhikaraṇam* (lit. “something which bears the activity on it”)

आधारो ऽधिकरणम् ॥ ४५ ॥

As one may see from the examples above, the ancient Indian grammarians already had the concepts of ACTOR, THEME, INSTRUMENT, BENEFACTIVE, SOURCE, LOCATIVE.

The morphological cases (the assignation of case inflexion) are called *vibhakti*.<sup>5</sup>

#### 5.4. Word order

A syntactic feature which plays a role throughout the whole dictionary is the marking of clitic elements concerning their appearance in the so-called Wackernagel-position, which basically designated the second position of the sentence. The next example (figure 14) offers part of the treatment of the word for “I” in RIVELEX 2006 with the first footnote commenting on Wackernagel’s law.

### RIVELEX

ahám (pers. pron.)<sup>1</sup> “I”

**1** At the beginning of a sentence

<sup>1</sup> Enclitic forms of the pronoun in the Wackernagel position (**2**) may occur attributively with a constituent that occurs later in the sentence. However, they may also represent another constituent (like dative enclitic pronouns). In other sentence positions enclitic genitive forms of *ahám* are usually interpreted attributively only when they occur immediately adjacent to a noun. Apart from that a strong link with the verb may be assumed. The exceptions to this rule are explained in the footnotes.

Figure 14

<sup>5</sup> *vibhakti*- lit. “distinction” (meaning: declension where nouns are involved). The cases are indicated just by numbers (1.-7. Nom.-Acc.Instr.-Dative-Ablative-Genitive & Loc.; the Vocative is called *sambodhana*- lit. “awakening”).

The personal pronoun “I” (Vedic *ahám*) has non-enclitic and enclitic forms. We want to demonstrate our treatment of the enclitic forms which obey Wackernagel’s position in the next example (figure 15):

**RIVELEX**

**2** At the second position of a sentence (enclitic or rather quasi-enclitic)/(quasi) Wackernagel-position.<sup>1</sup> Also orthtone forms in second position or directly after the “particle-chain” are listed here.

**3** As a Wackernagel clitic or rather quasi-enclitic in the “third” position of subordinate clauses, directly after the conjunction

**4** With the nominative: supposedly in partly focussed position

**4a** Not in directly adjacent position to to the finite verb

**4b** Adjacent to the finite verb

**5** As the subject in nominal clauses (with or without the verb “be”)

**6** Reinforced by an appositive/predicative demonstrative pronoun that agrees with it

**7** Other occurrences (\*adjacent to the verb)

<sup>1</sup> “Second” sentence position means that the form of the pronoun appears either directly in the second position of the sentence (i.e. after the first word or constituent) or in a “particle chain”, which follows the first (stressed) word or rather constituent of the sentence. This “particle chain” may consist of true enclitics or other “small” (stressed) words like ved. *hi, it, tú*, which are called quasi-enclitics, cf. KRISCH 1990: 75, Anm. 28 und 75f; GIPPERT 2004: 56ff. A stressed Nom. *ahám* might be counted among quasi-enclitics because it often occurs in the second position, as noticed by RENOUE 1952: 339.

Figure 15

Under number **2** in the “grey box” one may find the enclitic occurrence of this pronoun in the second position in a sentence. This type of syntactic information can be useful to syntacticians and typologists interested in this important tendency in the languages of the world.

### 5.5. Context

Contextual<sup>6</sup> information is not provided in a separate section in RIVELEX but is handled in a less exhaustive way in footnotes (especially when dealing with philologically unclear passages) and the context is also partly dealt with in the grey box. This constitutes a difference to other dictionaries of ancient corpora like Grassmann’s dictionary, which offers micro-contextual information in most cases, as can be seen in figure 16:

*añjas-pâ, a., ursprünglich: die Salbe trinkend;  
als Salbe wird hier 1) der Soma, 2) die ins  
Feuer gegossene Schmelzbutter aufgefasst.  
-âm 2) agnîm 918,2. | -âs [N. p. m.] 1) ádrayas  
920,13.*

Figure 16

<sup>6</sup> Also metrical information is not put into a separate section. In RIVELEX, metrical information can be found in the headword [e.g.: the trisyllabic reading *áñgya-* “located within the limbs” appears as such in the headword, though the written text of the Rigveda shows disyllabic *áñgya-*] and in the morphological section. Occasionally metrical remarks are put into the footnotes.

Here, the noun belonging to the adjective *añjaspā* is mentioned, in this case *agním*, the god of fire (acc. sg.), and *ádrayas*, the pressing stones (nom. pl.). It was criticised by some Vedic scholars that this feature is not present in RIVELEX.. In a more abstract way, though, it can partly be retrieved from RIVELEX by syntactic information given like “attributive”, “nominal use” etc. A thorough investigation on collocations would mean a whole new time-consuming project which lies beyond the intentions of RIVELEX. To partly compensate for this fact felt as a shortcoming by some scholars, we consider to make a compromise by providing electronic links to the text from each abbreviated text citation inside the dictionary.

## 6. RIVELEX compared to some other dictionaries of ancient corpora:

### 6.1. RIVELEX compared to the LfgrE

Now we want to compare one verbal entry in Greek, ἄγω (*ágō*) which means “drive, move forwards” as presented in the Lexicon of the early Greek epic literature [LfgrE 1979] with the respective cognate entry of Vedic *aj-* with the same meaning “drive, move forwards” in RIVELEX. Let us first look at the Greek example (cf. figure 17):

#### LfgrE

**ἄγω** **E** Zur idg. Wz. *ag-*; ai. *ájati* ‘treibt, führt weg’; lat. *ago*: Walde-Pokorny I 35. Abl.: *ἐπακτήρ ἄγός ἀγνέω* *Ἀγέλαος Ἀγήνωρ* (?) *ὀχέτηγός ἄγνια ἄγών*  
**F** act. praes. *ἄγω* 2; *ἄγεις* 3 (4); *ἄγει* 7; *ἄγουσι(v)* 6, 7 (ἀν)ἄγουσι 1, (ἀπ)ἄγουσι 1, (δι)ἄγουσι 1, (εἰσαν)ἄγουσι 1; imperf. *ἤγον* 2; (ἀν)ἤγεσ 1; *ἤγε(v)* 24 (25), (ἐξ)ἤγε(v) 4;  
**M** *ἄγω* [ᾠ] o 159 [ᾠ] α 184 (coni.) [ᾠ] Α 184 γ 168 [ᾠ] Hes. Op. 208; *ἄγεις* [ᾠ] ρ 576 [ᾠ] Α 650 [ᾠ] ρ 219 ν 377 v.l. Eust.; *ἄγει* [ᾠ] Α 612 ρ 527 τ 272 [ᾠ] Α 278 Ρ 96 Φ 421 ρ 218; *ἄγουσι(v)* [ᾠ] Ι 594 Hes. Sc. 107, (ἀπ-) σ 278, (δι-  
**B** etwas *vorwärtsbewegen*, *befördern*, was sich selbst bewegt oder durch ein Transportmittel mobil gemacht ist  
**I.** *ἄγω* neben *φέρω*: **1.** zur Differenzierung der Beförderungsweise: **a)** lebendige Objekte im Gegensatz zu leblosen, **b)** bei gleichem Objekt; **2.** bei gleicher Beförderungsweise: **a)** zur Differenzierung verschiedener Objekte, **b)** bei Fahrzeugen und Gespannen  
**II.** *ἄγω* act.: **1.** Personen oder Sachen befördern, transportieren: **a)** mit Zielangabe (Präpositionen unter gesonderten Hauptabschnitten), **b)** an Stelle von Zielangabe, **c)** ohne Ziel- und Richtungsangabe, **d)** das Beförderungsmittel ist Subjekt; **2.** jemanden führen, geleiten: **a)** an ein

Figure 17

The Lexicon of the early Greek epic literature originally was thought to prepare the ground for a thesaurus of the Greek language. It covers Homer, Hesiod, some epic fragments and the Homeric Hymns. After the head word, there is a section indicated by the letter E on etymology with cognate examples from other Indo-European languages (Indic *ájati*, Latin *agō*). This section is followed by a collection of the attested forms of the paradigm, marked by an F. In this case these forms are ἄγω *agō*, ἄγεις *ageis*, ἄγει *agei* and so on with a number indicating the amount of instances of the form inside the corpus. The next section, with the section marker M, provides metrical information expressed by the usual symbols

for short and long syllables. The central section labeled with B offers semantic interpretations in German which are arrived at by means of sound philological analysis. The semantic interpretations start with the simple un-compounded verb (cf. figure 16) and are followed by verbs with prefixes (cf. figure 18)

### LfgrE

γενειν, αυσιωαιον  
 V. ἀπό — ἄγω, ἀπάγω: 1. zurückführen, wiederbringen:  
 60 a) mit Zielangabe, b) ohne Zielangabe; 2. wegführen:  
 a) ἄγω τινα ἀπό τινος, b) ἀπάγω  
 VI. διά — ἄγω, διάγω: hindurchführen, hinüberführen,  
 verbringen: 1. ἄγω τινα διὰ τινος; 2. ἄγω τινα (τι) διὰ τι,  
 64 3. διάγω: a) *traducere*, b) *transigere*  
 VII. εἰς (εἶς, εἴσω, ἔσω) — ἄγω, εἰσ(εσ)άγω: 1. act.:  
 a) Personen oder Sachen an ein Ziel befördern, Ziele sind  
 Personen, Städte, geograph. Begriffe, b) an ein Ziel führen,  
 68 geleiten, begleiten, c) Götter oder höhere Mächte führen,  
 lassen an ein Ziel gelangen, d) in ein Haus führen, e) εἰς  
 φάωσ ἄγειν 'zur Welt bringen'; 2. med.: a) etwas (als Eigen-  
 72 tum) an ein Ziel befördern, b) eine Frau als Gemahlin heim-  
 führen, c) jemand (zu sich) einführen (als Kultbeamten),  
 von Apollon

Figure 18

In a further section (see figure 19), these German meanings are specified by giving contextual information.

### LfgrE

7 ὁ ἀρεμὸς περὶ, τοῖς ἀναγοντο  
 V. ἀπό — ἄγω, ἀπάγω 1. ἀπάγω = 'zurückführen',  
 64 'wiederbringen': a) mit Zielangabe 'nach Hause, in  
 die Heimat' oder entsprechenden Umschreibungen O 706  
 ; Ἐκπῶρ δὲ πρύμνης νεὸς ἤψατο ... ἡ Πρωτεσίλαον ἐνεικεν  
 ; ἐς Τροίην, οὐδ' αὖτις ἀπήγαγε πατρίδα γαῖαν O 29 v. l.  
 ; 68 (s. IV 4) π 370 (Telem., dem die Freier auflauerten)  
 τὸν δ' ἄρα τῆος ἀπήγαγε οἴκαδε δαίμων Σ 326 φῆν δέ οἱ  
 ; εἰς Ὀπότεντα ... νῖδον ἀπάξεν Ἰλιον ἐκπέρσαντα ο 436 εἶη κεν  
 ; και τοῦτ', εἴ μοι ἐθέλοιτέ γε, ναῦται, ὄρκῳ πιστωθῆναι ἀπήμονά  
 ; 72 μ' οἴκαδ' ἀπάξεν b) ohne Zielangabe σ 278 μνηστήρων  
 ; οὐχ ἦδε δίκη τὸ πάροιθε τέτυκτο, οἱ τ' ἀγαθὴν τε γυναιῖκα  
 ; και ἀφνειοῖο θύγατρα μνηστεύειν ἐθέλωσι και ἀλλήλοισ'  
 ; ἐρίσωσιν. αὐτοὶ τοί γ' ἀπάγουσι βόας και ἴφια μῆλα κούρης  
 ; 76 δαῖτα φίλοισι, και ἀγλαὰ δῶρα διδοῦσιν. ἀλλ' οὐκ ἀλλότριον  
 ; βίον νήπιον ἐδουσι = '(wieder)herbringen', vgl. ἀποδίδωμι  
 ; (ἀνάγουσι ci. Ernesti) 2. ἀπάγω = 'wegführen': a) ἄγω

Figure 19

The final section "D" is dedicated to dubious readings (figure 20):

## LfgrE

6 D Sinnlose vv. ll. O 743 ἐπὶ νηυσὶν ἄγοιτο in h bzw.  
ἐπὶ νῆας ἄγοιτο in b1M<sup>8</sup> für ἐπὶ νηυσὶ φέροιο, a 295 νηπιά-  
χοντα ἄγεσθ' in s für νηπιίας ὀχέειν S. L.

Figure 20

Now let us turn to *aj-* “drive, move forwards” in RIVELEX.

RIVELEX has similar features but differs in some respects from and goes beyond the Lexicon of the Early Greek Epic Literature (LfgrE). As mentioned before, RIVELEX cross-classifies semantics and morphology, providing an easily retrievable semantic interpretation for every attested morphological form in the corpus. The digital version of RIVELEX facilitates search possibilities even more, as we have demonstrated before. We also think that RIVELEX offers a more hierarchically organized treatment of syntactic phenomena than the Lexicon of Early Greek Epic Literature.

### RIVELEX

*aj-* (v.) **facientiv-transitiv** “DRIVE, MOVE FORWARDS,; LEAD”;  
*ánu niš* (drive out, drive after the other); *ápa* (drive away); *ápa ádhi*  
(vgl. *ápa* – cf. *ápa*); *abhí sám* (make love); *abhí sám* (drive together there);  
*áva* (drive down to); *á* (drive near, loot); *úd* (drive out, bring out); *úpa*  
(drive near); *úpa á* (vgl. *úpa* – cf. *úpa*); *niš* (drive out); *prá* (drive to);  
*ví* (drive apart, comb through); *sám* (drive together)

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

**1** ACTOR – THEME – (SOURCE) – (GOAL); **2** ACTOR –  
BENEFACTIVE – THEME – (GOAL)

**1** (ACTOR) – THEME – (SOURCE) – (GOAL) “s.b.  
drives/leads/pulls s.o./s.th. [in a certain direction (direction depends on  
the specific preverb)]”

**1a** ACTOR – THEME “s.b. drives/leads s.o./s.th.” ACTOR = Nom.  
+bel., -abstr.; THEME = Akk. +/-bel., -abstr.; (**Simplex**); active

**1b** ACTOR – THEME – GOAL “s.b. drives/leads/pulls s.o./s.th. in a  
certain direction” (direction depends on the specific preverb) ACTOR  
= Nom. +bel., -abstr.; THEME = Akk. +/-bel., +/-abstr.; GOAL = *ápa*;  
*á*; *á úpa*; *úd*; *niš*; *ví*; *sám*; active and middle

Figure 21

Thus, verbal valency is dealt with systematically with the use of the thematic roles, as one can see in figure 21, too. Compare the semantic deep case frames 1 (red arrow) and 2 (blue arrow) with the thematic roles ACTOR and THEME and the non-obligatory roles SOURCE and GOAL on the one hand and on the other hand ACTOR-BENEFACTIVE and THEME as obligatory verbal arguments and GOAL as non-obligatory. A typologist or theoretical linguist can easily retrieve comprehensive information about valency from RIVELEX, which would be much more difficult with the LfgrE.

## 6.2. RIVELEX compared to Bauer 1979

It would be even more difficult to get information about valency from another very renowned dictionary to a Corpus text, the English translation of Bauer's Greek-English Lexicon of the New Testament (1979).

In figure 22, one may find an excerpt:

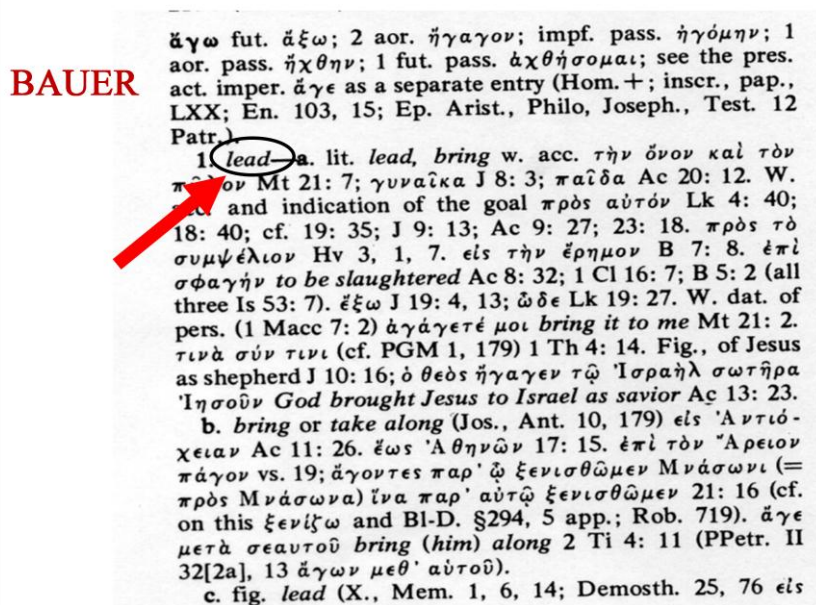


Figure 22

If one wants to extract syntactic information about the argument structure from this dictionary one would have to read through the whole entry of ἄγω (ἀγῶ). Bauer emphasizes semantics and collocations, but does not analyse them in a systematical way. Thus, you get the transitive meaning “lead” under section 1 (including uses with Goal) (cf the red arrow in figure 22) and “lead away” under the different section nr. 2 (cf. the red arrow in figure 23)

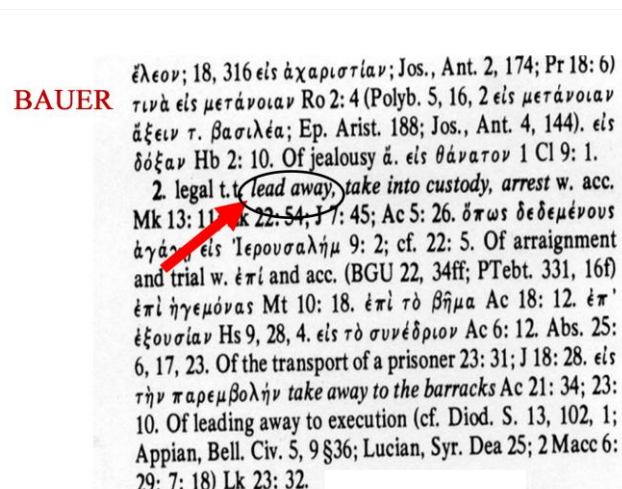


Figure 23

Figurative uses of the passive voice have to be looked up under section nr. 3 (cf. the red arrow in figure 24)

**BAUER** 3. fig., of the working of the Spirit on man *lead, guide, pass. be led. allow oneself to be led* πνεύματι θεοῦ ἄγεσθαι Ro 8: 14; cf. Gal 5: 18; Lk 4: 1, 9. γυναικάρια ἀγόμενα ἐπιθυμίαις ποικίλαις 2 Ti 3: 6 (Aristot., Nic. Eth. 7, 3, 10 p. 1147a, 34 ἡ ἐπιθυμία ἄγει. Cf. Eur., Med. 310 σε θυμὸς ἤγεν; Pla., Prot. 355A ὑπὸ τ. ἡδονῶν ἀγόμενος; Demosth. 18, 9 τοῖς ἐξώθεν λόγοις ἡγμένος; Parthenius 29, 2 ἄγειν εἰς ἐπιθυμίαν = entice to desire). 1 Cor 12: 2 is difficult: ὅτι πρὸς τὰ εἰδῶλα τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι may be transl. *how you were attracted, carried away again and again to dumb idols*, where ἂν denotes repetition, and ὡς takes up the preceding ὅτι; for another expl., presupposing the rdg. ὡς ἀνήγεσθε, s. J. Weiss ad loc.; s. also ICC ad loc. (Psellus p. 96, 33 offers a choice between ἂν ἀγάγοι and ἀναγάγοι; Herodas 6, 73 ἂν εὐρήσεις RHerzog or ἀνευρήσεις ADKnox; Ramsay, Phrygia I 2 p. 390 no. 248 ὃς ἂν ὀρύξει or ὃς ἀνορύξει).

Figure 24

Use with temporal objects must be looked up under nr. 4 (cf. the red arrow in figure 25) and the intransitive use of the first plural present subjunctive of ἄγωμεν *ágōmen* is presented under nr. 5 (cf. the blue arrow in figure 25).

**BAUER** 4. of time *spend* (Eur., Hdt. +; Aberciusinschr. 18; LXX) ε. τὴν ἡμέραν τὴν ὀγδόην εἰς εὐφροσύνην *celebrate the eighth day as a festival of joy* B 15: 9 (cf. Dit. Or. 90, 47 [196 bc] ἄγειν τὰς ἡμέρας ταύτας εἰς τὰς; PGoodspeed 3, 18 [III bc] ἡμέραν καλὴν ἡγάγον). Perh. impers. τρίτην ταύτην ἡμέραν ἄγει *this is the third day* Lk 24: 21; but, since this expr. cannot be found elsewhere, it is prob. better to supply Ἰησοῦς as subj. (B1-D. §129 app.) lit. *Jesus is spending the third day* (cf. Galen XIII 581 Kühn τετάρτην ἡμέραν ἄγων ἀνώδυνος ἦν, XI 65 K. πόσην ἄγει τὴν ἀπὸ τοῦ νοσεῖν ἡμέραν ὁ ἀνθρωπος). Of festivals *celebrate, observe* (Hdt. +; Aesop, Fab. 389 P. γενέθλιον ἄγειν; Jos., Ant. 11, 77=IEsdr 4: 50) γενέσια Mt 14: 6 v.l.; τὸ σάββατον PK 2 p. 14, 28; νεομηνίαν ibid. 1. 29. Of meetings (like Lat. agere) *συμβούλιον ἄγειν hold a meeting* IPol 7: 2. Pass. ἀγοραῖοι ἄγονται (s. ἀγοραῖος 2) Ac 19: 38.  
5. intr. *go* (X. +) ἄγωμεν *let us go* (so Vi. Aesopi Ic. 77; loanw. in rabb.) Mt 26: 46; Mk 14: 42; J 11: 16. W. the goal given (Ael. Ari. ad. 51, 28 K.=27 p. 541 D.: εἰς τὸ ἱερόν; Epict. 3, 27, 55 ἄγωμεν ἐπὶ τ. ἀνθύπατον) εἰς τὰς κωμοπόλεις Mk 1: 38. εἰς τὴν Ἰουδαίαν J 11: 7. εἰς τὸ ὄρος AP 4. εἰς ἀγρόν Hs 6, 1, 5; πρὸς αὐτόν J 11: 15. πρὸς τὸν πύργον Hs 9, 5, 6. W. the point of departure given ἐν τεύθειν J 14: 31.—JAFitzmyer, The Use of Agein and Pherein in the Synoptics, FWGingrich-Festschr., ed. EHBarth and RECocroft, '72, 147-60. M-M. B. 711; 713.

Figure 25

## 7. Final remarks:

One might ask how long our project will be going on. As we have mentioned at the beginning of our paper, the first volume was published in 2006. It contains the first letter of the Indian alphabet, namely short *a*, the most frequent letter in Sanskrit.

The second volume, which will be published in 2011 or 2012, will contain all the words starting with the remaining vowels which follow the short *a* in the Indian alphabet (cf. the circled area in figure 26):

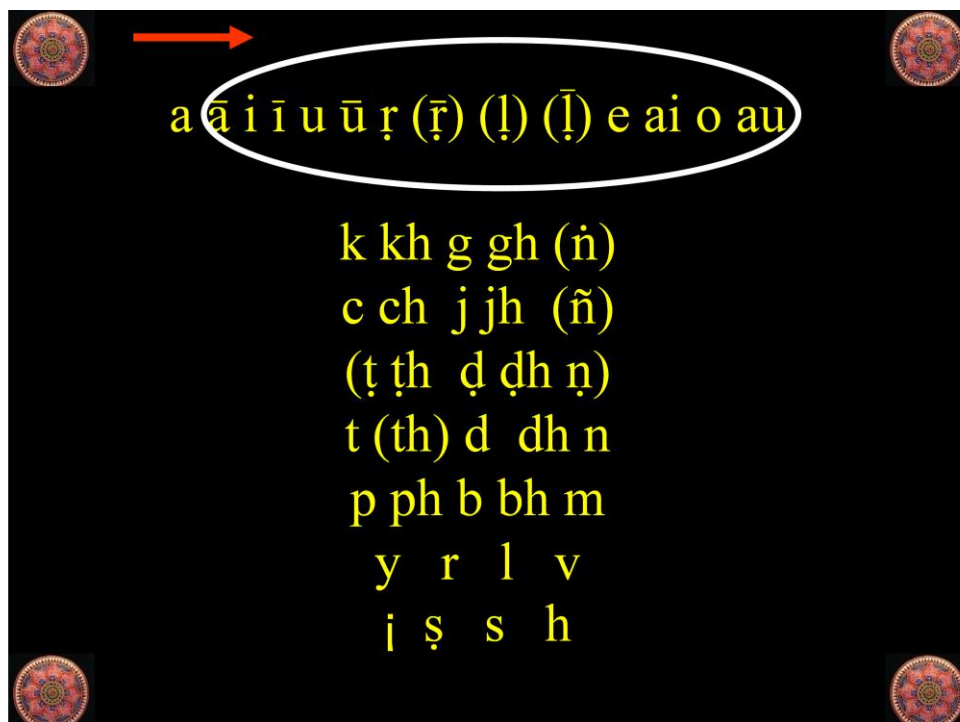


Figure 26

The two volumes together encompass about a quarter of the whole project. Therefore, Sue Atkins might be almost right in her statement:

Atkins 2008, 31: "... the scholarly and historical dictionary [is] a work often with few length constraints, and sometimes little pressure to complete within a specific time period – but also with a tendency to run out of money around letter C, or take 50 years to get there.

The RIVELEX team is confident that it won't take them fifty years to get there.

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